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THE UGANDA PROTECTORATE

THE UGANDA PROTECTORATE

AN ATTEMPT TO GIVE SOME DESCRIPTION OF THE PHYSICAL GEOGRAPHY, BOTANY, ZOOLOGY, ANTHROPOLOGY, LANGUAGES AND HISTORY OF THE TERRITORIES UNDER BRITISH PROTECTION IN EAST CENTRAL AFRICA, BETWEEN THE CONGO FREE STATE AND THE RIFT VALLEY AND BETWEEN THE FIRST DEGREE OF SOUTH LATITUDE AND THE FIFTH DEGREE OF NORTH LATITUDE

BY

SIR HARRY JOHNSTON

G.C.M.G., K.C.B.

Gold Medallist Royal Scottish Geographical Society
Gold Medallist Zoological Society
Formerly Special Commissioner to the Uganda Protectorate
etc., etc.

IN TWO VOLS.

WITH

506 ILLUSTRATIONS FROM DRAWINGS AND PHOTOGRAPHS BY THE AUTHOR AND OTHERS

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AND

9 MAPS BY J. G. BARTHOLOMEW AND THE AUTHOR

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THE UGANDA PROTECTORATE

CHAPTER XIII

ANTHROPOLOGY

ALL the researches made into the natural history of the human race practically result in our agreeing to recognise three main types, which here and there have interbred and produced hybrid peoples difficult to classify. These types are the yellow-skinned Mongolian, with narrow eyes, high cheek-bones, narrow, flattened nose, a tendency to paucity of hair on the face and body and, on the contrary, to long and coarse hair on the head (Mongolians, Chinese, Malays, Polynesians, and American Indians); a brown or white Caucasian type, with a distinct tendency to be hairy about the face and body, with head-hair long though inclined to be curly and usually fine of texture, of handsome features, full eyes, straight well-developed nose; and the Negro type, never lighter in colour than dark yellow, and strongly inclining to be black, with flat, bridgeless, wide-winged nose, high cheek-bones, poor chin, and, above all, with head- and body-hair closely curled, woolly, and differing in this particular sharply from the Caucasian and Mongolian races of men.*

The Negro race certainly originated in Southern Asia, possibly in India, not far from the very centre where man himself emerged in some form similar to the *Pithecanthropos erectus* from a branch of the anthropoid apes. Perhaps on the whole the Negro retains more simian characteristics than any other existing type of humanity. On the other hand, some of his peculiarities depart from the simian, and would indicate a line of development on his own account, possibly somewhat on the down-grade. As regards hairiness of body, the European and Asiatic races belonging to the Caucasian type come much nearer to the anthropoid apes than does the Negro, though all Negroes perhaps exhibit more body-hair in a natural state than is usually supposed to be the case, it being a widespread custom throughout most Negro tribes (except the most degraded) to remove by artificial means the hair on face and body. The crimped or woolly

* There are anatomical details in which the Negro approximates more to the white race than to the Mongolian.

appearance of Negro hair is not, of course, an ape-like characteristic; indeed, the anthropoid apes have head-hair more resembling in appearance that of the Mongolian type of humanity, though in some chimpanzees I have noticed a tendency to wavy, "crimped" hair. In the shape of the skull,

254. A PYGMY OF THE CONGO FOREST

in the foot, in the relative proportion of the limbs, the Negro species (which, it must be remembered, includes the ancient inhabitants of Tasmania, the Negritoes and Papuans of Eastern Asia and Polynesia) is less divergent from the ape than other living races of mankind.

The Negro type which originated in Southern Asia was possibly of an under-sized appearance, his skin, however, being rather yellower than black.

He must have wandered across the peninsula of Arabia, following, no doubt, the anthropoid apes which preceded him along the same route (Arabia then being well watered and covered with vegetation) into Eastern Africa, and in all probability he made his first permanent home within the limits of the Uganda Protectorate. In Arabia he either mingled with the Caucasian race from the north, or himself evolved a nobler and handsomer type. In one or other way arose the Hamite,* that negroid race which was the main stock of the ancient Egyptian, and is represented at the present day by the Somali, the Gala, and some of the blood of Abyssinia and of Nubia, and perhaps by the peoples of the Sahara Desert.

255. A PYGMY OF THE CONGO FOREST

The Negro who first reached Uganda was an ugly dwarfish creature of ape-like appearance, very similar, I fancy, to the Pygmy-Prognathous type which lingers at the present day in the forests of Western and Central Africa. From some such stock as this, which is the underlying stratum of all Negro races, may have arisen, in Somaliland, perhaps, the ancestors of the Bushmen-Hottentot group, which found its way down through Eastern Africa to Africa south of the Zambezi, in the western parts of which Bushmen and Hottentots still linger. Then developed the high-cheek-boned, tall, thin-legged Negro of the Sudan, and the blubber-lipped, coarse-featured, black-skinned Negro

* And from this possibly the Arab or Semitic type.

250. A PYGMY OF THE CONGO FOREST

of the West African coast-lands, and later the Bantu type, which is little else than the West African Negro tinged in varying degrees with the results of Hamitic intermixture (the Hamites being either a half-way stage in the evolution of a white man* from the Negro, or an invasion from Asia of a Caucasian people which ages ago mixed considerably with Negroes till it had acquired very marked negroid characteristics).

At the present day the negro and negroid inhabitants indigenous to the Uganda Protectorate may for general purposes be divided into five races or types, these divisions and groupings being based mainly on measurements of the body and other physical characteristics, though to some extent they are also supported by community of habits and customs, and even relationships in language. I am fully aware that language is often a misleading guide in anthropological classification. A Negro may be found speaking an Aryan language or a member of the white race may have adopted a form of speech usually associated with Mongolian men. Still, I should say that in about six cases out of ten, especially in the minor divisions of humanity, community of language accompanies physical characteristics held

* I write advisedly "a" white man, because white races may have arisen twice or thrice or four times independently from Mongol, Negro, and the Neanderthal-Australoid type.

in common. Thus Dr. Shrubsall, in analysing my anthropometrical observations, has discovered an interesting fact in regard to the two sections of the Kavirondo people who dwell in the Central and Eastern Provinces of the Uganda Protectorate. For some time past it has been observed that one section of the Kavirondo people spoke a language which was practically identical with the Nilotic Acholi tongue, while the other folk in the Kavirondo country used Bantu dialects, the languages of the two sections being as far apart as English and Turkish. Now in all the Kavirondo people speaking a Nilotic language, Dr. Shrubsall has found that

257. NATIVES OF WESTERN SLOPES OF MOUNT ELGON (BAGESU)

the physical characteristics were those of the Acholi people, living 200 or 300 miles distant in the Nile Province; whereas the measurements of the Bantu-speaking Kavirondo classed that people with the general Bantu type of the southern half of Africa. On the other hand, we have the Bahima, a race which physically is most closely allied to the Somali, the Gala, and the ancient Egyptian—all of which peoples spoke what we call Hamitic languages—using at the present day the Bantu dialect of Unyoro, a language closely related to the tongue of Uganda, and belonging to a group of tongues usually associated with a Negro people.

The five main stocks from which the elements of the native races in

258. ANDOROBO OF THE RIFT VALLEY

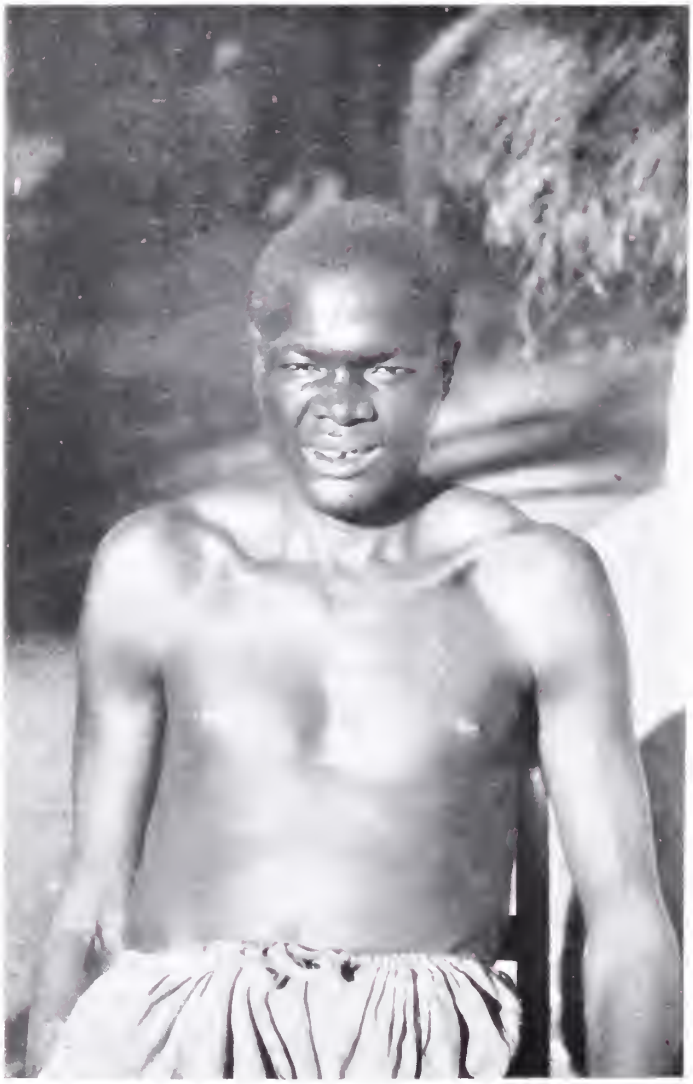
Uganda are derived are the following: (1) The Pygmy-Prognathous type; (2) the Bantu; (3) the Nile Negro; (4) the Masai; (5) the Hamite.

The "Pygmy-Prognathous" type would include not only the Dwarf races of the Congo and other Central African forests and the Dwarf element met with in other parts of Uganda, on Mount Elgon, among the Andorobo,* and perhaps the Doko tribe of Lake Stephanie, but also those people of normal height which are found on the fringe of the Congo Forest from the Semliki River to the vicinity of Lake Kivu. This was the pariah race of Banande which Messrs. Grogan and Sharp and the author of this book have been instinctively and independently compelled to call "ape-like" from their strange, wild, degraded appearance and furtive habits. An examination of the measurements made of this supposed ape-like people, however, and a criticism of the photographs taken of them, does not establish the existence in them of any feature that is exceptionally simian, more than is the case with many other Negro types; but there seems to be sufficient community of physical features between them and the Pygmies to enable one to class them together, and as prognathism is a marked feature in these ape-like individuals, I propose to class them with the Congo Pygmies as the "Pygmy-Prognathous" group. It might perhaps be stated briefly here (though the question will be discussed at greater length in the next chapter) that after careful consideration the author of this book is not inclined to assert the existence of any close relationship between the Pygmies of the Congo Forest and the Bushmen tribes of South Africa. As often occurs amongst the Congo Pygmies, individuals or sections of tribes amongst the Bushmen not infrequently attain a height that may be called normal. A great many of the primitive races of mankind, no doubt, who are struggling under the disadvantages of their environment develop dwarfed or stunted forms, but in all probability the earliest types of humanity when emerging from ape-like creatures were not Dwarfs from our point of view. Therefore, the mere fact that most of the Pygmies and the majority of the Bushmen are below the normal height does not necessarily establish a direct relationship between them.

This Pygmy-Prognathous element forms, I am convinced, an element more or less obvious in the Negro population of Africa, and it probably resembles pretty closely the original type of Negro that entered the African continent from Arabia and India. Just as in our European population there crop up from time to time Neanderthaloid and Mongolian types, reminiscences of and reversions to some earlier stocks which peopled Europe, so the Pygmy-Prognathous type may show itself in most parts of

* The Pygmy element in the Andorobo and some other East African tribes may be due to a "Bushman-Hottentot" stock rather than to the differently featured Congo Pygmy.

Negro Africa among races in which the normal individual belongs to a much handsomer example of the Negro race. But in some parts of the



254. A BANTU NEGRO (NYAMWEZI)

Uganda Protectorate, as in the Congo basin and jungle districts of West Africa,* the Pygmy-Prognathous type is so marked and of such frequent

*Dr. Robinson in his travels through Hausaland remarks on the very ape-like appearance of the wild mountain tribes in the Bauchi country, north of the River Benue.

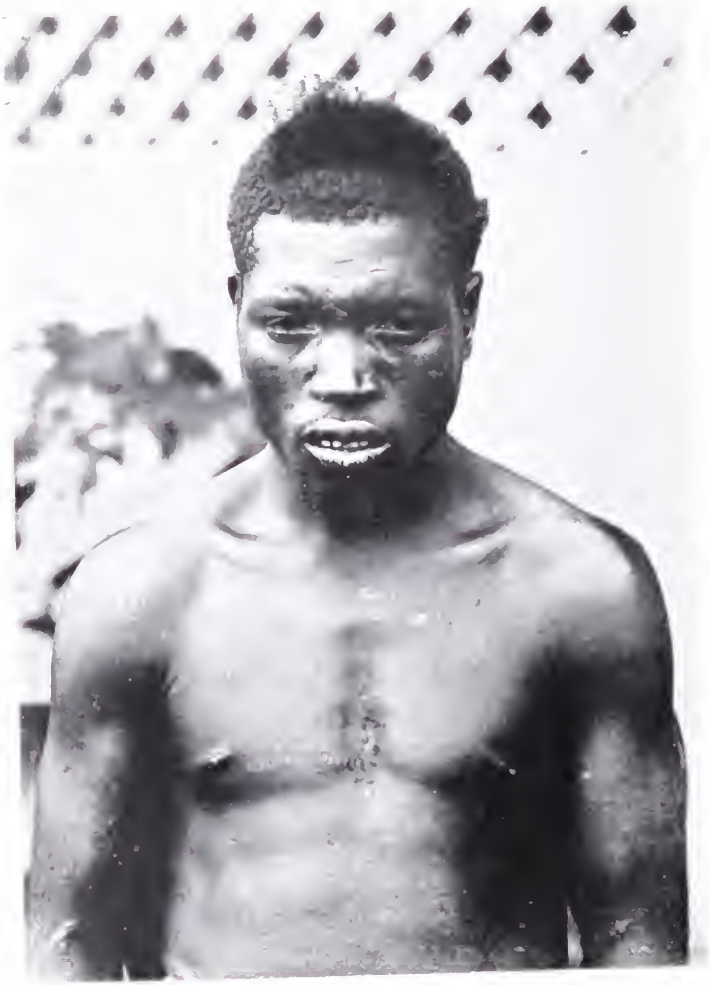
occurrence as to suggest that these regions have only been partially overrun by later invasions of superior Negro types. This is the case in

260. A BANTU NEGRO (MNYAMWEZI)

Uganda as regards the population on the western flanks of Mount Elgon, in the Kiagwe Forest, here and there among the Andorobo, and in the Semliki Valley and on the western slopes of Ruwenzori. According to this evidence, and also to native tradition, it would seem as though the first

inhabitants of the Uganda Protectorate had belonged to a type almost identical with the existing Dwarfs of the Congo Forest.

To these succeeded invaders of the big black* Bantu Negro race, a Negro differing only slightly from the well-known West African type, but

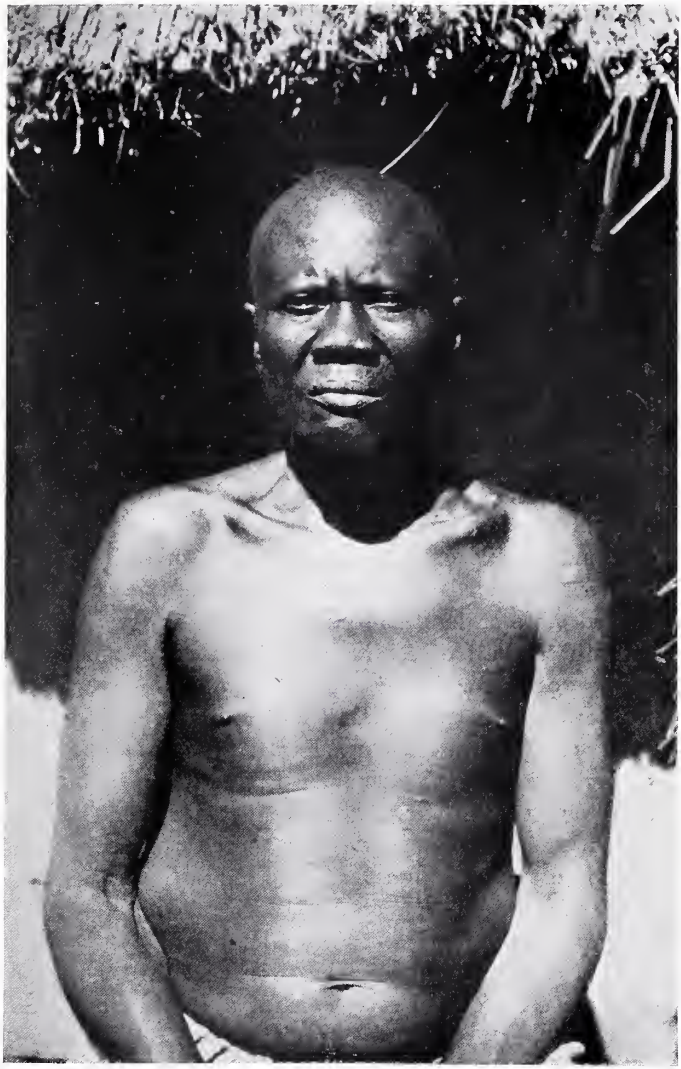


201. A BANTU NEGRO (NYAMWEZI)

tempered in varying degrees of intermixture with Hamitic negroid races from the northern half of Africa. This Bantu type furnishes the main element in the population of the Western, Uganda, and Central Provinces,

* Often chocolate-colour in skin, but called black in contrast to the reddish yellow Pygmies.

and is usually, but not always, associated with the speaking of Bantu languages, an exception to this rule being the people of Karamojo, in the



262. A BANTU NEGRO (MNYAMWEZI)

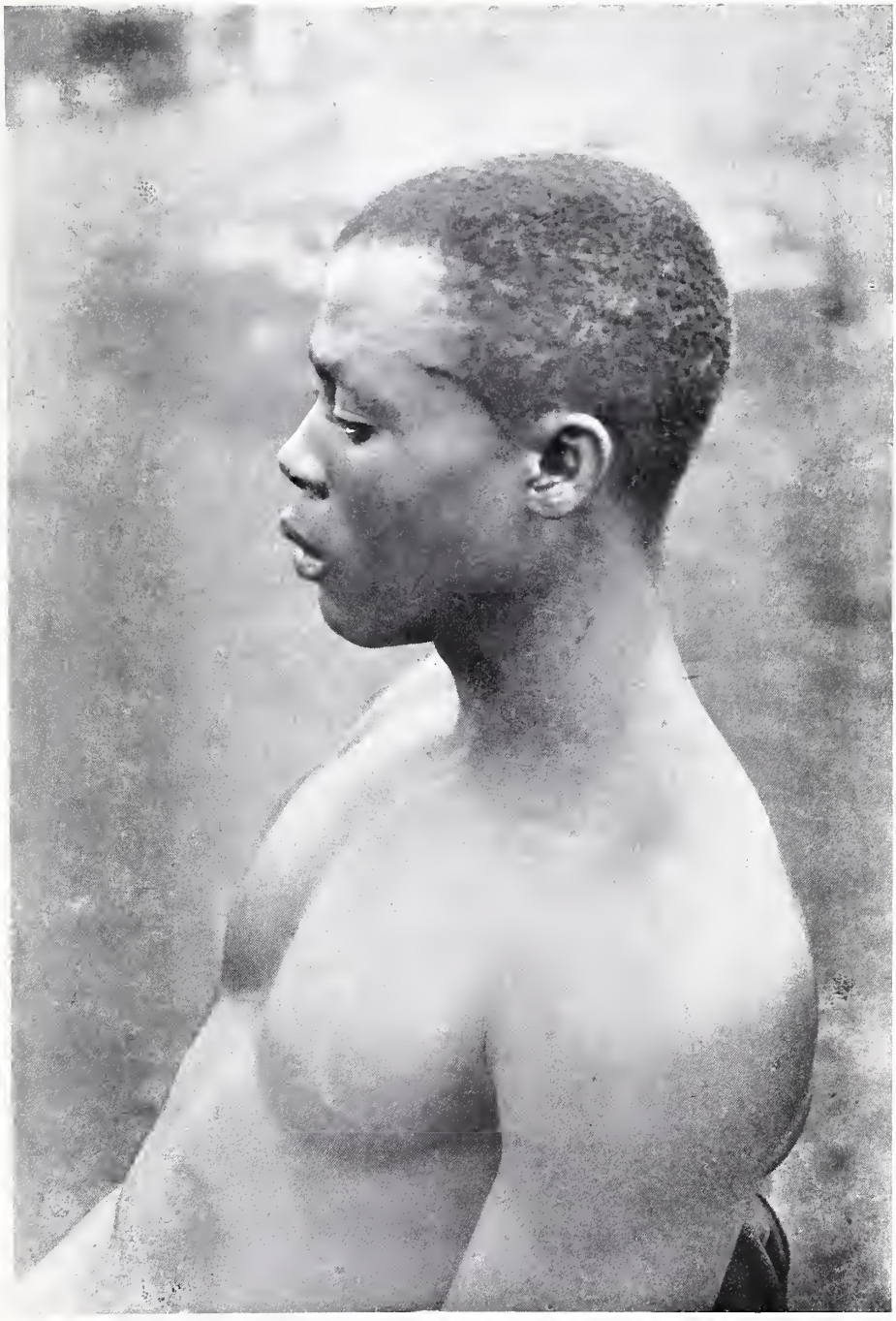
north-eastern part of the Central Province. This folk speaks a language related on the one hand to Masai, and on the other to the Bari of the Nile, but its physical characteristics differ wholly from those of the Sūk, Masai, and Nile Negroes, and agree closely with the Bantu type. Sir H. M.

Stanley, amongst others, for some reason difficult to understand, set himself with such vehemence some years ago to denounce the use of the term "Bantu" and to deny that there was any homogeneous Negro type which could be divided off from the other Negro families under that designation, that many writers on Africa lost courage, and although it was impossible, in deference to the wishes of Stanley and others, to give up the use of the word "Bantu" as representing the most clearly marked and homogeneous division of African languages, the use of the same word to describe a type of Negro like the Zulu Kaffir, native of the Congo, or of South Central Africa was abandoned.

Recently, however, owing to the researches of Dr. Shrubsall,* who has examined a large number of skulls of Bantu Negroes and has compared them with other sections of the Negro race, such as the people of Ashanti (as representing a West African type), the Nile Negroes, and the Masai, I have come to the conclusion that amongst most of the Negroes who speak Bantu languages there are more physical characteristics shared in common (between, say, the Muganda and the Zulu, the native of Angola and of Nyasaland), than is the case between any of these people and the folk of West Africa and the Upper Nile. I am therefore encouraged once more to speak of the Bantu type as a physical distinction as well as applying to that sharply defined family of languages. Dr. Shrubsall considers that the average Bantu represents a Negro stock like that of the west coast of Africa, which has received more or less intermingling with negroid races who have invaded the southern half of Africa in ancient and modern times from various points between Somaliland on the east and Senegal on the west. It is probable, however, that the Hamitic intermixture with the full-blooded Negro which has created the modern Bantu type has come almost entirely from the northern parts of the Uganda Protectorate, though it may have penetrated due west to the vicinity of the Cross River (Old Calabar) and south to Zululand. Every now and then there are specimens in average Bantu tribes who resemble Congo Dwarfs, others who are hardly to be told from the most exaggerated type of West African on the coast of Guinea, while others, again, have the clear-cut profile, the finely developed nose and European features of the Hamite. The average Bantu, however, resembles very much the picture which I give here of a Bantu Kavirondo from the Nzoia River.

The third element in the Uganda population is the Nilotic Negro. This is a tall type of man with long legs but poorly developed calves, rather prominent cheek-bones, but not as a rule a repulsive physiognomy or a great degree of prognathism. The Nile Negro constitutes the bulk of the population in the valley of the White Nile from Lake Albert Nyanza

* Of St. Bartholomew's Hospital and the Anthropological Institute.



263. A GOOD-LOOKING TYPE OF BANTU: A NATIVE OF KAVIRONDO (KAKUMEGA)

284. ACHOLI NILE NEGROES

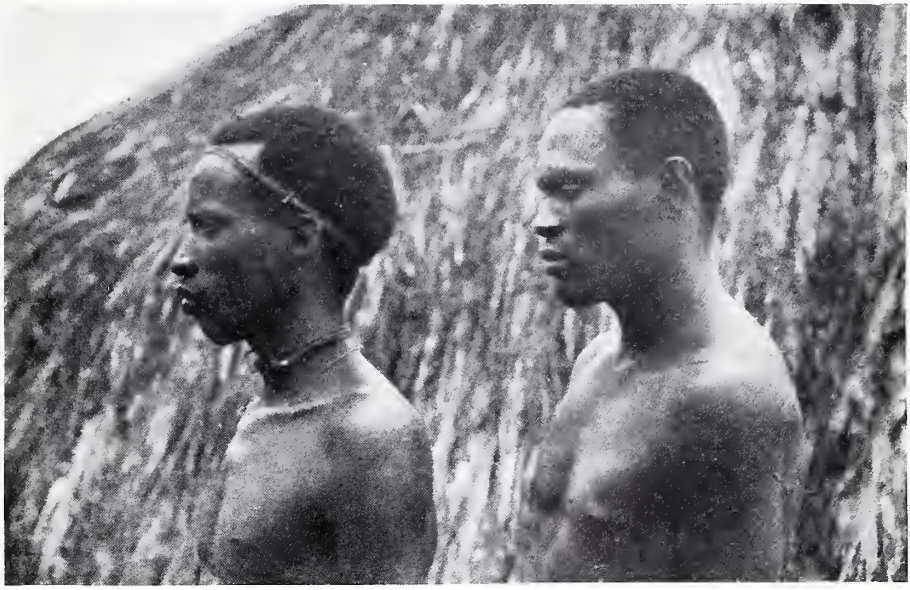
down to within a couple of hundred miles of Khartum, and from the western slopes of the Abyssinian Plateau across the Bahr-al-Ghazal to Wadelai and Lake Chad. The type may even extend through Hausaland towards Senegambia.* Here and there, of course, there has been intermixture, ancient or recent, with Hamites, and consequently the result may be an improvement in physical beauty; or there has been mingling with the Pygmy-Prognathous, or the West African, Negro, or the Bantu. From these crosses arise tribes like the Nyam-Nyam, the Lendu, and the Madi. This Nilotic Negro type penetrates south-eastwards into the Uganda Protectorate, and has left an isolated colony in the countries round Kavirondo Bay.

The fourth of these racial divisions is the Masai, a section which stands very much apart from other Negro races. Perhaps on the whole its physical appearance may be explained by an ancient intermixture between the Hamite and Negro, followed by a period of isolation which caused the Masai to develop special features of their own. Related to the Masai are the Sūk-Turkana—the tall, almost gigantic tribes that dwell between Lake Baringo and the north-west of Lake Rudolf—and the Nandi-Lumbwa, with their offshoot, the somewhat mongrel tribe of Andorobo.

The fifth and last amongst these main stocks is the Hamitic, which

* Many of the Hausa and of the Kanuri (Bornu) are strikingly like the Nile Negroes in appearance.

is negroid rather than Negro. This is the division of African peoples to which the modern Somali and Gala belong, and of which the basis of the population of ancient Egypt consisted. These Hamites are represented by the remarkable Bahima aristocracy of the western portions of the Uganda Protectorate, and possibly by certain tribes at the north end and on the east coast of Lake Rudolf. Of course the Bahima of Western Uganda have mingled to some extent with the Negro races amongst whom they dwell, and the descendants of these unions have influenced the modern type with Negro characteristics that are slightly more marked than is the



265. HIMA AND BANTU
(1) Hima of Ankole. (2) Muiro of Ankole.

case amongst the Somali or the ancient Egyptians. The head-hair of the Bahima is often quite woolly, though it may grow longer than it would in purely Negro races. Yet there are individuals among the Bahima who, woolly hair notwithstanding, are nearer to the Egyptian type in their facial features and in the paleness of their skins than is the case even amongst Gala and Somali. If deductions from native tradition and legend are trustworthy to any extent, the Bahima entered what is now the Uganda Protectorate from the north-east between two and three thousand years ago, remaining for several centuries in the Lango (Acholi) countries east of the Victoria Nile. But the ancestors of the Bahima were probably only the last in a series of Hamitic invaders of Negro

Africa. Yet, though in this way superior races coming from the more arid countries of Southern Abyssinia and Galaland have continually leavened the mass of ugly Negroes pullulating in the richly endowed countries between and around the Nile lakes, it is very doubtful whether the ancient Egyptians ever penetrated directly up the Nile beyond the vicinity of Fashoda, or had any direct intercourse with Uganda (though their traders may have gone south-westward towards the Bahr-al-Ghazal). Rather it would seem as though ancient Egypt traded and communicated directly with what is now Abyssinia and the Land of Punt (Somaliland), and that the Hamitic peoples of these countries facing the Red Sea and Indian Ocean carried a small measure of Egyptian culture into the lands about the Nile lakes. In this way, and through Uganda as a half-way house, the totally savage Negro received his knowledge of smelting and working iron, all his domestic animals and cultivated plants (except those, of course, subsequently introduced by Arabs from Asia and Portuguese from America), all his musical instruments higher in development than the single bowstring and the resonant hollowed log, and, in short, all the civilisation he possessed before the coming of the white man—Moslem or Christian—1,000 years ago. The establishment by sea of gold-working colonies of South Arabians in Southern Zambezia, that commenced to take place perhaps 2,500 years ago, introduced a local civilisation which did not spread to any appreciable extent, perhaps because it was planted among brutish Hottentots and apish Bushmen. These Sabæan colonies in South-Eastern Africa were finally swamped between the fifth and seventh centuries of the present era by the Bantu—at any rate by the Zulu—invasion of Southern Africa. Their influence, from whatever cause,*

266. A MUHIMA OF MPÓRORO

* Perhaps because the trend of Negro and negroid migrations and race movements has always been—with only two well-known exceptions—the eastward march of the Fulahs and the northward raids of the Zulus—from north to south and from east to west, and it would be difficult for foreign influence to travel against the current.

UGANDA PROTECTORATE

CHARACTER AND DISTRIBUTION OF THE NATIVE RACES.

PLATE VIII

was singularly restricted and fruitless, and died out, leaving no permanent legacy of religious beliefs, arts, and industries, domestic animals, or cultivated plants among the Negro races.

The Negro, in short, owes what little culture he possessed, before the advent of the Moslem Arab and the Christian white man, to the civilising influence of ancient Egypt; but this influence (except a small branch of it in the Bahr-al-Ghazal) travelled to him, not directly up the White Nile,* but indirectly, through Abyssinia and Somaliland; and Hamites, such as the stock from which the Gala and Somali sprang, were the middlemen whose early traffic between the Land of Punt and the countries round the Victoria Nyanza was the main, almost the sole, agency by which the Negro learnt the industries and received the domestic animals of Egypt, and by which the world outside tropical Africa first heard of the equatorial lakes and snow mountains.

REMARKS ON THE ANTHROPOMETRIC OBSERVATIONS

MADE BY

SIR HARRY JOHNSTON AND MR. DOGGETT;

WITH THE SAID OBSERVATIONS REDUCED TO TABULAR AND COMPARATIVE FORM

BY FRANK C. SHRUBSALL, M.B., M.B.C.P.,

FELLOW OF THE ANTHROPOLOGICAL INSTITUTE.

THE anthropometric observations fall naturally into two groups, dealing with the proportions of the head and body respectively.

The measurements of the cranium taken comprise the maximum length and breadth and the vertical projection from the vertex to the tragus of the ear. These enable an estimate to be formed of the size and shape of the head proper. The table of measurements appended shows that the largest individual heads are to be met among the Masai, Karamojo, and Bahima, the smallest among the Acholi and the Congo Dwarf people. By adding together the three dimensions, length, breadth, and height, and dividing by three, a number known as a modulus is obtained, which expresses the average dimension, and the volume is found to vary proportionately with this. From this it would appear that the Lendu have the smallest and the Masai the largest skulls in the series examined. Greater interest attaches to the relative proportions of the different dimensions, and especially to the cephalic index, obtained by multiplying the maximum breadth by 100 and dividing by the maximum length; a similar index is also constructed to show the relation of the length and height. The average results for this series are shown in the table appended. The longest, most dolichocephalic head, occurs among the Lendu (index 69), the broadest among the Sūk (index 84). The index numbers are divided into groups, heads with an index of 75 or under being known as dolichocephalic, those between 75 and 80 as mesaticephalic, and those of 80

* Doubtless because the Nile of Uganda in those days created vast, untraversable swamps between Fashoda and the fourth degree of north latitude.

and over as brachycephalic. The distribution of the series now under examination in these groups is as follows :—

Tribe	Dolichocephalic.	Mesaticephalic.	Brachycephalic.
Banande	—	—	2
Bambute	1	4	3
Baamba	—	1	1
Baganda	7	1	—
Basoga	2	2	—
Bahima	4	1	—
Wanyamwezi	2	4	—
Swahili	1	—	—
Kavirondo, Bantu speech	1	2	1
Kavirondo, Ja-luo speech	—	4	—
Acholi, Bari, Alur	2	3	1
Lendu	2	4	—
Karamojo	4	1	—
Sūk	5	4	1
Masai	6	2	—
Andorobo	3	8	
Kamasia	1	3	1
Nandi	5	2	—

These results may be usefully compared with Count Schweinitz's (1) observations on living natives of German East Africa, and with Mense's (2) studies of the people of the Middle Congo, expressed in similar tabular form below.

1. "Zeitschrift für Ethnologie," 1893.
2. " " " 1887.

Tribe.	Dolichocephalic.	Mesaticephalic.	Brachycephalic.
East Africa.			
Wagogo	7	6	—
Wangoni	9	5	2
Wanyema	4	2	2
Wanyamwezi	3	1	1
Watusi	2	2	
Wasukuma	3	7	—
Wasinja	7	1	—
Wasiba	5	2	—
	40	29	5
Congo.			
Bateke	30	16	—
Bayansi	6	8	2
Bakongo	8	4	—
Bangala	10	5	—
Balali	3	1	—
	57	34	2
Bantu Crania (Shrubsall)	90	30	1
Masai Crania (Virchow)	13	3	—

From these tables uniformity rather than diversity of head form would seem to be the great characteristic of the African black races, while a broad-headed element can be seen to affect the population of the Nile Valley and forest zone.

Turning from the cranial to the facial skeleton, a greater range of variation becomes apparent.

A similar tabulation of the l[illegible]-height index is subjoined.

Tribe.	Cr[illegible]ic. (Und[illegible])	Orthocephalic. (60·1—65.)	Hypsicephalic. (65·1—70.)	Hyperhypsicephalic. (70·1 and over.)
Banande	—	—	1	1
Bambute	—	1	5	2

Tribe.	Chamæcephalic. (Under 60.)	Orthocephalic. (60·1—65.)	Hypsicephalic. (65·1—70.)	Hyperhypsicephalic. (70·1 and over.)
Baamba	—	—	1	1
Baganda	—	1	6	1
Basoga	—	—	3	1
Wanyamwezi	1	2	2	2
Bahima	—	3	2	—
Kavirondo, Bantu speech	—	—	3	1
Kavirondo, Ja-luo speech	—	—	—	4
Aluru, Acholi, Bari	—	2	1	3
Lendu	1	3	2	1
Karamojo	1	1	3	—
Sūk	—	3	3	2
Masai	—	3	4	1
Andorobo	—	1	3	7
Kamásia	—	1	3	1
Nandi	1	—	3	3
compared with Schweinitz :				
Wagogo	3	4	6	—
Wangoni	3	9	3	1
Wanyema	2	2	3	1
Wanyamwezi	4	—	—	1
Watusi	2	2	—	—
Wasukuma	3	6	1	—
Wasinja	—	5	4	1
Wasiba	—	5	2	—

Considerable importance in anthropometry is attached to a study of the nose. This is described as being negroid (Form No. 7 of Table in *Notes and Queries*), broad and flat, with prominent alæ in all the series examined save the Masai and the Bahima, among whom it is more prominent and more arched.

The various measurements are most easily contrasted by means of the nasal index obtained by dividing the nasal breadth between the alæ, by the height from the root of the nose to the septum, and multiplying the quotient by 100. This index also may be divided into groups, and the distribution among them of the individuals examined during Sir H. H. Johnston's travels is as follows :—

Tribe.	Leptorhine. (under 69·4.)	Mesorhine. (69·5—81·4.)	Platyrhine. (81·5—87·8.)	Hyper-platyrhine. (87·9—108·9.)	Ultra-platyrhine. (109 and over.)
Banande	—	—	—	1	1
Bambute	—	—	1	4	3
Baamba	—	—	2	—	—
Baganda	—	—	—	7	1
Basoga	—	—	1	3	1
Wanyamwezi	—	—	—	5	2
Bahima	—	3	—	1	1
Kavirondo, Bantu speech	—	—	—	3	1
Kavirondo, Ja-luo speech	—	1	1	2	—
Lendu	—	—	—	3	4
Acholi, Bari, Aluru	—	1	2	3	—
Karamojo	—	—	1	4	1
Sūk	1	2	2	5	—
Masai	1	3	2	1	—
Andorobo	—	8		1	—
Kamásia	—	2		1	—
Nandi	—	1		4	—

By this means a group comprising the Sūk, Masai, Andorobo, and to a less degree the Nandi, is clearly separated off from the Bantu, Baganda, Basoga, Wanyamwezi, and

Kavirondo. It is interesting to contrast Count Schweinitz's observations with the above; he found the distribution in German territory to be—

Tribe.	Leptorhine.	Mesorhine.	Platyrhine.	Hyperplatyrhine.	Ultraplatyrhine.
Wagogo . .	2	7	2	1	1
Wangoni . .	1	1	5	6	3
Wanyema . .	—	—	2	5	1
Wanyamwezi	—		3	1	1
Watusi . .	1	2	1	—	—
Wasukuma . .	—	1	1	1	1
Wasinja . .	—	4	3	4	—
Wasiba . .		1	4	2	—

It is unfortunately impossible, from the measurements taken in Uganda, to accurately calculate the facial index, but it would appear that the face is longer in the peoples dwelling in the Nile district than in other parts of the Protectorate. The Andorobo also would seem to differ from their neighbours in this respect.

The transverse prominence of the face is a feature of great importance, but here again the ordinary method of estimating this feature is not available. However, by dividing the distance between the inner angles of the eyes taken by a tape passing over the nose by the distance between the same points taken in a straight line by callipers, some indication of the prominence of the bridge nasal organ is obtained. The results of these observations are recorded under the heading "Bioculo-nasal Index." The results are scarcely sufficiently concordant to allow of much stress to be laid on this index of character, but a few points seem to be emphasised by it. The index is high in the Bahima in accordance with the statement in the preliminary observations.

The Masai present a much lower figure than might have been expected from a study of their nasal index, which seems to indicate that, although their nose is long and thin relatively to surrounding peoples, it is not very prominent in profile. The Karamojo and Suk, in some respects closely related in physical characters, are by this method sharply separated, the bridge of the nose standing out far more in the former. The Bambute and Banande exhibit, as would be expected, a low index corresponding with absence of bridge referred to in the general description.

The bigonial index, or relation between the maximum bizygomatic width of the face and the width at the angle of the jaws, divides the series into three groups, one with a very narrow chin comprising the Bambute, Banande, Baamba, and Lendu, in whom the index is under 70; the Suk, Kamasia, and Bahima, with an index in the neighbourhood of 70; the remaining individuals having much broader chins. Numerically this index may seem of little importance, but the effect of the width of the lower jaw on the facial ovoid, as seen in full face view, is extremely marked. In this feature the Dwarf peoples are further removed from the ape than their neighbours.

The aural index, or relation between the length and breadth of the ear, leads to closely similar grouping, the Bambute, Banande, and Lendu being separated widely from the remainder, with the exception of the Bahima. It is interesting to note that in this feature also the occupants of the forest zone more closely resemble the European and recede further from the simian type than do the surrounding population. Topinard in his text-book points out that this index is lowest among the yellow races, intermediate in Europeans, and at a maximum in the negroes of Africa and Melanesia. In the apes it is still higher than in man.

The proportions of the body are no less interesting than those of the head. The average height varies from 1452 millimetres in the Bambute to 1847 millimetres in the Bahima, though the tallest individual actually measured (1887 mm.) belonged to the Logbwari tribe. The Masai and Nilotic negroes are decidedly taller than their neighbours, next in order being the Karamojo, the Andorobo, Nandi, and Bantu tribes, forming a group of moderate height intermediate between these and the Dwarf people.

The span in most cases is relatively greater than in Europeans, probably because of the proportionately greater length of the forearms in the negro races, the Sūk forming a notable exception, being somewhat narrow-chested. The umbilicus in nearly all cases is a little above the centre of the body; the Dwarf peoples, however, stand out prominently, for in them the mid point of the body is above, and not below, that

landmark. The head has rather smaller vertical relative dimensions than in the European, the Dwarfs and the Nilotic negroes approaching most nearly to our mean canon. The neck is relatively longer and the trunk shorter than in the white races, the latter feature reaching its acme among the Bahima and Masai. Both limbs are relatively increased, but whereas in the upper limb the excess is in the distal segment, in the lower it is in the proximal. The hands are smaller and the feet often relatively larger than those of Europeans; considerable racial variation, however, occurs. The Masai have hands and feet both absolutely and relatively large. The Dwarf peoples, Nilotic negroes, Ja-luo-speaking Kavirondo, Kamásia, Nandi, and Sūk have relatively smaller hands and feet than the average white, while the Bantu peoples in the series, the Lendu, Karamojo, and Andorobo, have smaller hands but larger feet.

Should more extended observations confirm the present series, the relative proportions of the limbs and of the hands and feet would afford valuable evidence towards a classification of the peoples of the Uganda Protectorate.

Applying the above-mentioned facts to purposes of classification as far as can be made out from the limited material at present at our disposal, a few groups can be distinguished.

The *Bambute*, *Baamba*, and *Banande* form a class to themselves, characterised by a brachycephalic skull, broad depressed nose with a high index, flattened face, narrow chin, small ears, short stature, slender limbs, and small hands and feet.

The *Masai*, who are tall, dolichocephalic, mesorhine, with a low bioculo-nasal index with relative great span, long lower limbs, feet and hands relatively greater than Europeans, though their feet are relatively smaller than those of the Bantu group.

The *Acholi* and *Bari*: tall, mesaticephalic, platyrhine, with a small bioculo-nasal index, relatively long lower limbs, legs, and forearms, but small feet and hands.

A group somewhat less well defined than the foregoing, comprising the *Baganda*, *Basoga*, *Wanyamwezi*, intermediate in most respects, yet with close mutual agreement, with relatively large feet and small hands.

A few other groups remain to be discussed. The *Kavirondo* fall into two series, those of Bantu speech and those of Ja-luo speech, the physical characters of the two approximating to the Basoga and Acholi groups respectively.

The *Lendu* in most features would seem to be intermediate between the Nilotic negro and the small races of the Congo Forest zone. In stature and in the proportions of the limbs they agree with the Acholi, in face and ears they more closely resemble the Bambute. In cephalic index and the relatively large size of the feet they agree with neither.

The *Karamojo* in their bodily proportions would appear to closely resemble, if they have not affinities with, the Bantu-speaking group. In their cranial and facial characters they seem to be intermediate between the Bantu and the Masai, though in the proportions of their limbs and the size of the hands they differ widely from the latter people.

The *Sūk* stand in a somewhat similar relationship to the Acholi.

The *Kamásia*, *Nandi*, and *Andorobo* are a somewhat aberrant group with intermediate characters best expressed in the tables. This is a very heterogeneous group, combining characteristics of other negro types. They are obviously a people of mixed origin.

The *Bahima* are distinguished from the other groups mainly by the prominence and length of the nose. In this feature they approach the European or Hamite. The lower part of the face is narrower than the average negro, the ears approach the European type, and the head is actually larger than in the average negro. In short, in many respects they are negroid rather than negro. In other measurements than those instanced they approximate pretty closely to the Bantu.

Average Indices Calculated from

TRIBE Number and Sex	Bambute. 6 ♂	Bambute. 6 ♂ Banande. 2 ♂ Baamba. 2 ♂	Baganda. 3 ♂	Baganda. 5 ♀	Basoga. 4 ♂	Kavirondo. Bantu-Speaking. 4 ♂	Kavirondo. Ja-Luo-Speaking. 4 ♂
Cephalic	78·7	79·4	74·4	72·6	75·4	76·4	77·5
Length-height	66·7	68·4	66·0	68·4	69·2	69·5	72·4
Nasal	109·7	105·8	93·9	103·7	106·1	104·1	86·6
Bigonial	65·2	67·7	75·3	73·7	80·5	80·3	79·3
Bioculo-nasal	113·9	115·6	127·0	115·3	118·3	110·4	114·8
Aural	56·9	57·0	69·6	64·4	62·6	59·0	62·3
Modulus	152·7	154·1	158·3	150·1	156·7	157·8	161·2

Average Proportions of the Different Segments of the

TRIBE Number and Sex	Bambute. 6 ♂	Banande. 2 ♂ Bambute 6 ♂ Baamba. 2 ♂	Baganda. 3 ♂	Baganda. 5 ♀	Basoga. 4 ♂	Kavirondo. Bantu Speech. 4 ♂	Kavirondo. Ja-Luo Speech. 4 ♂	Wanyamwezi. 6 ♂	Lendu. 2 ♂
Actual standing height	1452	1497	1692	1560	1685	1722	1791	1732	1711
Head	13·2	13·3	12·6	12·9	12·0	—	—	12·5	12·4
Neck	6·2	5·7	5·4	5·1	5·5	—	—	4·7	5·1
Trunk	31·0	32·0	32·1	32·9	32·1	—	—	31·8	30·8
Span	103·5	104·2	107·2	104·1	106·5	—	—	103·0	106·1
Upper limb	47·8	47·8	48·1	47·5	48·5	47·8	47·4	46·9	48·8
Arm	19·6	19·2	19·3	19·2	19·4	—	—	18·4	18·7
Forearm	17·1	17·6	17·9	17·6	18·3	—	—	17·9	19·0
Hand	11·1	10·9	11·1	10·9	10·7	11·1	10·8	10·6	11·1
Lower limb	49·6	49·3	49·7	49·1	50·1	50·5	53·0	50·9	51·6
Thigh	24·0	23·9	24·1	23·9	24·1	—	—	24·8	26·0
Leg	19·9	20·1	20·2	20·1	20·3	—	—	21·2	21·1
Foot	14·5	14·6	15·4	14·9	15·1	15·3	14·6	15·6	15·4
Breadth of shoulders	22·9	23·3	24·2	23·0	23·7	—	—	22·8	24·9
Breadth of hips	16·9	17·2	17·7	19·1	17·0	—	—	17·4	17·3
Height of umbilicus	58·4	58·8	62·7	59·9	60·3	—	—	60·3	61·0
Girdle index	74·2	74·0	73·3	82·8	71·5	—	—	76·5	69·5
Antebrachial index	87·2	91·7	92·7	91·7	94·3	—	—	97·3	101·6
Tibio femoral index	82.9	84·1	83·8	84·1	84·2	—	—	85·5	81·2

MEASUREMENTS OF THE HEAD.

WANYAMWEZI. 6 ♂	LENDU. 2 ♂	LENDU. 4 ♀	ACHOLI. 3 ♂ BARI. 1 ♂	KARAMOJO. 4 ♂	SŪK. 9 ♂	MASAI. 5 ♂	MASAI. 3 ♀	ANDOROBO. 8 ♂	ANDOROBO. 3 ♀	KAMÁSIA. 5 ♂	NANDI. 5 ♂	BAHIMA. 3 ♂
75·7	73·6	74·1	78·1	73·3	76·3	73·3	75·9	76·0	76·2	78·0	72·8	73·1
65·3	60·3	65·9	71·8	62·5	68·1	66·5	67·6	70·0	73·2	67·3	68·8	65·3
98·8	112·7	105·6	86·7	89·7	84·3	82·6	76·9	83·6	77·6	81·0	88·5	92·0
73·5	67·4	70·3	74·7	75·4	70·8	74·3	80·8	76·5	79·3	69·4	74·2	70·0
120·4	121·4	110·9	121·0	126·0	118·1	116·4	117·3	123·6	121·7	128·8	130·7	140·5
63·3	54·8	58·7	65·6	63·6	66·9	—	—	—	—	—	—	58·4
156·3	150·5	153·4	158·1	157·0	157·3	159·9	153·5	156·2	146·9	155·8	155·9	159·4

BODY TO THE STANDING HEIGHT = 100.

LENDU. 4 ♀	ACHOLI. 2 ♂ BARI. 1 ♂	KARAMOJO. 4 ♂	SŪK. 9 ♂	MASAI. 5 ♂	MASAI. 3 ♀	ANDOROBO. 8 ♂	ANDOROBO. 3 ♀	KAMASIA. 5 ♂	NANDI. 5 ♂	BAHIMA. 3 ♂	MEAN EUROPEAN CANON OF PROPORTION (TOPINARD.) ♂
1621	1763	1725	1716	1778	1642	1663	1530	1692	1680	1847	—
12·6	13·2	11·9	12·3	12·6	13·0	13·5	12·6	12·5	12·7	12·2	13·3
5·3	3·7	4·5	4·7	4·9	4·9	5·0	4·8	5·1	5·1	6·2	4·2
32·2	30·6	32·1	29·5	28·7	28·0	30·4	31·8	29·5	31·0	29·1	35·0
104·4	105·5	105·8	101·9	107·3	102·6	103·4	99·7	107·1	103·7	105·5	104·4
47·5	47·8	48·8	46·7	46·5	47·7	47·4	45·9	48·4	47·1	48·0	45·0
18·7	18·9	19·8	19·1	17·6	19·1	18·9	18·4	19·6	18·9	19·3	19·5
17·8	18·4	18·0	17·4	16·9	16·7	17·3	16·8	17·9	17·4	17·8	14·0
11·0	10·5	10·9	10·3	12·1	12·0	11·3	10·6	10·8	10·9	10·9	11·5
49·9	53·2	51·4	52·9	54·1	55·0	51·3	50·7	52·9	51·2	51·9	47·5
24·3	25·4	25·1	26·3	26·9	26·5	25·4	24·2	26·7	25·0	25·5	20·0
21·9	22·1	21·3	21·8	21·9	22·3	20·7	21·7	20·9	21·3	22·3	23·0
14·7	14·7	15·6	14·7	15·0	14·3	15·7	14·4	14·7	14·8	15·2	15·0
22·6	23·4	23·0	22·8	23·8	22·4	23·4	21·6	23·8	22·9	22·2	23·0
24·4	17·1	17·9	16·9	17·8	18·3	17·4	17·6	17·4	17·1	17·7	18·8
61·4	61·5	60·9	60·8	61·6	63·7	60·7	62·0	62·0	61·9	59·8	60·0
80·8	73·0	78·1	74·3	74·9	81·7	74·0	81·7	73·0	74·8	80·4	81·7
95·2	97·3	90·9	91·1	96·0	87·4	91·5	91·3	91·3	92·1	92·2	—
90·1	87·0	84·9	82·9	81·4	84·2	81·5	89·2	78·3	85·2	87·4	—

TRIBE	Banande.		Bambute.					
Number	1	2	3	4	5	6	7	8
Age	40	45	30	34	35	20	22	20
Sex	♂	♂	♂	♂	♂	♂	♂	♂
Standing height	1575	1460	1418	1428	1472	1523	1438	1434
Height of head from vertex to chin	192	210	174	193	205	206	176	195
Length of neck in front	83	—	77	91	90	89	93	102
Length of trunk	534	507	453	470	482	449	450	397
Span of arms	1635	1541	1436	1532	1548	1559	1443	1501
Length of upper limb	738	688	686	707	702	737	659	675
Length of arm	284	245	273	296	286	308	281	265
Length of forearm	284	298	254	242	253	262	225	252
Length of hand	170	145	159	169	163	167	153	158
Length of lower limb	766	702	714	674	695	779	719	740
Length of thigh	377	334	344	320	328	385	370	369
Length of leg	306	(?)	288	282	285	308	287	288
Length of foot	234	204	194	(.)	219	220	204	220
Height from internal malleolus to ground	83	(?)	82	72	82	86	82	83
Maximum breadth of shoulders	360	359	302	333	360	369	313	318
Maximum breadth of hips	271	275	230	255	255	266	231	240
Height to umbilicus	931	881	826	826	850	905	835	849
Circumference of chest	780	800	700	730	745	760	702	678
Minimum supra-malleolar circumference of leg	193	175	170	170	162	193	160	160
Maximum supra-malleolar circumference of leg	323	285	245	260	280	290	241	230
Proportions to height = 100.								
Head	12·2	14·4	12·3	13·5	13·9	13·5	12·2	13·6
Neck	5·3		5·4	6·4	6·1	5·8	6·5	7·1
Trunk	33·9	34·7	31·9	32·9	32·7	29·5	31·3	27·7
Span	103·8	105·5	101·3	107·3	105·2	102·4	100·3	104·7
Upper limb	46·9	47·1	48·4	49·5	47·7	48·4	45·8	47·1
Arm	18·0	16·8	19·3	20·7	19·4	20·2	19·5	18·5
Forearm	18·0	20·4	17·9	16·9	17·2	17·2	15·6	17·6
Hand	10·8	9·9	11·2	11·8	11·1	11·0	10·6	11·0
Lower limb	48·6	48·1	50·4	47·2	47·2	51·1	50·0	51·6
Thigh	23·9	22·9	24·3	22·4	22·3	25·3	24·3	25·7
Leg	19·4	(?)	20·3	19·7	19·4	20·2	20·0	20·1
Foot	14·9	14·0	13·7	—	14·9	14·4	14·0	15·3
Breadth of shoulders	22·9	24·6	21·3	23·3	24·5	24·2	21·8	22·2
Breadth of hips	17·2	18·8	16·2	17·9	17·3	17·5	16·1	16·7
Height of umbilicus	59·1	60·3	58·3	57·8	57·7	59·4	58·1	59·2
Girdle index	75·3	76·6	76·2	76·6	70·8	72·1	73·8	75·5

Bambute.		Baamba.		Baganda.								Basoga.
9	10	11	12	13	14	15	16	17	18	19	20	21
20	30	45	40	25	40	50	24	28	30	30	35	48
♀	♀	♂	♂	♂	♂	♂	♀	♀	♀	♀	♀	♂
1292	1427	1660	1562	1613	1658	1804	1554	1578	1610	1498	1559	1688
192	204	224	218	207	210	221	206	206	209	195	190	221
59	60	58	84	88	90	94	80	83	83	77	72	80
412	471	545	506	554	516	572	507	533	540	476	514	589
1329	1491	1828	1587	1719	1772	1949	1627	1597	1617	1563	1726	1799
590	666	812	748	766	807	884	769	724	729	707	788	833
228	251	323	315	302	328	352	317	298	285	278	319	326
230	255	304	265	283	300	328	298	248	273	260	290	326
142	160	185	168	181	179	204	154	178	171	169	179	181
629	692	833	754	764	842	917	761	756	778	750	783	798
301	318	401	367	361	416	447	372	354	384	364	393	359
255	296	343	324	309	338	378	317	317	315	309	306	325
212	221	267	220	249	256	277	233	235	234	227	235	257
73	78	89	63	94	88	92	72	85	79	77	84	104
299	328	408	364	423	385	417	356	367	352	349	370	408
241	267	301	261	311	278	309	311	304	303	277	291	303
751	841	998	914	975	1015	1199	941	939	942	903	944	977
700	830	906	750	870	815	891	830	888	762	740	803	847
180	—	210	178	208	189	209	197	194	195	185	175	184
270	—	335	310	345	321	328	320	318	340	292	307	310
14·9	14·3	13·5	14·0	12·8	12·7	12·3	13·2	13·1	13·0	13·0	12·2	13·1
4·6	4·2	3·5	5·4	5·5	5·4	5·2	5·1	5·3	5·2	5·1	4·6	4·7
31·9	33·0	32·8	32·4	34·3	31·1	31·7	32·6	33·8	33·5	31·8	33·0	34·9
102·9	104·5	—	101·6	106·6	106·9	108·0	104·1	101·2	100·4	104·3	110·7	106·6
45·7	46·7	48·9	47·9	47·5	48·7	49·0	48·8	45·9	45·3	47·2	50·5	49·3
17·6	17·6	19·5	20·2	18·7	19·8	19·5	20·4	18·9	17·7	18·6	20·5	19·3
17·8	17·9	18·3	17·0	17·5	18·1	18·2	19·2	15·7	17·0	17·4	18·6	19·3
11·0	11·2	11·1	10·8	11·2	10·8	11·3	10·0	11·3	10·6	11·3	11·5	10·7
47·9	48·5	50·2	48·3	47·4	50·8	50·8	49·0	47·9	48·3	50·1	50·2	47·3
23·3	22·3	24·2	23·5	22·4	25·1	24·8	23·9	22·4	23·9	24·3	25·2	21·3
19·7	20·7	20·7	20·7	19·2	20·4	21·0	20·4	20·1	19·6	20·6	19·6	19·3
16·6	15·5	16·1	14·0	15·4	15·4	15·4	15·0	14·9	14·5	15·2	15·1	15·2
23·1	23·0	24·6	23·3	26·2	23·2	23·1	22·9	23·3	21·9	23·3	23·7	24·2
18·7	18·7	18·1	16·7	19·3	16·8	17·1	20·0	19·3	18·8	18·5	18·7	18·0
58·1	58·9	60·1	58·5	60·4	61·2	66·4	60·6	59·5	58·5	60·3	60·6	57·9
80·6	81·4	71·7	71·7	73·5	72·2	74·1	87·3	82·8	86·0	79·3	78·6	74·3

TRIBE	Basoga.			Kavirondo.				
Number	22	23	24	25	26	27	28	29
Age	20	50	29½	30	40	26	25	26
Sex	♂	♂	♂	♂	♂	♂	♂	♂
Standing height	1657	1679	1715	1714	1787	1687	1702	1839
Height of head from vertex to chin	201	179	210	229	228	221	215	221
Length of neck in front	75	118	99	56	97	70	76	69
Length of trunk	538	515	540	553	560	537	567	571
Span of arms	1773	1792	1815	1849	1825	1787	1706	1867
Length of upper limb	798	811	825	865	837	815	777	851
Length of arm	330	322	333	363	324	330	305	344
Length of forearm	293	309	309	305	313	295	293	319
Length of hand	175	180	183	197	200	190	179	188
Length of lower limb	843	867	866	876	902	859	844	978
Length of thigh	406	436	423	420	427	432	411	490
Length of leg	333	353	356	357	386	—	—	405
Length of foot	252	256	257	248	281	266	257	264
Height from internal malleolus to ground	94	78	87	99	89	—	—	83
Maximum breadth of shoulders	393	385	414	425	443	418	401	411
Maximum breadth of hips	271	286	281	296	321	282	284	286
Height to umbilicus	1035	1014	1038	1033	1063	994	1001	1130
Circumference of chest	835	861	907	948	982	883	944	891
Minimum supra-malleolar circumference of leg	165	175	191	205	222	—	—	220
Maximum supra-malleolar circumference of leg	277	280	316	342	378	345	340	338
Proportions to height = 100.								
Head	12·1	10·7	12·2	13·4	12·8	13·1	12·6	12·0
Neck	4·5	7·0	5·8	3·3	5·4	4·1	4·5	3·8
Trunk	32·5	30·7	31·5	32·3	31·3	31·8	33·3	31·0
Span	107·0	106·7	105·8	107·9	102·1	105·9	100·2	101·5
Upper limb	48·2	48·3	48·1	50·5	46·8	48·3	45·7	46·3
Arm	19·9	19·2	19·4	21·2	18·1	19·6	17·9	18·7
Forearm	17·7	18·4	18·0	17·9	17·5	17·5	17·2	17·3
Hand	10·6	10·7	10·7	11·5	11·2	11·3	10·5	10·2
Lower limb	50·9	51·6	50·5	51·1	50·5	50·9	49·6	53·2
Thigh	24·5	26·0	24·7	24·5	23·9	25·6	24·1	21·2
Leg	20·1	21·0	20·8	20·8	21·6	—	—	22·0
Foot	15·2	15·2	15·0	14·5	15·7	15·8	15·1	14·4
Breadth of shoulders	23·7	22·9	24·1	24·8	24·8	24·8	23·6	22·3
Breadth of hips	16·5	17·0	16·4	17·3	18·1	16·7	16·7	15·6
Height of umbilicus	62·5	60·4	60·5	60·3	59·5	58·9	58·8	61·4
Girdle index	69·7	74·3	67·8	69·6	73·1	67·5	70·8	69·6

Kavirondo.			Wanyamwezi.						Swahili	Lendu.		
30	**31**	**32**	**33**	**34**	**35**	**36**	**37**	**38**	**39**	**40**	**41**	**42**
30	35	36	30	30	25	40	35	45	25	28	30	24
♂	♂	♂	♂	♂	♂	♂	♂	♂	♀	♀	♀	♀
1813	1726	1785	1724	1785	1637	1745	1745	1757	1548	1563	1683	1603
224	206	216	215	212	219	225	207	222	225	205	210	197
81	89	109	88	92	65	73	92	85	52	81	81	87
518	517	549	561	525	531	564	549	574	549	526	510	512
1859	1838	1815	1781	1891	1688	1750	1716	1880	1596	1665	1757	1646
847	852	839	809	859	760	809	792	847	724	743	808	754
346	371	342	313	338	293	311	328	333	298	288	329	298
290	297	304	318	323	291	318	281	329	253	279	311	273
211	184	193	178	198	176	180	183	185	173	176	168	183
990	914	911	860	956	822	883	897	876	722	751	882	807
485	464	433	414	462	407	430	440	425	341	355	437	398
417	351	382	359	416	337	359	376	362	298	315	362	336
275	249	259	268	278	255	282	262	272	244	225	236	247
88	99	96	87	78	78	94	81	89	83	81	83	73
417	431	422	406	396	377	395	369	434	394	371	368	369
309	292	295	312	311	264	319	301	309	334	301	301	291
1115	1065	1077	1010	1134	978	1040	1065	1048	913	961	1057	960
912	888	920	960	910	875	912	812	970	849	818	840	865
205	200	212	220	217	200	230	200	212	194	203	185	210
347	330	330	380	350	332	356	320	365	343	335	315	330
12·4	11·9	12·1	12·4	11·9	13·4	12·9	11·9	12·6	14·5	13·1	12·5	12·3
4·5	5·2	6·1	5·1	5·2	3·4	4·2	5·3	4·8	3·4	5·2	4·8	5·4
28·6	30·0	30·8	32·5	29·4	32·4	32·3	31·5	32·7	35·5	33·7	30·3	31·9
102·5	106·5	101·7	103·3	105·9	103·1	100·3	98·3	107·0	103·1	106·5	104·4	102·7
46·7	49·4	47·1	46·9	48·1	46·4	46·4	45·4	48·2	46·8	47·5	48·0	47·0
19·1	21·5	19·2	18·2	18·9	17·9	17·8	18·8	19·0	19·3	18·4	19·5	18·6
16·0	17·2	17·0	18·4	18·1	17·8	18·2	16·1	18·7	16·3	17·9	18·5	17·0
11·6	10·7	10·8	10·3	11·1	10·8	10·3	10·5	10·5	11·2	11·3	10·0	11·4
54·6	53·0	51·0	49·9	53·6	50·2	50·6	51·4	49·9	46·6	48·0	52·4	50·3
28·8	26·9	24·3	24·0	25·9	24·9	24·6	25·2	24·2	22·0	22·7	26·0	24·8
23·0	20·3	21·4	20·8	23·3	20·6	20·6	21·5	20·6	19·3	20·2	21·5	21·0
15·2	14·4	14·5	15·5	15·6	15·6	16·2	15·0	15·5	15·8	14·4	14·0	15·4
23·0	25·0	23·6	23·5	22·2	23·0	22·6	21·1	24·7	25·5	23·7	21·9	23·0
17·0	16·9	16·5	18·1	17·4	16·1	18·3	17·2	17·6	21·6	19·3	17·9	18·2
61·5	61·7	60·3	58·6	63·5	59·7	59·6	61·0	59·6	59·0	61·5	62·8	59·9
74·1	67·7	69·9	76·8	78·5	70·0	80·8	81·6	71·2	84·8	81·1	81·8	78·9

TRIBE	Lendu.			Logbwari.	Alur.		Acholi.	
Number	43	44	45	46	47	48	49	50
Age	20	28	30	25	22	20	36	40
Sex	♀	♂	♂	♂	♀	♀	♂	♂
Standing height	1634	1757	1665	1887	1551	1588	1697	1802
Height of head from vertex to chin	208	209	216	225	192	206	225	250
Length of neck in front	83	82	94	78	75	51	62	52
Length of trunk	540	534	520	603	507	532	509	535
Span of arms	1702	1843	1786	1960	1643	1676	1810	1913
Length of upper limb	778	850	821	892	715	779	811	883
Length of arm	300	326	314	367	267	318	317	361
Length of forearm	293	337	314	326	289	286	314	333
Length of hand	185	187	193	199	159	175	180	189
Length of lower limb	803	932	838	981	780	799	901	965
Length of thigh	390	469	423	482	389	376	443	461
Length of leg	343	386	337	428	318	338	361	412
Length of foot	248	270	257	273	235	230	254	262
Height from internal malleolus to ground	70	77	78	71	73	85	87	92
Maximum breadth of shoulders	357	429	425	444	327	307	385	433
Maximum breadth of hips	294	308	286	317	278	277	282	310
Height to umbilicus	1003	1091	993	1174	961	1011	1020	1122
Circumference of chest	775	902	962	922	770	760	810	923
Minimum supra-malleolar circumference of leg	193	205	215	205	178	178	190	210
Maximum supra-malleolar circumference of leg	302	345	380	330	290	283	340	325
Proportions to height = 100.								
Head	12·7	11·9	13·0	11·9	12·4	13·0	13·3	13·9
Neck	5·8	4·7	5·5	4·1	4·8	3·2	3·7	2·9
Trunk	33·0	30·4	31·2	32·0	32·6	33·5	30·0	29·7
Span	104·2	104·9	107·3	103·9	105·7	105·5	106·7	106·2
Upper limb	47·6	48·4	49·3	47·3	45·4	49·1	47·8	49·0
Arm	18·4	18·6	18·9	19·4	17·2	20·0	18·7	20·0
Forearm	17·9	19·2	18·9	17·3	18·6	18·0	18·5	18·5
Hand	11·3	10·6	11·6	10·5	10·2	11·0	10·6	10·4
Lower limb	49·1	53·0	50·3	52·0	50·2	50·3	53·1	53·6
Thigh	23·9	26·7	25·4	25·5	25·0	23·7	26·1	25·6
Leg	21·0	22·0	20·2	22·7	20·5	21·3	21·3	22·9
Foot	15·2	15·4	15·4	14·5	15·1	14·5	15·0	14·5
Breadth of shoulders	21·8	24·4	25·5	23·5	21·0	19·3	22·7	24·0
Breadth of hips	17·8	17·5	17·2	16·8	17·9	17·4	16·6	17·2
Height of umbilicus	61·4	62·5	59·6	62·2	62·0	63·7	60·1	62·2
Girdle index	81·5	71·8	67·3	71·4	85·0	90·2	73·2	71·6

Acholi.	Bari.	Karamojo.						Sūk.				
51	52	53	54	55	56	57	58	59	60	61	62	63
30	45	30	50	25	25	25	30	38	60	50	30	50
♂	♂	♀	♂	♂	♀	♂	♂	♂	♂	♂	♂	♂
1789	1784	1626	1783	1777	1571	1676	1666	1758	1658	1819	1622	1779
221	222	209	202	217	213	193	210	210	200	—	198	221
82	81	70	97	75	43	80	62	66	71	—	83	94
573	560	490	558	569	493	543	548	553	524	506	492	561
1855	1791	1750	1889	1852	1598	1780	1780	1771	1719	1806	1586	1775
832	830	783	886	864	738	825	796	826	774	837	726	840
320	334	326	364	358	303	333	317	339	315	357	293	359
324	317	279	330	316	272	303	296	312	296	293	265	296
188	179	178	192	190	163	189	183	175	163	187	168	185
913	921	857	926	916	822	860	846	929	863	1019	849	903
437	438	397	454	454	410	414	411	450	414	538	430	429
393	403	390	382	376	333	362	351	394	371	403	350	378
259	254	241	273	276	208	264	261	245	250	247	249	283
83	80	70	86	86	79	84	84	85	78	78	69	96
419	417	398	378	416	357	378	416	382	395	405	368	412
311	307	334	314	317	288	298	309	290	289	301	284	311
1107	1103	1009	1081	1074	958	1029	1028	1103	1013	1051	985	1086
873	870	883	831	899	839	817	922	870	840	800	823	915
201	217	179	208	212	182	220	198	200	190	200	179	218
358	340	326	333	335	307	357	350	320	325	298	303	355
12·4	12·4	12·9	11·3	12·2	13·6	11·5	12·6	11·9	12·1	—	12·2	12·4
4·6	4·5	4·3	5·4	4·2	2·7	4·8	3·7	3·8	4·3	—	5·1	5·3
32·0	31·4	30·1	31·3	32·0	31·4	32·4	32·9	30·9	31·7	22·3	30·3	31·5
103·7	100·4	107·6	105·9	104·2	101·7	106·2	106·8	100·7	103·7	99·3	97·8	99·8
46·5	46·5	48·2	49·7	48·6	47·0	49·2	47·8	46·4	46·6	46·0	44·8	47·2
17·9	18·7	20·0	20·4	20·1	19·3	19·9	19·0	19·3	19·0	19·6	18·1	20·2
18·1	17·8	17·2	18·5	17·8	17·3	18·1	17·8	17·7	17·9	16·1	16·3	16·6
10·5	10·0	10·9	10·8	10·7	10·4	11·3	11·0	10·0	9·8	10·3	10·4	10·4
51·0	51·6	52·7	51·9	51·5	52·3	51·3	50·8	52·8	52·1	56·0	52·3	50·8
24·4	24·6	24·4	25·5	25·5	26·1	24·7	24·7	25·6	25·0	29·6	26·5	24·1
22·0	22·6	24·0	21·4	21·2	21·2	21·6	21·1	22·4	22·4	22·2	21·6	21·2
14·5	14·2	14·8	15·3	15·5	13·2	15·8	15·7	13·9	15·1	13·6	15·4	15·9
23·4	23·4	24·5	21·2	23·4	22·7	22·6	25·0	21·7	23·8	22·3	22·7	23·2
17·4	17·2	20·5	17·6	17·8	18·3	17·8	18·5	16·5	17·4	16·5	17·5	17·5
61·9	61·8	62·1	60·6	60·4	61·0	60·8	61·7	62·7	61·1	57·8	60·7	61·0
74·2	73·6	81·0	83·1	76·2	80·7	78·8	74·3	75·9	73·2	74·3	77·2	75·5

TRIBE	Sūk.					Masai.		
Number	64	65	66	67	68	69	70	71
Age	60	25	30	30	25	42	30	20
Sex	♂	♂	♂	♂	♀	♂	♂	♂
Standing height	1698	1646	1670	1792	1669	1858	1781	1654
Height of head from vertex to chin	196	196	231	227	227	218	231	203
Length of neck in front	95	77	76	79	—	—	76	101
Length of trunk	526	481	500	519	536	—	506	478
Span of arms	1723	1803	1675	1865	1716	1973	1850	1700
Length of upper limb	815	826	755	829	792	915	859	769
Length of arm	338	335	296	322	329	374	348	297
Length of forearm	306	314	287	321	296	309	304	267
Length of hand	171	177	172	186	167	232	207	205
Length of lower limb	881	892	869	967	878	1040	968	872
Length of thigh	432	451	435	486	441	513	482	430
Length of leg	368	364	352	389	367	—	406	357
Length of foot	242	251	244	263	229	266	273	264
Height from internal malleolus to ground	81	77	82	92	70	—	80	85
Maximum breadth of shoulders	362	384	392	422	375	430	451	390
Maximum breadth of hips	280	297	267	295	316	314	320	300
Height to umbilicus	1006	1038	982	1118	1045	—	1090	1027
Circumference of chest	856	859	793	872	891	885	790	840
Minimum supra-malleolar circumference of leg	178	187	189	195	192	195	200	193
Maximum supra-malleolar circumference of leg	302	330	302	328	331	340	320	310
Proportions to height = 100.								
Head	11·5	11·9	13·8	12·7	13·6	11·7	13·0	12·3
Neck	5·6	4·7	4·2	4·4	—	—	4·3	6·1
Trunk	31·0	29·2	29·9	29·0	32·1	—	28·4	28·9
Span	101·5	109·5	100·3	104·1	102·8	106·2	103·9	102·8
Upper limb	48·0	50·2	45·2	46·3	47·5	49·2	48·2	46·5
Arm	19·9	20·4	17·7	18·0	19·7	20·1	19·5	18·0
Forearm	18·0	19·1	17·2	17·9	17·7	16·6	17·1	16·1
Hand	10·1	10·8	10·3	10·4	10·0	12·5	11·6	12·4
Lower limb	51·9	54·2	52·0	53·8	52·6	56·0	54·4	52·7
Thigh	25·4	27·4	26·0	27·2	26·4	27·6	27·1	26·0
Leg	21·7	22·1	21·1	21·7	22·0	—	22·8	21·6
Foot	14·3	15·2	14·6	14·7	13·7	14·3	15·3	16·0
Breadth of shoulders	21·3	23·3	23·5	23·5	22·5	23·1	25·3	23·6
Breadth of hips	16·5	18·0	16·0	16·5	18·9	16·9	18·0	18·1
Height of umbilicus	59·2	63·1	58·8	62·4	62·6	—	61·2	62·1
Girdle index	77·3	77·3	68·1	69·9	84·3	73·0	71·0	76·9

Masai.					Andorobo.							
72	73	74	75	76	77	78	79	80	81	82	83	84
38	38	20	17	23?	21	22	26	24	35	30	25	40
♂	♂	♀	♀	♀	♂	♂	♂	♂	♀	♀	♂	♀
1710	1888	1741	1583	1603	1677	1652	1684	1665	1474	1576	1589	1540
228	238	218	223	201	227	228	212	227	192	184	218	200
85	80	90	73	—	95	74	95	70	66	91	83	65
511	521	453	429	495	489	533	536	511	465	497	474	501
1722	1907	1811	1603	—	1779	1773	1723	1705	1427	1600	1606	1554
721	880	831	730	791	785	805	801	791	667	719	742	719
239	308	337	287	316	—	332	318	311	261	280	283	304
273	352	290	251	279	—	270	302	292	252	267	275	251
209	220	204	192	196	200	203	181	188	154	172	184	164
886	1049	980	858	872	866	817	841	857	751	804	814	774
440	535	522	445	342	421	390	419	429	369	373	397	368
364	—	388	—	—	362	354	344	339	310	354	324	332
253	277	250	230	224	255	257	273	255	212	223	258	228
82	—	70	—	—	83	73	78	89	72	77	93	74
397	450	366	370	366	390	383	391	393	330	333	362	329
312	338	313	282	305	300	276	295	304	248	273	273	289
—	—	1109	—	—	1007	1007	1029	1007	901	988	952	957
—	870	860	810	800	822	860	860	855	690	770	812	755
220	—	—	—	230	190	200	204	198	180	192	185	182
330	—	—	—	—	340	300	333	340	285	285	320	290
13·3	12·6	12·5	14·1	12·5	13·5	13·8	12·6	13·6	13·0	11·7	13·7	13·0
5·0	4·2	5·2	4·6	—	5·7	4·5	5·6	4·2	4·5	5·8	5·2	4·2
29·9	27·6	26·0	27·1	30·9	29·2	32·3	31·8	30·7	31·5	31·5	29·8	32·5
100·7	101·0	104·0	101·3	—	106·1	107·3	102·3	102·4	96·8	101·5	101·1	100·9
42·2	46·6	47·7	46·1	49·3	46·8	48·7	47·6	47·5	45·3	45·6	46·7	46·7
14·0	16·3	19·4	18·1	19·7	—	20·1	18·9	18·7	17·7	17·8	17·8	19·7
16·0	18·6	16·7	15·9	17·4	—	16·3	17·9	17·5	17·1	16·9	17·3	16·3
12·2	11·7	11·7	12·1	12·2	11·9	12·3	10·7	11·3	10·4	10·9	11·6	10·6
51·8	55·6	56·3	54·2	54·4	51·6	49·5	49·9	51·5	50·9	51·0	51·2	50·3
25·7	28·3	30·0	28·1	21·3	25·1	23·6	24·9	25·8	25·0	23·7	25·0	23·9
21·3	—	22·3	—	—	21·6	21·4	20·5	20·4	21·0	22·5	20·4	21·6
14·8	14·7	14·4	14·5	14·0	15·2	15·6	16·2	15·3	14·4	14·1	16·2	14·8
23·2	23·8	21·0	23·4	22·8	23·3	23·2	23·2	23·6	22·4	21·1	22·8	21·4
18·2	17·9	18·0	17·8	19·0	17·9	16·7	17·5	18·3	16·8	17·3	17·2	18·8
—	—	63·7	—	—	60·0	61·0	61·1	60·5	61·1	62·7	59·9	62·1
78·6	75·1	85·5	76·2	83·3	76·9	72·1	75·4	77·4	75·2	82·0	75·4	87·8

TRIBE	Andorobo.			Kamásia (Nandi).			
Number	85	86	87	88	89	90	91
Age	28	40	25	30	22	38	24
Sex	♂	♂	♂	♂	♂	♂	♂
Standing height	1667	1762	1607	1750	1615	1713	1676
Height of head from vertex to chin	215	260	217	215	213	206	206
Length of neck in front	90	—	72	94	72	70	96
Length of trunk	516	483	498	499	485	524	517
Span of arms	1733	1852	1584	1869	1622	1833	1883
Length of upper limb	800	864	725	842	741	821	847
Length of arm	314	361	282	341	289	331	357
Length of forearm	293	316	270	314	269	298	318
Length of hand	193	187	173	187	183	192	172
Length of lower limb	846	970	820	942	845	913	857
Length of thigh	416	486	419	467	437	475	417
Length of leg	341	392	306	373	321	352	355
Length of foot	259	282	255	256	249	251	243
Height from internal malleolus to ground	89	92	95	102	87	86	85
Maximum breadth of shoulders	393	410	393	412	405	382	401
Maximum breadth of hips	289	305	272	306	294	296	291
Height to umbilicus	1016	1105	954	1101	969	1070	1043
Circumference of chest	832	868	840	848	790	840	903
Minimum supra-malleolar circumference of leg	189	193	193	195	190	192	193
Maximum supra-malleolar circumference of leg	307	328	328	328	300	346	327
Proportions to height = 100.							
Head	12·9	14·8	13·5	12·3	13·2	12·0	12·3
Neck	5·4	—	4·5	5·4	4·5	4·1	5·7
Trunk	31·0	27·4	31·0	28·5	30·0	30·6	30·8
Span	104·0	105·1	98·6	106·2	100·4	107·1	112·4
Upper limb	48·0	49·0	45·1	48·1	45·8	47·9	50·5
Arm	18·8	20·5	17·5	19·5	17·9	19·3	21·3
Forearm	17·6	17·9	16·8	17·9	16·7	17·4	19·0
Hand	11·6	10·6	10·8	10·7	11·3	11·2	10·3
Lower limb	50·7	55·1	51·0	53·8	52·3	53·3	51·1
Thigh	25·0	27·6	26·1	26·7	27·1	27·7	24·9
Leg	20·5	22·2	19·0	21·3	19·9	20·5	21·2
Foot	15·5	16·0	15·9	14·6	15·4	14·7	14·5
Breadth of shoulders	23·6	23·3	24·5	23·5	25·1	22·3	23·9
Breadth of hips	17·3	17·3	16·9	17·5	18·2	17·3	17·4
Height of umbilicus	60·9	62·7	59·4	62·9	60·0	62·5	62·2
Girdle index	73·6	74·4	66·7	74·3	72·6	77·5	72·6

Kamásia (Nandi).	Nandi.						Lumbwa (Nandi).	Bahima.				
92	93	94	95	96	97	98	99	100	101	102	103	104
28	30	24	26	35	50	18	30	30–35	30?	25	40	—
♂	♂	—	♀	♂	♂	♂	♂	♂	♂	♀	♀	♂
1705	1720	1607	1657	1808	1712	1551	1754	1798	1919	1553	1591	1823
219	210	211	216	223	229	195	228	225	—	207	216	233
96	99	70	69	97	78	79	72	111	—	79	89	—
470	523	510	532	571	524	476	576	502	648	542	498	465
1867	1799	1700	1733	1860	1794	1558	1772	1933	1973	1647	1581	1937
842	824	762	778	848	791	731	816	871	895	751	748	892
342	327	312	330	335	310	301	332	342	358	295	299	366
318	310	278	280	318	293	260	295	326	332	265	274	330
182	187	172	168	195	188	170	189	203	205	191	175	196
920	888	816	840	917	881	801	878	960	916	725	788	994
463	427	388	414	445	424	412	408	488	433	350	359	480
372	373	355	352	380	365	313	385	384	412	314	373	430
247	258	233	233	274	249	227	256	293	275	241	223	273
85	88	73	74	92	92	76	85	88	71	61	56	84
410	390	375	386	367	415	375	408	401	416	346	330	399
279	278	290	311	302	288	277	308	321	304	288	292	352
1062	1079	1005	1004	1130	1052	940	1057	1101	1074	244	912	1136
833	810	899	915	880	890	830	894	880	840	789	790	920
180	190	155	177	183	191	200	198	221	200	—	—	200
308	315	367	302	325	322	320	362	350	295	295	290	335
12·8	12·2	13·1	13·6	12·3	13·4	12·6	13·0	12·5	11·4	13·3	13·6	12·8
5·6	5·8	4·4	4·2	5·4	4·6	5·1	4·1	6·2	—	5·1	5·6	—
27·6	30·4	31·7	32·1	31·6	30·6	30·7	32·8	27·9	33·8	34·9	31·3	25·5
109·5	104·6	105·8	104·6	102·9	104·8	100·5	101·0	107·5	102·8	106·1	99·4	106·3
49·4	47·9	47·4	47·0	46·9	46·2	47·1	46·5	48·4	46·6	48·4	47·0	48·9
20·1	19·0	19·4	19·9	18·5	18·1	19·4	18·9	19·0	18·7	19·0	18·8	20·1
18·7	18·0	17·3	16·9	17·6	17·1	16·8	16·8	18·1	17·3	17·1	17·2	18·1
10·7	10·9	10·7	10·1	10·8	11·0	11·0	10·8	11·3	10·7	12·3	11·0	10·8
54·0	51·6	50·8	50·7	50·7	51·5	51·6	50·1	53·4	47·7	46·7	49·5	54·5
27·2	24·8	24·1	25·0	24·6	24·8	26·6	23·3	27·7	22·6	22·5	22·6	26·3
21·8	21·7	22·1	21·2	21·0	21·3	20·2	21·9	21·9	21·5	20·2	23·4	23·6
14·5	15·0	14·5	14·1	15·2	14·5	14·6	14·6	16·3	14·3	15·5	14·0	15·0
24·0	22·7	23·3	23·3	20·3	24·2	24·2	23·3	22·9	21·7	22·3	20·7	21·9
16·4	16·2	18·0	18·8	16·7	16·8	17·9	17·6	17·9	15·8	18·5	18·4	19·3
62·3	62·7	62·5	60·6	62·5	61·4	60·6	60·3	61·2	56·0	—	57·3	62·3
68·0	71·3	77·3	80·6	82·3	69·4	73·8	75·5	80·0	73·1	83·2	88·5	88·2

TRIBE	Banande.				Bambute.			
Number	1	2	3	4	5	6	7	8
Age	40	45	30	34	35	20	22	20
Sex	♂	♂	♂	♂	♂	♂	♂	♂
Head: Maximum length	179	177	184	192	182	186	185	191
Head: Maximum breadth	148	143	149	151	141	153	145	142
Bizygomatic breadth	140	136	130	139	133	143	130	132
Bigonial breadth	105	95	85	91	89	91	82	88
External biorbital breadth	145	142	150	156	152	160	152	155
Internal biocular breadth	30	34	31	36	35	35	34	33
Length of ear	61	62	58	54	58	59	55	57
Breadth of ear	33	32	31	32	31	34	34	32
Length from nasal spine to root	37	45	48	41	40	43	35	41
Breadth „ „ „ „	45	44	41	44	50	46	45	43
Indices.								
Cephalic	82·7	80·8	81·0	78·6	77·5	82·3	78·4	74·3
Nasal	121·6	97·8	85·4	107·3	125·0	106·9	128·6	104·9
Bigonial	75·0	69·9	65·4	65·5	66·9	63·6	63·1	66·7
Aural	54·1	51·6	53·4	59·3	53·4	57·6	61·8	56·1

TRIBE	Basoga.			Kavirondo.				
Number	22	23	24	25	26	27	28	29
Age	20	50	29½	30	40	26	25	26
Sex	♂	♂	♂	♂	♂	♂	♂	♂
Head: Maximum length	183	195	193	182	193	197	198	194
Head: Maximum breadth	146	139	152	146	149	148	145	146
Bizygomatic breadth	129	132	135	140	147	136	139	136
Bigonial breadth	98	111	108	105	117	116	113	104
External biorbital breadth	142	138	147	145	172	165	163	142
Internal biocular breadth	32	35	34	33	46	40	35	38
Length of ear	52	51	54	67	57	53	60	59
Breadth of ear	32	32	34	39	34	32	34	37
Length from nasal spine to root	37	41	42	45	40	41	45	42
Breadth „ „ „ „	40	41	48	43	56	43	41	40
Indices.								
Cephalic	79·8	71·3	78·8	80·2	77·2	75·1	73·2	75·3
Nasal	108·1	100·0	114·3	95·5	125·0	104·9	91·1	95·2
Bigonial	76·0	84·1	80·0	75·0	79·6	85·3	81·3	76·5
Aural	61·5	62·7	63·0	58·2	59·6	60·4	56·7	62·7

Bambute.		Baamba.		Baganda.								Basoga.
9	10	11	12	13	14	15	16	17	18	19	20	21
20	30	45	40	25	40	50	24	28	30	30	35	48
♀	♀	♂	♂	♂	♂	♂	♀	♀	♀	♀	♀	♂
164	174	193	189	198	189	206	185	189	194	179	187	198
133	139	158	144	146	143	152	135	136	141	131	135	142
127	133	151	139	137	134	146	126	132	129	126	136	133
—	82	110	95	103	100	117	94	97	96	95	96	109
137	145	135	151	160	140	170	132	135	130	121	143	145
37	—	34	34	36	31	38	34	32	34	31	32	35
59	57	59	55	53	46	58	49	56	53	50	47	57
32	34	35	35	38	33	38	34	31	31	32	35	36
39	36	50	43	43	42	46	35	38	41	35	40	46
37	40	44	40	38	41	44	39	36	45	35	41	47
81·1	79·9	81·9	76·2	73·7	75·7	73·8	73·0	72·0	72·7	73·2	72·2	71·7
105·4	111·1	88·0	93·0	88·4	97·6	95·6	111·4	94·7	109·7	100·0	102·5	102·2
—	61·7	72·8	68·3	75·2	74·6	80·1	74·6	73·5	74·4	75·4	70·6	82·0
54·2	59·6	59·3	63·6	71·7	71·7	65·5	69·4	55·4	58·5	64·0	74·5	63·2

Kavirondo.			Wanyamwezi.						Swahili	Lendu.		
30	31	32	33	34	35	36	37	38	39	40	41	42
30	35	36	30	30	25	40	35	45	25	28	30	24
♂	♂	♂	♂	♂	♂	♂	♂	♂	♀	♀	♀	♀
190	194	198	201	195	195	193	189	194	190	205	189	187
147	150	154	154	153	147	151	136	143	142	141	141	144
133	139	138	138	139	137	144	137	136	131	135	135	136
107	111	111	96	102	106	106	96	105	96	89	98	99
145	147	155	143	146	142	137	142	142	137	142	150	148
36	37	33	37	37	36	38	31	38	33	38	35	40
57	63	60	58	56	59	62	62	69	62	53	58	56
33	38	41	39	37	35	42	39	39	41	30	34	33
51	46	49	47	45	44	45	42	50	36	35	45	40
42	42	38	44	43	41	48	47	46	44	38	42	40
77·4	77·3	77·8	76·6	78·5	75·4	78·2	72·0	73·7	74·7	68·8	74·6	77·0
82·4	91·3	77·6	93·6	95·5	93·2	106·6	111·9	92·0	122·2	108·6	93·3	100·0
80·5	79·9	80·4	69·6	73·4	77·4	73·6	70·1	77·2	73·3	65·9	72·6	72·8
57·9	60·3	68·4	67·2	66·1	59·3	67·7	62·9	56·5	66·1	56·6	58·6	58·9

TRIBE	Lendu.			Logbwari.	Aluru.		Acholi.	
Number	43	44	45	46	47	48	49	50
Age	20	28	30	25	22	20	36	40
Sex	♀	♂	♂	♂	♀	♀	♂	♂
Head: Maximum length	187	194	192	196	189	191	184	189
Head: Maximum breadth	142	131	150	118	135	134	141	153
Bizygomatic breadth	133	138	138	138	124	130	135	136
Bigonial breadth	93	92	94	102	90	92	98	100
External biorbital breadth	145	150	152	165	135	141	135	150
Internal biocular breadth	37	35	35	37	34	35	34	31
Length of ear	51	57	56	60	54	56	57	54
Breadth of ear	31	32	30	35	27	32	44	33
Length from nasal spine to root	31	41	38	41	35	35	47	47
Breadth „ „ „	41	45	44	48	35	37	38	40
Indices.								
Cephalic	75·9	69·1	78·1	75·5	71·4	70·2	76·6	81·0
Nasal	120·6	109·7	115·8	109·1	100·0	105·7	80·9	85·1
Bigonial	69·9	66·7	68·1	73·9	72·6	70·8	72·6	73·5
Aural	60·8	56·1	53·6	58·3	50·0	57·1	77·2	61·1

TRIBE	Sūk.					Masai.		
Number	64	65	66	67	68	69	70	71
Age	60	25	30	30	25	42	30	20
Sex	♂	♂	♂	♂	♀	♂	♂	♂
Head: Maximum length	190	189	190	194	187	196	203	195
Head: Maximum breadth	116	118	139	139	139	147	149	143
Bizygomatic breadth	131	136	131	139	132	140	143	139
Bigonial breadth	98	104	99	108	99	—	100	93
External biorbital breadth	155	162	160	150	153	160	175	150
Internal biocular breadth	35	35	31	34	37	35	42	34
Length of ear	54	51	58	57	49	—	—	—
Breadth of ear	44	35	36	39	34	—	—	—
Length from nasal spine to root	51	43	43	46	39	49	55	50
Breadth „ „ „	40	38	39	39	40	40	44	43
Indices.								
Cephalic	76·8	78·3	73·2	71·6	74·3	75·0	73·4	73·3
Nasal	78·4	88·4	90·7	84·8	102·6	81·6	80·0	86·0
Bigonial	74·8	76·5	75·6	77·7	75·0	—	69·9	66·9
Aural	81·5	68·6	62·1	68·4	69·4	—	—	—

Acholi.	Bari.	Karamojo.						Sūk.				
51	52	53	54	55	56	57	58	59	60	61	62	63
30	45	30	50	25	25	25	30	38	60	50	30	50
♂	♂	♀	♂	♂	♀	♂	♂	♂	♂	♂	♂	♂
196	190	173	200	203	193	—	196	185	195	197	203	195
153	146	132	147	150	141	141	142	155	143	149	152	154
137	134	136	140	146	135	137	141	142	142	142	139	144
104	103	114	102	107	110	109	107	85	92	87	99	109
172	155	145	165	150	150	150	156	162	150	163	155	170
32	36	32	38	36	32	35	34	44	37	47	35	36
56	68	60	58	58	56	60	54	63	54	63	59	70
35	42	35	41	33	35	35	37	37	38	40	39	44
45	48	39	49	43	33	46	44	53	52	55	46	49
43	41	37	42	39	41	41	41	41	43	38	43	46
78·1	76·8	76·3	73·5	73·9	73·1	—	72·4	83·8	73·3	75·6	74·9	79·0
95·5	85·4	94·9	85·7	90·7	124·3	89·1	93·2	77·3	82·7	69·1	93·5	93·9
75·9	76·9	83·8	72·9	73·3	81·5	79·6	75·9	59·9	64·8	61·3	71·2	75·7
62·5	61·8	58·3	70·7	56·9	62·5	58·3	68·5	58·7	70·4	63·5	66·1	62·9

Masai.					Andorobo.							
72	73	74	75	76	77	78	79	80	81	82	83	84
38	38	20	17	23?	21	22	26	24	35	30	25	40
♂	♂	♀	♀	♀	♂	♂	♂	♂	♀	♀	♂	♀
207	203	193	181	193	194	189	198	194	182	176	189	172
150	147	148	142	140	150	139	147	149	138	135	147	131
130	134	128	126	134	125	133	144	139	131	127	143	128
103	109	94	103	117	100	90	116	96	100	102	113	104
160	155	155	130	95	160	155	155	162	160	162	155	142
43	40	35	33	32	37	30	34	34	32	34	37	30
—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	34	—	—	—	—	—	—	—	—
50	54	53	41	47	50	50	48	46	45	43	44	41
43	43	36	38	33	40	40	39	37	33	35	43	32
72·4	72·4	76·7	78·5	72·5	77·3	73·5	74·2	76·8	75·8	76·7	77·8	76·2
86·0	79·6	67·9	92·7	70·2	80·0	80·0	81·3	80·4	73·3	81·4	97·7	78·0
79·2	81·3	73·4	81·7	87·3	80·0	67·7	80·5	69·1	76·3	80·3	79·0	81·2
—	—	—	—	—	—	—	—	—	—	—	—	—

TRIBE	Andorobo.			Kamásia (Nandi).			
Number	85	86	87	88	89	90	91
Age	28	40	25	30	22	38	24
Sex	♂	♂	♂	♂	♂	♂	♂
Head / Maximum length	189	186	185	183	202	188	191
Head \ Maximum breadth	141	143	143	144	149	149	157
Bizygomatic breadth	132	144	146	140	140	144	151
Bigonial breadth	106	113	112	105	93	95	102
External biorbital breadth	155	162	152	148	165	170	170
Internal biocular breadth	30	35	38	34	35	30	40
Length of ear	—	—	—	—	—	—	—
Breadth of ear	—	—	—	38	—	—	36
Length from nasal spine to root	47	48	47	46	50	51	44
Breadth „ „ „	41	38	39	41	38	37	36
Indices.							
Cephalic	74·6	76·9	77·3	78·7	73·8	79·3	82·2
Nasal	87·2	79·2	83·0	89·4	76·0	72·5	84·8
Bigonial	80·3	78·5	76·7	75·0	66·4	66·0	67·5
Aural	—	—	—	—	—	—	—

Kamásia (Nandi).	Nandi.						Lumbwa (Nandi).	Bahima.				
92	93	94	95	96	97	98	99	100	101	102	103	104
28	30	24	26	35	50	18	30	30–35	30?	25	40	—
♂	♂	♂	♀	♂	♂	♂	♂	♂	♂	♀	♀	♂
189	193	182	183	199	199	199	190	204	201	188	193	197
144	141	130	133	151	144	142	148	149	144	143	139	147
143	134	123	128	143	143	130	136	135	135	131	125	135
103	97	100	98	102	103	—	110	92	65	145	140	97
160	152	135	145	164	163	165	150	153	155	92	90	152
35	33	29	32	34	31	34	32	34	32	33	34	36
—	—	—	—	—	—	51	—	68	61	57	48	61
41	—	—	—	—	—	31	—	41	38	32	33	32
48	43	38	35	47	48	44	44	33	52	47	46	41
41	41	36	35	37	43	37	36	37	37	35	33	38
76·2	73·1	71·4	72·7	75·9	72·4	71·4	77·9	73·0	71·6	76·1	72·0	74·6
85·4	95·3	94·7	100·0	78·7	89·6	84·1	81·8	112·1	71·2	74·5	71·7	92·7
72·0	72·4	81·3	76·6	71·3	72·0	—	80·9	68·1	—	—	—	71·9
—	—	—	—	—	—	60·8	—	60·3	62·3	56·1	68·7	52·5

CHAPTER XIV

PYGMIES AND FOREST NEGROES

SUMMING up the experiences of many African travellers, together with my own observations, I should venture to say that there is a prognathous beetling-browed, short-legged, long-armed—"ape-like"—type of Negro dwelling in pariah tribes or cropping up as reversionary individuals in a better-looking people, to be met with all down Central Africa, from the Bahr-al-Ghazal to the upper waters of the Zambezi, and westwards from the Bahr-al-Ghazal to Portuguese Guinea. I have seen during my experience in British Central Africa very prognathous, ape-like Negroes coming from the regions round about the Congo-Zambezi watershed. They were slaves in Arab caravans. Messrs. Grogan and Sharp noticed this strange simian type between Lake Kivu and Lake Albert Edward, on the eastern edge of the Congo Forest.* Knowing nothing at the time of their observations in this respect, I was much struck on entering the countries west of Ruwenzori at the ape-like appearance of some of the Negroes whom I encountered. These were either ostensibly members of the Bakonjo or Baamba tribes on the western flanks of that snowy range, or they were pariahs dwelling by themselves on the fringe of the great Congo Forest, west of the Semliki River. This ape-like type was generally known to the surrounding negroes as "Banande."† Whenever I

* Dr. Stuhlmann met with it amongst the Basongora in the Congo watershed west of Lake Albert.

† This being a designation in the Bantu language would in the singular be "Munande." The root would be "-nande," a word offering a strange similarity to "Nandi," which is the name given to a particular tribe on the forested plateaux to the north-east of the Victoria Nyanza. The Nandi, however, of this part of the Protectorate are anything but ape-like in appearance, and are of a Negro or Masai stock which has received a strong intermixture in times past with the Hamite, the result being in some instances handsome and almost European features.

NOTE.—For convenience of reference, in the following six chapters dealing with anthropology I shall print in italics an occasional word or phrase giving the subject of the paragraph. Thus a reference to "marriage customs" will be facilitated if "marriage" (when specially dealt with) appears in italics. The same will occur with "industries," "physical characteristics," etc.

encountered a rather brutish individual in this part of the country, he always turned out to be a Munande, but I am not able to say that there was any definite ape-like tribe known as "Banande"; on the contrary, whilst here and there prognathous, short-legged individuals existed in separate communities in a pariah-like condition, very often they might be the offspring of Bakonjo, Babira, Baamba, or Bambuba peoples, who in their ordinary type were decidedly not simian, but who may have mingled in times past with the lowest stratum of the aboriginal population, with the result that the ape-like type still cropped up by occasional reversion. I should also observe that similar prognathous, long-upper-lipped, short-legged Negroes reappear, though in a less marked form, among the Bantu people on the western slopes of Mount Elgon, in the dense forests clothing the flanks of that huge extinct volcano.

267. A MUNANDE

The illustration on p. 513 was drawn from an individual whom I found lurking in the forest near the Belgian station of Fort Mbeni, to the west of the Semliki River. His skin was a dirty yellowish brown. He was accompanied by a wife or woman companion, differing little in appearance from the ordinary negroes of the forest. I was told that individuals like himself were not at all uncommon in that district, though they were parials dwelling on the outskirts of native villages,

almost destitute of any arts or human accomplishments, living to a great extent on the raw flesh of such creatures as they shot with arrows or trapped in the forest, and also subsisting partially on wild honey and bee-grubs. The man was timid, and it was very difficult to elicit any particulars from him. He appeared to speak imperfectly the language of the Babira or forest people (a degraded Bantu dialect).

268. A MUNANDE (SAME INDIVIDUAL AS NO. 257)

So far I have given the result of a general impression on the eye of various travellers when I have spoken of these negroes in the forested regions and border-lands of the Uganda Protectorate being "ape-like." But I should state that the skulls examined, the photographs of the physical appearance studied, the measurements of head and body analysed, do not enable scientific anthropologists to endorse the term "ape-like" which has been used by myself and others to describe these negroes of degraded aspect. Dr. Shrubsall, for instance, though admitting the low standing of these examples in the scale of negro development, does not hold that they are appreciably nearer the fundamental simian stock than is the average Negro. He considers, however, that they offer sufficient general resemblance to the forest Pygmy type to be classed with them, perhaps in a group which I have styled (for want of a better name) the "Pygmy-Prognathous." The resemblance between the Pygmies and these Banande

would appear to be osteological. Outwardly there is no special likeness between the two groups. Further evidence may show that the ape-like type may crop up in any Negro race, whereas there can be no doubt that the forest Pygmies are a well-marked and distinct type of Negro.

269. AN "APE-LIKE" NEGRO FROM THE VERGE OF THE CONGO FOREST: MUBIRA OR MUNANDE

Even before the Negro quitted Arabia to invade and occupy the greater part of Africa he may have developed a Pygmy type, or have had a tendency to generate races of stunted stature. Remains which have been found in Sicily, in Sardinia, and the Pyrenees, including a curious little statuette fashioned by men of the Stone Age discovered in the last-named locality, hint at the possibility of men of this Pygmy Negro type having spread over part of Europe : it has been even hinted by more than one anthropologist of authority that a Dwarf negroid race may have, at one time, existed in Northern Europe, and by an exaggeration in legend and story of their peculiar habits—habits strangely recalling the characteristics of the little Dwarf people of the Congo of the present day—have given rise to the stories of kobolds, elves, sprites, gnomes, and fairies. Like some of the Bushmen (who are, however, an independent development or an arrested type of Negro) who inhabited South Africa when it was first discovered by Europeans, and who still exist in the south-western part of that continent, like the European and Asiatic races of the early Stone Age, these Negro Dwarfs in bleak or poorly forested regions no doubt lived in caves and holes, and the rapid manner in which they disappeared into these holes, together with their baboon-like adroitness in making themselves invisible in squatting immobility—a faculty remarkably present in the existing Dwarfs of the Congo Forest—they gave rise to the belief in the

existence of creatures allied to man who could assume at will invisibility. Traits in the character of the Congo Dwarfs of the present day recall irresistibly the tricks of Puck, of Robin Goodfellow, of the gnomes and fairies of German and Celtic tradition.

270. AN "APE-LIKE" NEGRO (SAME AS NO. 269)

271. BAMBUTE PYGMIES FROM THE CONGO FOREST (WEST OF THE SEMLIKI RIVER)

The little Pygmies of the Congo Forest do not themselves cultivate or till the soil, but live mainly on the flesh of beasts, birds, and reptiles, on white ants, bee-grubs, and larvæ of certain burrowing beetles. Nevertheless, they are fond of bananas, and to satisfy their hankering for this sweet fruit they will come at night and rob the plantations of their big black agricultural neighbours. If the robbery is taken in good part, or if gifts in the shape of ripe bananas are laid out in a likely spot for the Pygmy visitor who comes silently in the darkness or dawn, the little man will show himself grateful,

272. THREE BAMBUTE PYGMIES

and will leave behind him some night a return present of meat, or he will be found to have cleared the plantation of weeds, to have set traps, to have driven off apes, baboons, or elephants whilst his friends and hosts were sleeping. Children, however, might be lured away from time to time to follow the Dwarfs, and even mingle with their tribe, like the children or men and women carried off by the fairies. On the other hand, it is sometimes related that when the Negro mother awoke in the morning her bonny, big, black child had disappeared, and its place had been taken by a frail, yellow, wrinkled Pygmy infant, the changeling of our stories. Any one who has seen as much of the Central African Pygmies as I have, and has noted their merry, impish ways; their little songs; their little dances; their mischievous pranks; unseen, spiteful vengeance; quick gratitude; and prompt return for kindness, cannot but be struck by their singular

resemblance in character to the elves and gnomes and sprites of our nursery stories. At the same time, we must be on our guard against reckless theorising, and it may be too much to assume that the Negro species ever inhabited Europe, in spite of the resemblance between the stone implements of palæolithic European man and those of the modern Tasmanians —and the Tasmanians were negroid if not negro. Palæolithic man in Europe may have been more like the Veddah, the Australian, the Dravidian, the Ainu, than the Bushman or Congo Pygmy. Undoubtedly (to my thinking) most "fairy" myths arose from the contemplation of the mysterious habits of dwarf troglodyte races lingering on still in the crannies, caverns, forests, and mountains of Europe after the invasion of neolithic man. But we must not too widely assume that these extinct Pygmy races were Negroes. They might well have been the dwarfed descendants of earlier and less definite human species; they may have been primitive Mongols like the Esquimaux. All the three species, or subspecies, of *Homo* have developed separately, repeatedly, and concurrently, dwarf and giant races. Tall peoples have arisen independently one after the other in Patagonia, in Equatorial Africa, in North Africa, Syria, Northern Europe, and Polynesia. Stunted races have been evolved in several parts of Africa, in Scandinavia, Japan, the An-

273. AN MBUTE PYGMY FROM BEYOND LUPÁNZULA'S. (UPPER ITURI DISTRICT)

274. AN MBUTE PYGMY (SAME AS NO. 273)

daman and Philippine Archipelagoes, or amongst the Esquimaux.

I am not even inclined, now, to advocate the theory that the Congo Pygmies of Equatorial Africa are necessarily connected in origin with the South African Bushman. Some Bushmen tribes in South-West Africa, where better food conditions prevail, are scarcely Dwarfs. The Bushmen and Hottentots are obviously closely inter-related in physical structure; but I can see no physical features (other than dwarfishness) which are obviously peculiar to both Bushmen and Congo Pygmies. On the contrary, in the large and often protuberant eyes, the broad flat nose with its exaggerated *ala*, the long upper lip and but slight degree of eversion of the inner mucous surface of the lips, the abundant hair on head and body, relative absence of wrinkles, of steatopygy, and of high, protruding cheek-bones, the Congo Dwarf differs markedly from the Hottentot-Bushman type. It is true that some of the Congo Pygmies intercalate their speech with faucal gasps in place of guttural consonants, but this defect in pronunciation need not necessarily contain any reminiscence of the Bushman click. There is one language spoken in Eastern Equatorial Africa (in the German sphere) which has clicks—the Sandawi. But this, though it may be a relic of extremely ancient days, when the ancestors of the Hottentots were dwelling

in East Africa, is not at the present time spoken by a people offering

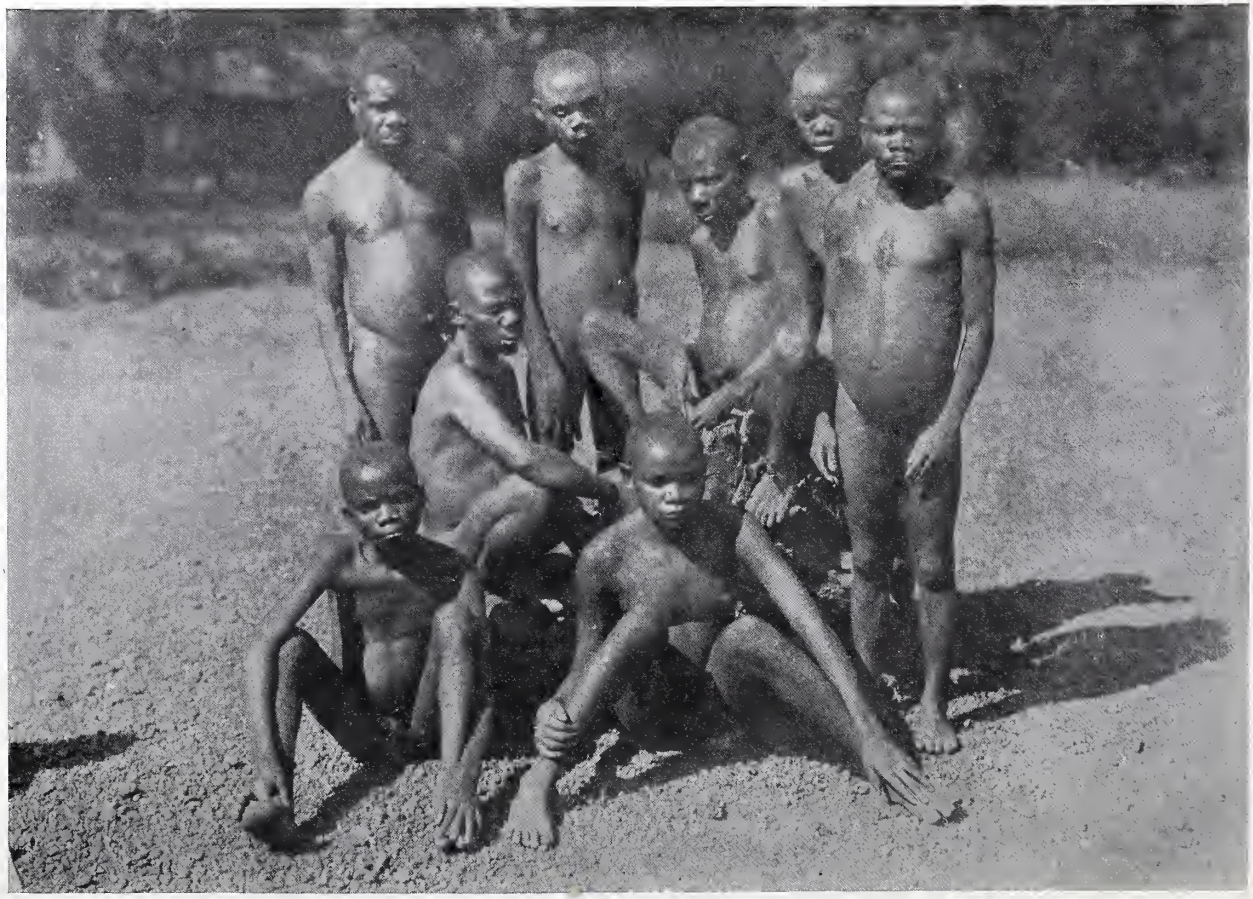
275. A PYGMY WOMAN OF THE MULESE STOCK, UPPER ITURI

marked physical resemblance to the Congo Pygmy or to the South African Hottentot.

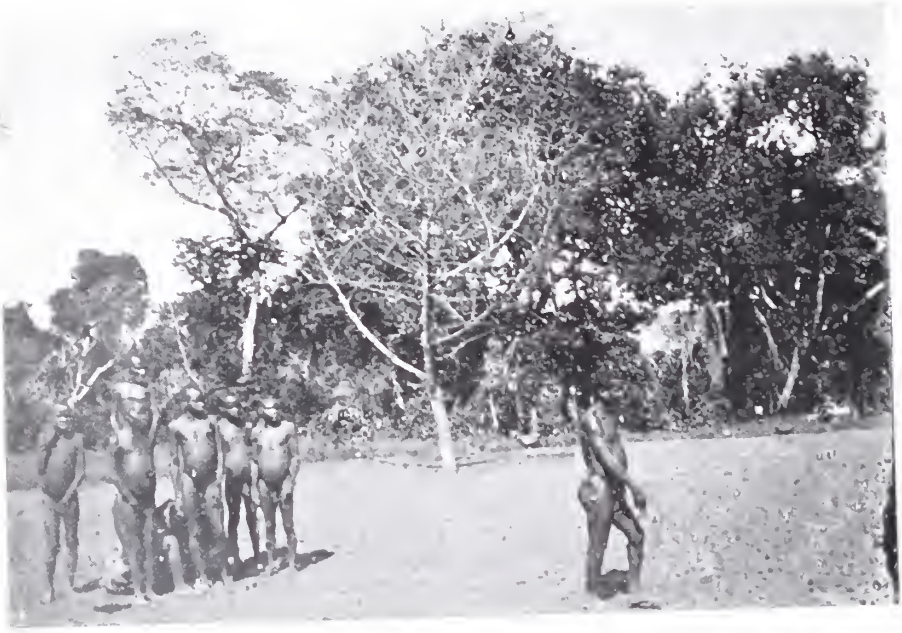
In short, it would seem to the present writer that there is at present no evidence of any more relationship between the forest Pygmies of

276. A PYGMY WOMAN FROM MBOGA, WEST OF SEMLIKI

Equatorial Africa and the desert Pygmies of South-Western Africa than the fact that both are early branches of the Negro stem which probably diverged simultaneously at a remote period from the Ethiopian stock—sharing a few similar features in common—the one to



277. A GROUP OF BAMBUTE PYGMIES.



278. BAMBUTE PYGMIES AT FORT MBENI, UPPER ITURI

279. BAMBUTE PYGMIES AT FORT MBENI

hide in the forests between the Sahara and the Zambezi watershed, and the other to range over the prairies, steppes, and deserts of Eastern and Southern Africa. Perhaps the forest Pygmies of to-day are more nearly allied to the West African Bantu and Nile Negroes than they are to the Bushman-Hottentot group, which last is a section of the Negro sub-species somewhat clearly marked off and separated from other Negro races.

Many centuries ago these stunted little Negroes—of yellowish skin and somewhat hairy bodies, of large heads, and of noses not only flat but with the wings much developed, and rising as high as the central cartilage of the nose—must have been the principal inhabitants of the Uganda Protectorate, sharing these wide and varied territories of forest, swamp, steppe, and park-land with the prognathous type above described. At the present

28c. BAMBUTE PYGMIES (TO SHOW ATTITUDES)

day, however, the number of actual typical Pygmies existing in the Uganda Protectorate is very small, and their range is probably confined to a belt of forest lying to the east and west of the Semliki River, and perhaps to the dense woods on the south-east shores of the Albert Edward Lake. They are much more abundant in the Congo Free State, in whose forests they exist in a more or less undiluted type southwards to the verge of Angola, and north and north-west to the vicinity of the Bahr-al-Ghazal and the German Cameroons. This Pygmy type is also found within the territory of the German Cameroons, and in the interior of French Congo and Gaboon. It may even be found still to exist in very remote parts of British Nigeria.

Dwarf Negro races possibly related to the Congo Pygmies are found in the vicinity of Lake Stephanie, in North-Eastern Africa, while the Dwarf

281. A PYGMY WOMAN FROM MBOGA (WEST OF SEMLIKI RIVER, NEAR UPPER ITURI)

type also makes its appearance here and there in the eastern part of the Kingdom of Uganda (in the forests of Kiagwe), in the nomad tribes of the

282. AN MBUTE PYGMY, UPPER ITURI

Andorobo (a people of hunters which, in half-servile connection with the Masai, wanders over the greater part of Eastern Africa between the Victoria Nyanza and the vicinity of the Indian Ocean), and amongst the people

on the west and north of Mount Elgon.* No doubt, as Africa becomes more closely examined, the Pygmy type may be found to crop up

283. AN MBUTE PYGMY, UPPER ITURI

* The resemblance of the Dwarf types in West Elgon to the Congo Pygmies is unquestionable; but I am not sure that the Dwarf element in the Doko of North-East Africa and the Andorobo is not of Bushman characteristics.

elsewhere, either living as a separate people or reappearing as a reversionary type in tribes of more typical Negro appearance who in times past have absorbed antecedent Dwarf races.

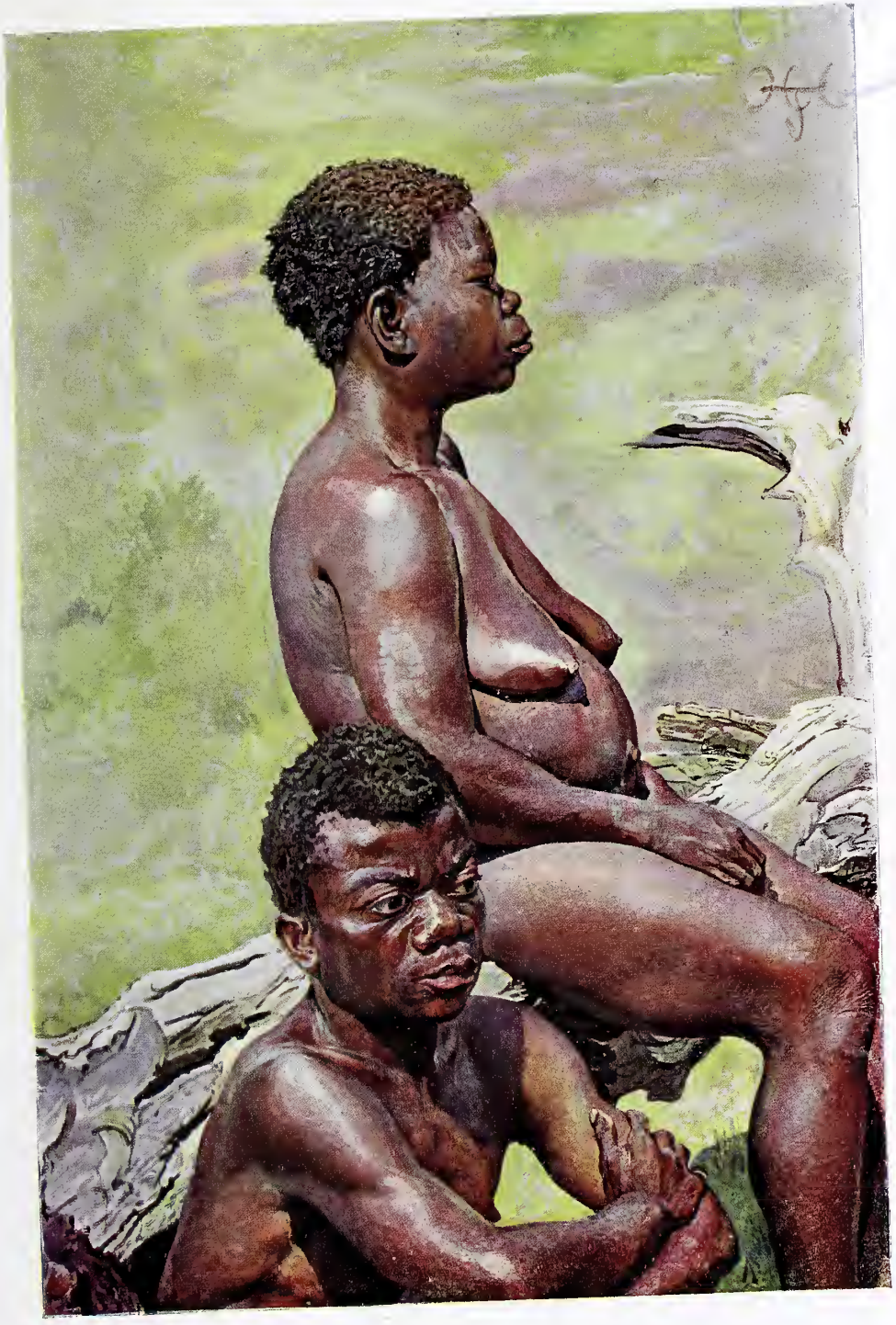
The Pygmies on the verge of the Uganda Protectorate offer usually two somewhat distinct types as regards the *skin colour*, one being a *reddish yellow* and the other as *black* as an ordinary Negro.* The reddish yellow type has a skin which in the distance often looks dull, and this appearance arises from the presence of very fine downy *body-hair*. This hair is not unlike the *lanugo* which covers the human fœtus about a month before birth, and would almost seem to be the continuation of a fœtal character. The body-hair in question is short and very fine, and is of a yellowish or reddish tinge. Where it grows to any length, as occasionally on the legs or on the back, though

284. A PIGMY WOMAN OF THE BABIRA GROUP, CONGO FOREST (WEST OF ALBERT EDWARD)

* It would seem as though the pure-blooded Pygmy was always of a dirty reddish yellow in skin colour, and was invariably covered all over his body with light-coloured downy hair, and that the black type appearing amongst these Dwarfs is due to intermixture with bigger Negro races.

it may be slightly crimped or wavy, it is certainly not tightly curled. The blacker type of Pygmy also inclines to be hairy on the body, but the permanent body-hair in his case is closely curled, and much like the hair of the head, though thicker and more bristly. In the case of the yellowish Pygmy, the body-hair, though only apparent on close examination, is found to grow most thickly and markedly on the back and on the arms and legs. That peculiarly human feature, thick hair in the armpits and in the pubic region, is also present in the yellow Pygmies, but it is remarkable that the hair in these parts is quite different from the fine fleecy down on the body, and resembles the hair on the head, chest, and stomach in the black Pygmy type, which, as in all other Negroes, is closely curled. The fine body-hair in the yellow Pygmies is present in men, women, and children. The women of the yellow type also exhibit faint traces of whiskers. The males of the yellow and black types develop a little *moustache*, and sometimes quite a considerable *beard*. I have myself only seen one Pygmy with a beard of any size — perhaps six

285. A PYGMY WOMAN OF THE BABIRA GROUP



A MALE AND FEMALE DWARF FROM THE SEMLIKI FOREST.

inches long—but in conversation with these Dwarfs, and with Belgians who had visited their country, I was assured that Pygmy men often grow quite considerable beards. It was further told to me that the Pygmies I was able to examine personally were by no means as hairy as other examples to be met with further away in the recesses of the Congo Forest.*

One physical feature (already alluded to) which is common to all the Pygmies, whether black or yellow, and is peculiarly characteristic of this group, is the *shape of the nose*. There is scarcely any bridge to this organ, the end of which is large and flat; but the remarkable size of the wings (the cartilage of the nose above the nostrils), and the fact that these wings rise almost as high as the central part of the nose, differentiate the Pygmy markedly from other Negro physiognomies.

286. A PYGMY WOMAN, MULESE STOCK (SAME AS NO. 285)

Some of these Pygmies, it may be mentioned, come very near in stature

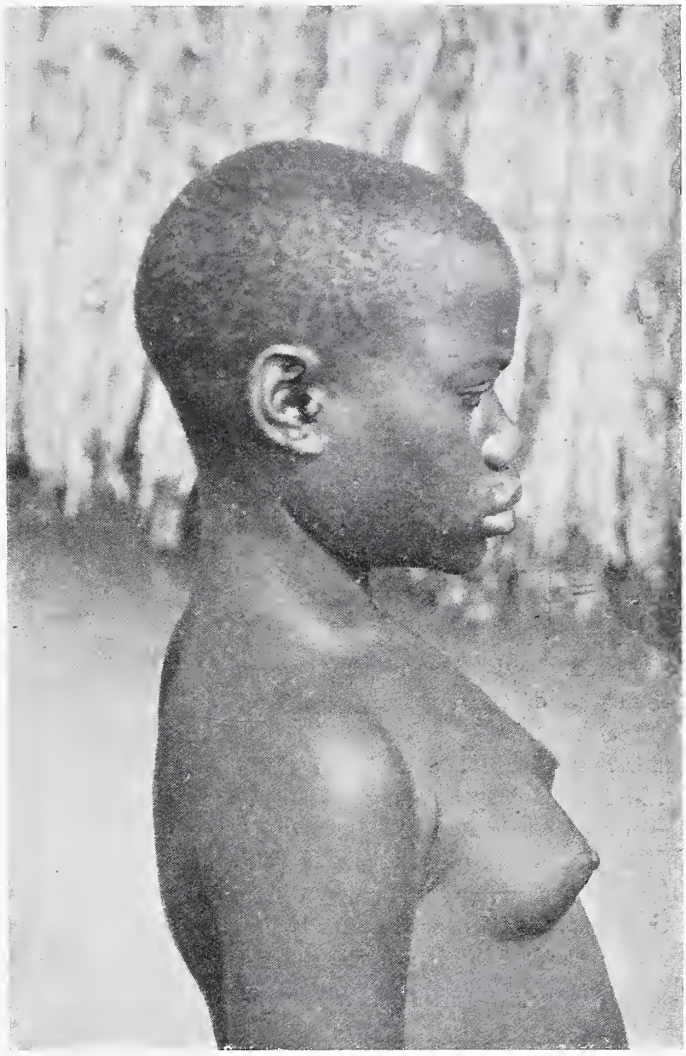
* I would, however, advise my readers to be on their guard, and not to attach too much importance to stories of very hairy Pygmies, or to lay too much stress on the distinction between black-skinned and yellow-skinned Dwarfs, which seems to be the result of individual, and not tribal, variation.

to an ordinary under-sized negro, but wherever this broad, large-winged nose is seen, the individual possessing it either belongs to the Pygmy-Prognathous group by birth, or is a member of a superior negro tribe, reverting by atavism to this primitive stock. Another marked feature of the Pygmy-Prognathous negroes is the *long upper lip*, a distinctly simian character. The upper lip is not largely everted, as in the ordinary negro, nor is the lower lip perhaps quite so much turned outwards, to show its inner mucous surface. The *mouth* is large and ape-like, the *chin* weak and receding, the neck is ordinarily short and weak. It has been mentioned that the *hair of the head* is of the closely curled Negro type, but a curious feature in many of these Pygmies (a feature, so far as I am aware, confined to the yellow-skinned type) is the tendency on the part of the head-hair to be reddish, more especially over the frontal part of the head. In all the red or yellow-skinned types of Pygmies which I have seen, I have never observed head-hair which was absolutely black; it varies in colour between greyish greenish brown and reddish. This is illustrated in my coloured drawing of two Pygmies.

287. TWO BAMBUTE PYGMIES. (THE FIGURE ON THE LEFT IS THE ONE WHO DIED IN UGANDA IN MARCH, 1900, AND WHOSE SKELETON IS DESCRIBED ON P. 559)

In the blacker type of Pygmy the *buttocks* sometimes attain considerable development and prominence, recalling, in a slight degree, a feature which is pushed to an extraordinary exaggeration in the Hottentot-Bushmen race

of South Africa; but the yellow Pygmy (to judge from those which I have seen) not only never has this feature exaggerated, but, on the contrary, tends rather to a poor development of the buttocks, this adding considerably



288. A DWARF WOMAN FROM MBOGA

to his simian appearance; for, as the late Professor Owen pointed out, the anthropoid apes are "bird-rumped," without the great development of the gluteal muscles characteristic of man, and caused by his erect carriage of the body.

A Pygmy's *arms* are proportionately longer and the *legs* proportionately shorter than in well-developed Negroes, Europeans, and Asiatics. The *feet* are large, and the toes comparatively longer than in the higher races. There is a tendency in some of the Dwarfs for the four smaller toes of the foot to diverge somewhat from the big toe, and when the feet are firmly planted together, the two big toes turn inwards towards each other. Although these peculiarities of the foot are often strongly marked in the Congo Dwarfs, they are not infrequently seen in other Negro types, and must not be regarded as peculiar to the Pygmies. These Dwarfs are adroit in climbing, and to a slight extent make use of their feet in grasping branches between the big toe and the rest of the toes.

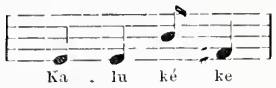
The average *height* of the Pygmy men whom I measured was about 4 feet 9 inches; the average height of the women about 4 feet 6 inches. One male Pygmy was a little over 5 feet; another, an elderly man, was scarcely 4 feet 2 inches in height. One adult woman only measured 4 feet.*

Before concluding this description of the physical aspect of the Pygmies, it should be mentioned that, even when forced to keep themselves clean (they *never* wash naturally), they exhale from their skins a most offensive odour midway between the smell of a monkey and of a Negro.

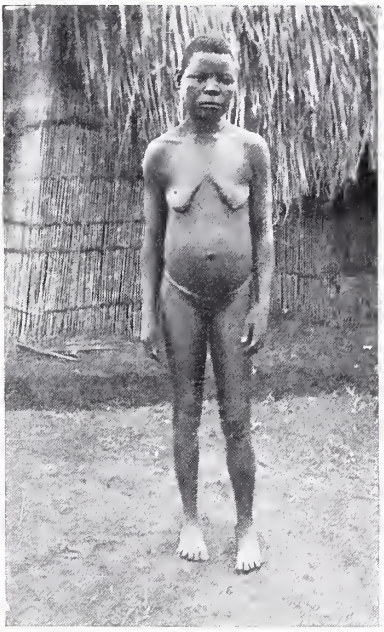
The Pygmies apparently have no *language* peculiar to their race, but merely speak in a more or less corrupt form the language of the other Negro tribes nearest to them, with whom they most associate. One group of the Pygmies on the borders of the Uganda Protectorate, dwelling more or less to the south of the equator, speaks the Bantu jargon of the Babira or forest Negroes. The Pygmies dwelling to the north of the equator, on the border and within the limits of the Uganda Protectorate, speak a dialect of the Mbuba language, a non-Bantu tongue in which I can trace no affinities to any other great group of Negro languages, though it is related to Momfu, a tongue spoken on the Upper Welle. The Dwarf pronunciation of the Mbuba language differs markedly from that of the Bambuba themselves. It consists mainly in the substitution for certain consonants, such as "k," of a curious gasp or hiatus, a sound which occasionally approaches a click, and at other times has a rasping, faucal explosion like the Arabic "ain" (ع). They also have a peculiar singing intonation of the voice when speaking which is noteworthy. It consists usually in beginning the first syllable of a word on a low note, raising the

* The Belgians at Fort Mbeni gave me the height measurements of four males and two female Pygmies which they had taken. These amounted to (in English measures) 5 feet 1 inch, 4 feet $6\frac{1}{4}$ inches, 4 feet $5\frac{1}{2}$ inches, 4 feet $4\frac{1}{2}$ inches for the four males, and 4 feet $0\frac{1}{2}$ inch and 4 feet 1 inch for the women.

voice on the penultimate syllable, and lowering it again on the last. It is almost a chant, and expressed in musical notation would appear thus :—



Their pronunciation is singularly *staccato*, every syllable being distinctly and separately uttered in a voice which is nearly always low and melodious. The vowel sounds are broad and simple—ā, ē, ī, ω, ō, ū, and ü (pronounced in vulgar English spelling ah, ay, ee, oh, aw, oo: ü is the French u). The Dwarfs are singularly quick at picking up languages. Those that stayed with me at Entebbe in 1900 arrived in January unable to speak any tongue but their own Mbuba dialect. When they left Uganda to return to the Congo Forest in May, they could all prattle in Kiswahili and in Luganda, and we were able thus to converse with one another. A little Dwarf woman who had resided for some six years at Kampala amongst the Swahili porters spoke perfect Kiswahili with an absolute grammatical correctness.



289. A DWARF WOMAN FROM THE BABIRA COUNTRY

Have the Pygmies any aboriginal tongue of their own? No clear sign of it has yet appeared. Travellers who have written down the language spoken by the forest Pygmies between Ruwenzori and the Cameroons, the Nyam-Nyam country and the Kasai, have only succeeded in showing that the Dwarfs spoke the language of their nearest neighbours among the big agricultural Negroes. The language of Schweinfurth's Akka turned out to be only Mañbettu; Stanley's, Wissmann's, Wolf's, François's, Kund's Pygmies all talked the Bantu dialect, debased or archaic, of the Bantu Negroes among whom they dwelt. There remained, however, the Pygmies of the Semliki and Upper Ituri forests, along the Nile-Congo water-parting. Dr. Stuhlmann collected a few of their words, and thought for a moment he had hit on the long-looked-for discovery of a Pygmy language, unlike any of the neighbouring forms of speech, until he discovered the dialect the little people were speaking was almost identical with the language of the big

agricultural Mbuba and Momfu Negroes, a forest race of not particularly low type which inhabits the crest of the Congo-Nile water-parting, from the upper streams of the Kibale (Welle) to the Semliki Valley. I, in a measure,

290. A PYGMY CHILD FROM MBOGA

repeated the same discovery and disappointment. I set myself to work to write down the language spoken by the Pygmies of the Semliki Forest (knowing nothing then of Dr. Stuhlmann's researches), and compiled the long vocabulary which appears in Chapter XX. "Here," I thought, "is the

original Pygmy language." But when, in the Congo Forest, I proceeded to write down the Mbuba tongue, its close resemblance to the Pygmy language

291. A PYGMY CHILD FROM MBOGA

became at once apparent. There do remain, it is true, a few words peculiar to the Dwarfs, and these may constitute fragments of their aboriginal speech. Of course, it might be argued that Mbuba *was* their original and

292. AN MBUTE PYGMY

special language, and that the Momfu and Bambuba, in invading Dwarf-land, may at one time have been under Dwarf thraldom, and have acquired their speech, just as a tribe of Bantu people—the Berg Damaras, in South-West Africa—were conquered by Hottentots, and have spoken a Hottentot dialect ever since. But I cannot support this argument for several reasons, one being that the Dwarfs speak the Mbuba language so imperfectly that it is as impossible to suppose it to be their original tongue, from which Mbuba and Momfu developed a much more comprehensive idiom, as it would be for a Congo Dwarf to argue that because he found "mean" whites in America dwelling in a prosperous Negro colony, the English they spoke had been by them developed from the "nigger" dialect of "Uncle Remus."

It is, of course, on the other hand, a hard thing to believe that prior to the invasion of the great West Central African forest by the big black agricultural Negroes the Pygmy autochthones possessed no language but inarticulate cries and gestures!* Nevertheless, it would seem to be

* I was much struck, and so were my European companions, at the expressive gestures used by the Pygmies in eking out their conversation. One often conversed with them in gestures.

a fact that the Pygmies, though so distinct a race, have no language peculiar to their race, but, wherever they are, speak (often imperfectly) the tongue of their nearest agricultural, settled, normal-sized neighbours. Again, it is strange that this little people should speak imperfectly these borrowed tongues, because individuals transported from the Pygmy *milieu* have picked up rapidly and spoken correctly Sudanese Arabic, Runyoro, Luganda, Kiswahili, and Kinyamwezi. It is, however, less singular an anomaly than the contrast between the brutish lives led by the Pygmies in their wild state —lives, perhaps, in absence of human culture nearer to the beast than is the case with any recently existing race of men known to us—and the vivacious intelligence, mental adroitness, almost fairy-like deftness they exhibit when dwelling with Europeans. No one can fail to be struck with the mental superiority they exhibit under these novel circumstances over the big Negro, whose own culture in his own home is distinctly higher than that of the forest Pygmies.

The Dwarfs are *markedly intelligent*, much quicker at divining one's thoughts and wishes than is the ordinary Negro. But, then, look at the amazing natural intelligence of the baboon and the almost human understanding of the chimpanzee: both endowments to a great extent wasted, undeveloped, not called forth by their natural surroundings.

The Semliki Pygmies have a *good idea of drawing*, and with a sharpened stick can delineate in sand or mud

293. TWO BAMBUTE PYGMIES

the beasts and some of the birds with which they are familiar. Drawing, it would seem to me, was a very early development of the gesture language, and may have been practised by the earliest human prototypes almost before they could articulate a definite speech. But though the Pygmy has this innate appreciation of form in him, he has in his natural state but little appreciation of colour, and ignores personal decoration. Almost alone among African races, he neither tattoos nor scars his body, he *adorns himself with nothing* (wears no ear-rings, necklace, bracelet, waist-belt, or anklet), unless it may be finger-rings of iron—and these have probably been borrowed of late from his bigger and more civilised friends, the Mbuba and Baamba cultivators.* The males of all the Congo Pygmies seen by me were *circumcised*, and all in both sexes had their *upper incisor teeth* and *canines sharpened to a point*, after the fashion of the Babira and Upper Congo tribes. In their forest homes they often go *naked*, both men and women; yet in the presence of strangers they don *a small covering*—the men a small piece of genet, monkey, or antelope skin, or a wisp of bark-cloth, and the women leaves or bark-cloth—over the pudenda. They tell me that in the forest they wear nothing, but I cannot say that the Pygmy men struck me as being so callously and unconsciously naked as the Nilotic Negroes.

294. AN OLD MAN PYGMY FROM NEAR LUPÁNZULA'S (UPPER ITURI DISTRICT)

* Some of the Pygmies, however, do imitate the agricultural Mbuba and Babira Negroes in piercing their upper lips with holes into which they thrust small quills, nodules of quartz, or even flowers.

They have practically *no religion*, and no trace of spirit- or ancestor-worship. They have some idea that thunder, lightning, and rain are the manifestations of a Power, an Entity in the heavens, but a bad Power; and when (reluctantly) induced to talk on the subject, they shake their heads and clack their tongues in disapproval, for the mysterious Something in the heavens occasionally slays their comrades with his fire (lightning). They have little or no belief in a life after death, but sometimes think vaguely that their dead relations live again in the form of the red bush-pig, whose strange bristles are among the few brightly coloured objects that attract their attention.

295. A PYGMY CHIEF AND HIS BROTHER (BAMBUTE). (THE CHIEF IS THE INDIVIDUAL ON THE LEFT, AND IS 5 FEET 1 INCH IN HEIGHT)

They have no settled *government* or hereditary chief, merely clustering round an able hunter or cunning fighter, and accepting him as law-giver for the time. *Marriage* is only the purchase of a girl from her father; polygamy depends on the extent of their barter goods,* but there is, nevertheless, much attachment between husband and wife, and they appear to be very fond of their children. Women generally *give birth* to their offspring in the forest, severing the navel string with their teeth, and burying the placenta in the ground. The dead are usually *buried* in dug graves, and if men of any importance, food, tobacco, and weapons are buried with the corpse.

* Such as honey, skins, arrow-heads, tobacco.

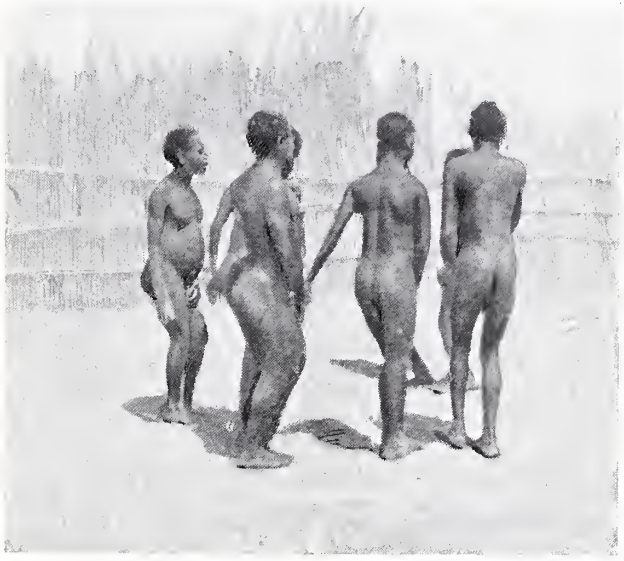
The Dwarfs keep *no domestic animals* except (and this not everywhere) prick-eared, fox-yellow dogs similar to those possessed by the Bambuba, Momfu, and other tribes to the north. They *never till the ground*, nor cultivate any food plant. They are passionately fond of *tobacco smoking*, and will also take the herb as snuff. The pipes they use are either earthenware bowls obtained in trade from their big neighbours, or the stem of a banana leaf. This is also a pipe in use among the Bakonjo of Ruwenzori, and will be found illustrated in the next chapter.

As regards *food*, I have already instanced the meat of beasts and birds which they obtain in the chase. I do not think any of them are cannibals—they repudiate the idea with horror. They eat the grubs of bees and certain beetles, flying termites, and possibly some other insects, honey, mushrooms, many kinds of roots, wild beans, fruits, and, in short, whatever vegetable food is palatable to man, and procurable by other means than cultivation. Of course they like to obtain grain, sweet potatoes, or bananas from their more civilised agricultural neighbours. They eat their vegetable food raw; but where they live in friendly proximity to agricultural negroes, they borrow earthenware pots and boil leaves, roots, and beans over a fire. Meat is broiled in the ashes. This is their only form of cooking when untouched with outer culture.

It is said that the wild Dwarfs (*i.e.*, those that are thus uninfluenced by their more civilised neighbours) are *unable to make fire* for themselves by the usual process of the wooden drill, or any other means. The tradition among the forest negroes to the north is that several centuries ago, when their ancestors penetrated into the great forest, the Dwarfs were without the use of fire, and ate their food raw. Nowadays (it is said) the "wild" Dwarfs, when requiring to renew their fires, obtain smouldering brands from their nearest neighbours among the agricultural negroes, or steal the same from plantation fires. It is, however, quite conceivable that the Pygmies and other early forms of man may have known and used fire in these tropical forest-lands before they learnt to make it for themselves. On an average, I should say, lightning sets fire to dry stumps and branches, or to huts, about three times a year in every part of the Uganda Protectorate. Fire thus descending from heaven may spread wherever there is fuel to meet it. In savannah regions bush fires may thus be started. Man would first be attracted to the wake of the blaze by the roasted remains of lizards, snakes, locusts, rats, and other small or large mammals surprised by the conflagration. From this source he might learn to perpetuate fire for his own sake long before the chipping of flints over moss or the earliest attempts at boring holes with pointed sticks gave him a clue to the manufacture of flame.

Some Pygmies dwelling near the Semliki River are apparently now

able to shape iron implements and weapons, though from all accounts they seem unable themselves to smelt iron. They obtain the pig-metal from their bigger neighbours by negotiation, and then forge it into the required forms.* I have reason to believe that some of the Dwarf tribes in the very far interior of the forest do not even use iron, but entirely confine themselves to weapons and implements made of sharpened wood, reeds, or palm shreds. It is also probable that even in the case of those who now use iron for their axes, knives, daggers, and arrow-heads, the use of this metal is of quite recent origin, and that all the Pygmies of the Congo Forest until a few hundred years ago (when they were forced more



296. PYGMIES DANCING

into contact with the bigger agricultural negroes from the north and south through the invasion of the Congo Forest) were unacquainted with the use of metals. I do not think there has been yet found amongst them any trace of stone or flint implements.

Their *houses* are curious little structures not more than three feet high in the centre, roughly circular in shape. These huts are made by planting the lower ends of long, flexible branches into the soil, bending over the withe or branch until its upper point is also thrust into the soil, thus

* This is what the Pygmies tell me; but Dr. Stuhlmann, who has carefully observed them, denies that they use a forge in any way. He says they purchase their iron arrow-heads and knives from their neighbours, the agricultural forest Negroes.

describing a flattened semi-circle. At the top or apex of the hut these withes of the framework cross one another, or occasionally the withes may be bent over, the one parallel to the other, thus forming a somewhat oblong

297. PYGMIES DANCING.

tunnel. But the round hut is the commoner shape. Withes, reed stalks, or thin branches are fastened horizontally against the circular framework to receive the thatch, which is composed of quantities of large leaves, principally the leaves of a zingiberaceous plant (*Phrynium?*) allied to the banana. Sometimes these leaves may be affixed in circles by bending back the lower third of the leaf over the horizontal withes, and pinning the folded leaf by wooden splinters, thus forming a rough "tiling" of overlapping leaves. In any case the Pygmy has only got to throw on enough leaves over his roof to ensure a fair protection within from the tropical rains. A small hole near the bottom is left uncovered, and through this the Pygmy crawls on all fours. There is usually one hut to each grown-up person, man or woman, though husband and wife will sometimes share the same hut. Tiny little huts are usually made for each weaned child.

Their *musical instruments* appear to consist mainly of small drums made of sections of hollowed tree-trunk covered with lizard or antelope skin. They also, however, have trumpets made from the horns of antelopes or the tusks of small elephants. Where they dwell near tribes of superior culture, they like to borrow or obtain stringed bows or other stringed instruments, which they twang with great gusto. As the Dwarfs do not understand the art of twisting fibres or gut into string, their own bows are not suited to be musical instruments, because they are fitted with long strips of the rind of the midribs of palm fronds instead of gut or string.

This little people is evidently innately musical, although so uninventive as regards instruments. They have many different songs, some of which have a melody obvious even to European ears, a strophe and anti-strophe, a solo part and a chorus. The men's voices are alto, or a high tenor : the little women sing in the shrillest soprano. The men often hum a tune with their closed lips in accompaniment to one of their number who is singing at the top of his voice. They sometimes prefer to give musical performances seated (as in the illustration, where they have borrowed instruments from our camp), two or three thumping drums, all singing, and most of them accompanying the song with the drollest movements of the head, arms, and body. They will, in fact, "dance" sitting down, rolling their heads, striking the ground with their elbows or the outer side of the thigh, twitching and wagging their round bellies and rocking their whole body backwards and forwards, and all with an irresistible rhythm and bright-eyed merriment. Their upright dances are also full of variety, differing thus from the dull monotony of movement which characterises most Negro dancing. On these occasions their gestures are almost graceful (in some dances) and "stagey," irresistibly recalling (in unconscious parody) the marionette action and affected poses of the short-kilted, brawny-

298. PYGMIES DANCING : A HALT TO CONSIDER THE NEXT FIGURE

limbed Italian ballet-dancers still to be found wearying London audiences at the Opera and in Leicester Square. One at least of the Dwarf dances is grossly indecent in what it simulates, although it is danced reverently

and as if the original *motif* had been forgotten and the gestures and writhings were merely traditional. Actually I never noticed any liking for deliberate indecency on the part of these Pygmies, who should certainly be

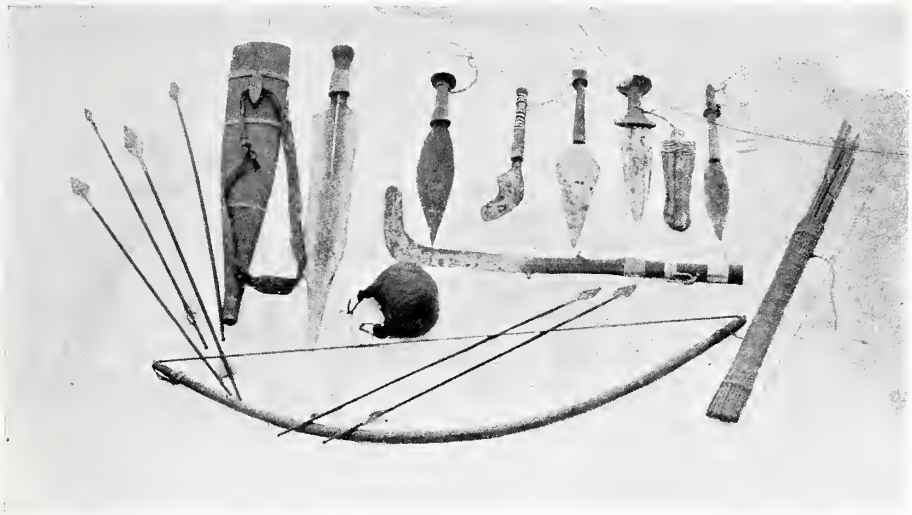
208. PYGMIES EATING

described as strictly observing the ordinary decencies of life, perhaps rather punctiliously. Amongst themselves they are said to be very moral. Their women, however, soon degenerate into immorality when they come into contact with Sudanese or Swahilis. But even then they observe outward decorum and assume an affectation of prudishness.

I have referred already to the agricultural forest negroes who dwell alongside the Dwarfs. Native traditions, as recorded by Schweinfurth and Junker and other early explorers of the Bahr-al-Ghazal region of the Congo watershed, would seem to show that the Congo Dwarfs were far more

abundant and powerful in former times, and inhabited many regions along the water-parting of the basins of the Congo and the Nile, where they are no longer seen. The belief of the present writer is, as already expressed, that the black Negroes of ordinary stature, who entered Africa from the direction of Arabia after the invasion of the continent by a dwarf yellowish Negro type, spread at first due west from the Nile to the west coast of Africa, and due south beyond the Nile sources down the eastern half of Africa, being for a long time repelled from any south-western extension by the dense forests of the Congo basin and of that part of the Nile watershed abutting thereon. The pressure of Hamitic and negroid races from the north and north-east forced in time the big black Negroes to advance into the Congo Forest from various points: from Tanganyika and its northern Rift Valley, westwards and north-westwards; from the basin of the Shari and the region of the Bahr-al-Ghazal, southwards and south-eastwards.

The best distinction to draw between the full-sized agricultural forest negroes on the one hand and the Pygmy-Prognathous negroes on the other is that the former till the soil and cultivate food plants, are "agricultural"; and the others are not. These agricultural negroes are of decidedly mixed stock, some of them showing traces of the recent infusion of Hamitic blood, side by side with Pygmy-Prognathous characteristics; many belonging to



300. PYGMY WEAPONS AND IMPLEMENTS: DAGGER AND SCABBARD, KNIVES, CHOPPER, ARROWS AND QUIVER, A SOFT LEATHER PAD OR GLOVE TO GUARD LEFT HAND WHEN THE ARROW IS BEING SHOT FROM THE BOW, BOW AND ARROWS

the Bantu stock (which is an ancient blend of West African Negro and Hamite); others connected with the Mañbettu (Mombuttu), Nyam-Nyam, and Madi—all these, again, being races variously composed of crosses between the Nilotic and West African Negroes, dashed with Hamite and Nubian. In language the forest Negroes of the Uganda borderland and the adjoining territory of the Congo Free State belong to two unclassified groups (Lendu and Momfu)—tongues very distantly allied to Mañbettu and Madi—and to two distinct divisions of the Bantu language family, the Kibira section and the Lihuku (divided into two very distinct dialects.

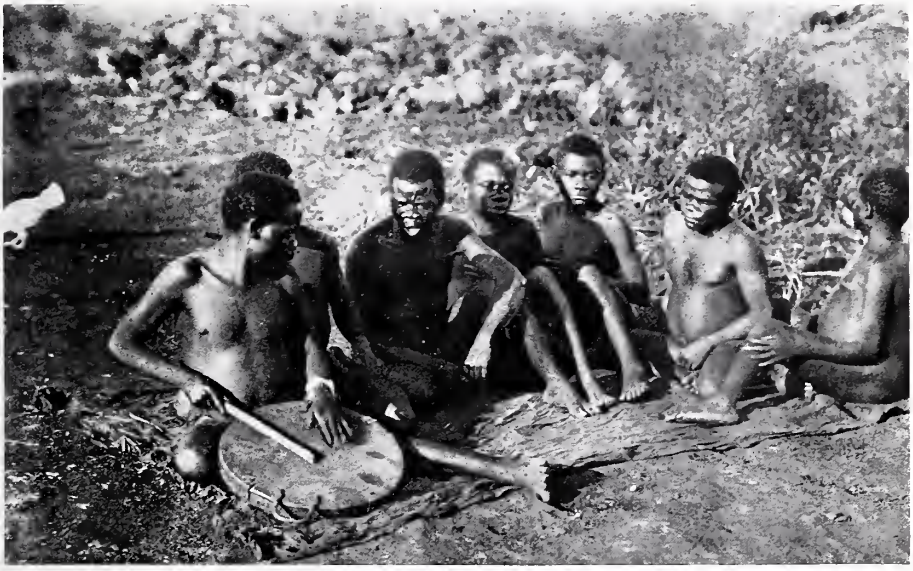
NAL PYGMY WEAPONS, AND TWO TRUMPETS MADE FROM ELEPHANT'S TUSKS

Kuamba and Libvanuma, or Lihuku). The names of the tribes of forest Negroes coming under this purview are the LENDU and BAMBUBA (or MBUBA); the BABIRA (Bagbira, Bavira), with their different cognomens of Basongora, Badumbo, Bandesama, Bandusuma, Babusese, Basinda, etc.; and the BAAMBA, with the allied Bahuku (Babvanuma).

The Lendu form a distinct group somewhat by themselves, and so do the Bambuba.* The last-named are closely connected in origin with the Momfu tribe which dwell about the northern sources of the Welle. Linguistically speaking, I have not as yet been able to trace marked

* Or perhaps more properly the "Mbuba." "Ba-" is the plural prefix of their Bantu neighbours.

affinities between the Lendu and the Mbuba languages and any other well-known group of African tongues. On the whole, perhaps, they are more connected with the Madi group than any other. Physically speaking, both tribes offer some diversity of type. Amongst the Lendu one occasionally sees individuals with almost Hamitic physiognomy, due, no doubt, to mixture with the Banyoro on the opposite side of the Albert Nyanza. Others, again, among the Lendu offer a physical type resembling the Pygmies and the Banande. There is considerable correspondence in body measurements between the Lendu people and the Pygmy-Prognathous group. On the whole, however, the faces met with amongst the Lendu



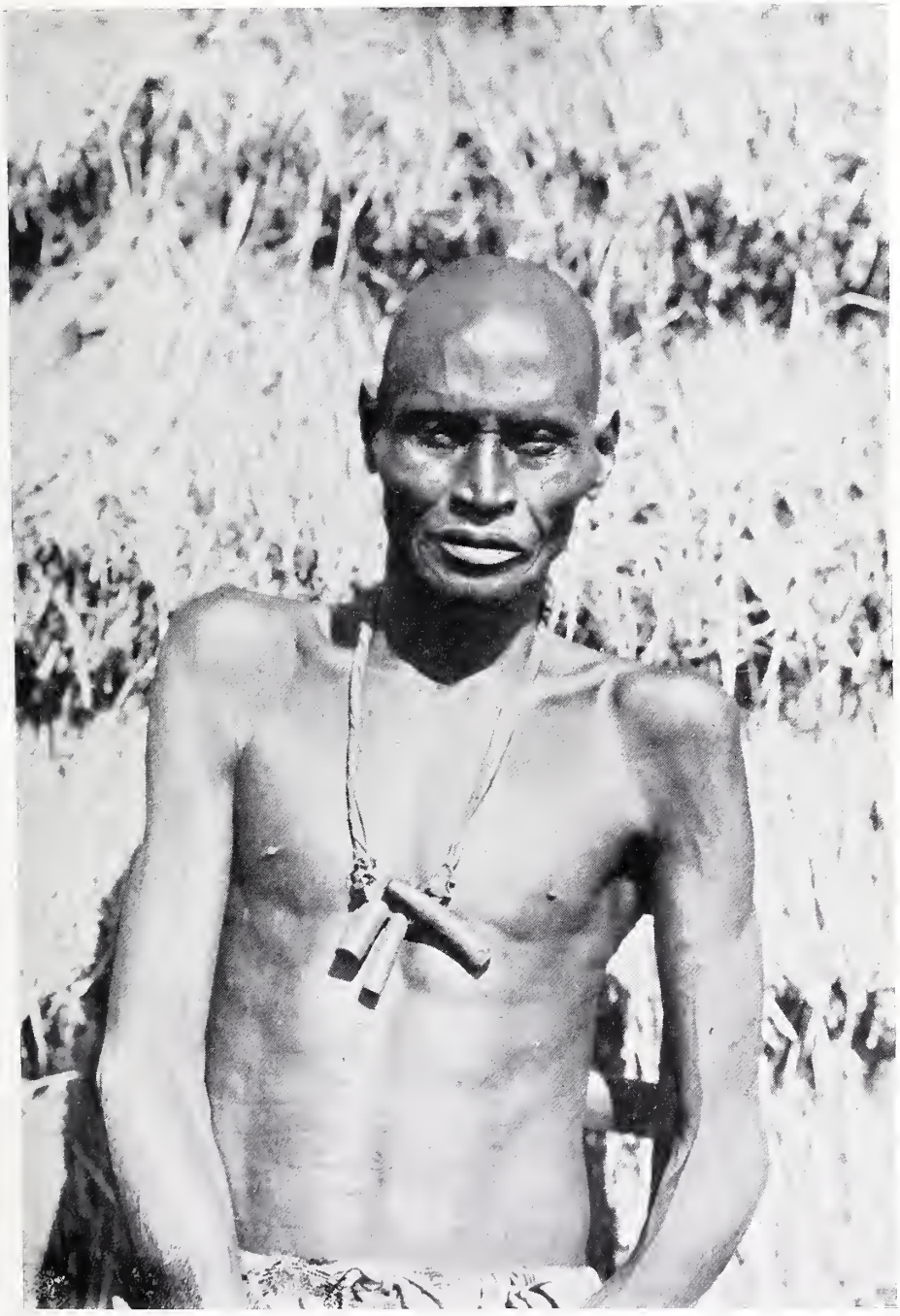
302. DWARFS GIVING A MUSICAL PERFORMANCE SEATED

are more pleasing than among the other forest tribes. The Lendu inhabit the country which lies to the west of the southern half of Lake Albert. This country is mainly grassy upland, but part of it where the land slopes towards the Congo basin is covered with dense forest, and in many of their affinities, physical and ethnological, the Lendu are more closely allied to the forest tribes than to the people of the Nile Valley. Their neighbours in this direction are the Alulu, or Aluru, who will be treated of in that section of the book dealing with the Nilotic Negroes. To the south the Lendu go by the name of "Lega," or "Balega." Why this name should be given to or assumed by them in the Upper Semliki Valley I have not been able to ascertain. It is the name belonging to a tribe of Bantu-speaking

303. A LENDU, OR LEGA, FROM SOUTH-WEST CORNER OF LAKE ALBERT

people who dwell to the north-west of the north end of Tanganyika, in that part of the Congo Forest which lies to the west of the Ruanda country. Possibly the real Balega once halted in one of their migrations at the south end of Lake Albert, and a remnant of them which was conquered by the invading Lendu has perpetuated its name though it has lost the use of a Bantu language. The Lendu as a race have come into rather prominent notice lately, because they became to a great extent enslaved by the soldiers of Emin Pasha's Equatorial Province when these Sudanese were driven by the Madhist invasion of the equatorial Nile regions to take refuge in the wild countries to the west of Lake Albert; and when the Sudanese were transferred to Uganda by Captain Lugard they brought with them hundreds of Lendu followers, who now form thriving colonies at Mengo and Entebbe.

Like almost all races in this part of Africa, the migration of the Lendu has been more or less from north to south. Emin Pasha used to express the opinion that the Lendu had come from the north-east, and were the original inhabitants of Unyoro, having been ejected from that country and driven beyond the Albert Nyanza by the subsequent



304. A LENDU FROM WEST OF LAKE ALBERT (SHOWING INTERMIXTURE WITH HIMA INVADERS OF PAST TIMES)

invasions of Nilotic Negroes, Bahima (Gala), and Bantu. But the general tradition among the Lendu themselves is that they came from the countries to the west of the White Nile, and were forced by other tribes pressing on them from the north to establish themselves on the plateau countries to the west of Lake Albert. Here they found the Dwarfs (as already related) existing in numbers. They drove the Dwarfs out of the grass country of the high plateau, and then, again, being attacked by the Aluru and the Banyoro, the Lendu were forced to enter the forest, which to a great extent they inhabit at the present day, living in fairly amicable relations with the Pygmies, the Mbuba, and the Bantu-speaking forest folk.

I have already stated that examples of the so-called Lendu are of a distinctly superior physical type, with almost Hamitic features, and I attribute this to mingling with or receiving settlers from Unyoro and the Nile countries. But as regards the bulk of the Lendu population, both Dr. Stuhlmann and Dr. Shrubsall (who has contributed a most valuable analysis of my anthropometrical observations) considered that they showed distinct signs of affinity to the Pygmy-Prognathous type. No doubt the explanation is that some ordinary race of Sudanese Negroes came down from the north and mingled so much with the Pygmies, whom they superseded, as to absorb many of their physical characteristics. Dr. Shrubsall classes the Lendu with the Pygmy group as regards some of the measurements of the head and body. The *physical characteristics* of this type of Lendu are shared by many of the Baamba, Bahuku, and Babira people of the forest borderland, though all these three tribes speak Bantu languages. They may be described briefly as a great want of proportion between the mass of the body, and the short, feeble legs which support it. Were not my photographs there to attest the proof, it would be thought, if they were drawings, that the artist had in serious error attributed limbs to the torso which were three times too small. The arms are long, the face is not generally so simian in appearance as among the Pygmy-Prognathous group, yet the nose, by its broad tip and large raised wings, often shows affinity with the forest Dwarfs. The colour of the skin is usually a dirty chocolate-brown. The hair is allowed to grow as long as possible, and its length is added to by the addition of string, so that the face is often surrounded by a mop of little plaits, which are loaded with grease, clay, or red camwood. There is a scrubby beard on the face of every man of twenty-five years and upwards. Most of the Lendu young men, like all the forest folk round them, bore the upper lip with from two to eight holes. Into these holes are thrust rounded pencils of quartz or sections of the stems of reeds, or small brass rings may pass completely through the upper lip. The Pygmies also have their lips bored in this fashion, and sometimes stick small flowers into the holes.

The men practise circumcision, but they are not given to knocking out any of their front teeth, which is such a widespread custom in varying degrees amongst the Nile Negroes and some of the adjoining Bantu tribes. As regards clothing, the women often go perfectly naked, and at most, even on the confines of civilisation, wear a small bunch of leaves tucked into a girdle. The men do not generally affect complete nudity, and are seldom seen without at any rate a small piece of bark-cloth, which is passed through their string girdle in front and brought back between the legs to the string girdle at the back. Mantles of monkey skin are often added, especially on the lofty regions, where the climate can become at times very cold. A string to which amulets or little medicine-horns are attached is worn by every man.

The *huts* of the Lendu seem more to resemble those of the Aluru and Nile people than the dwellings of the forest folk in that the thatch is generally of grass and disposed in overlapping rings like flounces. The doorway, however, is prolonged into a porch, a condition very characteristic of the huts in the forest. The fireplace is in the middle, there is one bedstead at the furthest end of the hut opposite the doorway, and generally another bedstead (for a wife) inside a little enclosure which is surrounded by a reed screen on the left-hand side of the interior. The Lendu do not appear to be cannibals. Their *food* consists of grain (maize and sorghum), beans, collocasia arums, and various kinds of spinach grown in their plantations, of bananas (when they live near the forest), and of the produce of their herds of goats, sheep, and cattle. As regards *domestic animals*, a few of the Lendu far away from the Albert Nyanza still possess cattle (it is said). Those dwelling in the forest keep none, and those anywhere near the Semliki Valley or the shores of Lake Albert have lost their cattle at the hands of the Banyoro. They keep goats, often of a long-haired variety, sheep, and fowls, besides pariah dogs, which they use in hunting. Slain animals are roughly cut up, and large pieces of flesh with the hair still adhering to the skin are roasted over the fire. The Lendu are fond of hunting.

They are adroit in *basket-making and mat-weaving*. They plait baskets in such large quantities that they use them as articles of barter with other races less well supplied. They make pottery which resembles somewhat closely the types found in Uganda and in the Nile Province. Their musical instruments are also very similar to those of Ugarda, and have the same origin—namely, from the countries of the Upper Nile. Dr. Stuhlmann in his notes on these people gives an interesting account of the ceremonious way in which the huts are built, the men undertaking definite portions of the work and the women the rest. Stuhlmann states that when a house is built it is the husband who must first introduce fire.

305. TWO BAMBUBA AND MUNANDE (THE MUNANDE IS THE CENTRAL FIGURE)

As regards the *union of the sexes*, it would appear as though among the Lendu there was a certain freedom of intercourse among the young men and young women before marriage. When a young man is satisfied that a girl with whom he has had intercourse would suit him as a wife, he makes a formal demand for her, accompanying it by a gift of hoes and goats to the girl's father. The latter almost invariably consents, and the marriage then takes place amidst much drinking of beer and eating of flesh. The young couple, once the bride has been brought to the home of the husband's parents, must remain in their hut and its adjoining courtyard for a period of a month. After the married pair have entered into their house, before the husband consummates the marriage he must first sacrifice a fowl to the ancestor spirit of the village.

At a *birth* no men are allowed to go near the hut where the woman is about to be delivered except the husband and, perhaps, the witch doctor, and only then if there is likely to be a difficulty in the parturition. These are not allowed to help in the delivery unless there are complications, but the witch doctor makes a sacrifice of fowls and anoints the woman's forehead with the blood. The woman is usually delivered in a kneeling position, with the body bowed horizontally. After birth the child is washed with warm water and laid on large fresh green leaves by the side of the mother. Should it be silent after birth and not cry, it is taken as a bad sign. It is laid between two sheets of bark-cloth and a bell is rung over it until the child utters its first cry. During ten days the mother and child must remain quiet in the house, and during this period the woman is forbidden by custom to set her hair in order. Also during these ten days no live brands or glowing charcoal must be taken out of the house or into it. On the tenth day the woman makes some kind of a toilet and seats herself in the doorway with the child on her knee, so that its naming may take place. At this juncture the father, accompanied by the men of the village and by the grandparents, if there are any, comes up to the woman, and, if the child is a boy, places a little bow and arrows and a knife in his hand. While he is doing this, the grandfather, if the child be a boy, gives it a name. If it is a girl, it is named by the mother's mother, the name of a boy being given in like manner by the father's father. Names are generally chosen to illustrate some peculiarity or characteristic of the child or of its parents. Feasting in the form of a friendly meal on the part of acquaintances and relations takes place on the eleventh day after the child's birth. The people invited bring most of their own provisions with them already prepared, and the guests either eat in the hut where the child was born or in the adjoining houses of neighbours. The day passes with song and dance, and in the evening the father takes the child and exhibits it to the more important guests, asking them earnestly whether

306. AN MBUBA OF THE ITURI FOREST, WITH OX HORN TRUMPET

they think it resembles him and if it is really his child.

Curiously enough, the Lendu *children* are seldom seen running naked, in contradistinction to all the surrounding races, where whatever degree of clothing may be worn by adults, children almost to the age of puberty usually go naked. *Circumcision* amongst the Lendu takes place at the age of seven or eight years without any special feast or ceremony. The operation is never carried out in the village, but in a copse or wood or in high grass. The part removed is carefully buried in the ground, and the boy must remain away from the village until the wound has healed.

As regards *burial ceremonies*, if the dead person is of importance or a chief, his successor—his son, or, in the absence of children, a brother—conducts the ceremonies. In the dead man's hut a large grave is dug, one end of which is prolonged into a tunnel under the floor of the hut. Into this tunnel the corpse, which has been wound up into a sitting position with many folds of bark-cloth and fresh skins, is laid on a bed of skins. The grave is then filled up, and a feast of beer and flesh takes place. The hut in which the personage of importance is buried—sometimes the whole village in which he dwelt—is abandoned after the burial ceremonies. The common people are buried in much the same way, but without, perhaps, such elaborate swathing in bark-cloth. Those who are denounced by the witch doctors as unauthorised sorcerers in their lifetime, if dead or after

being executed for their supposed crimes, are thrown into the bush and left unburied.

The Lendu have no very clearly marked *religion*, though they have a distinct *ancestor-worship*, and are accustomed to remember the dead by placing roughly carved wooden dolls (supposed to represent the deceased persons) in the abandoned hut where the dead lie buried. They have many doctors in white and black magic of both sexes, and firmly believe that

307. NATIVES OF THE UPPER CONGO, NEAR ARUWIMI MOUTH (SHOWING CICATRISATION AND TEETH-SHARPENING)

certain people possess the power of making rain. The rain-maker is either a chief or almost invariably becomes one.

Much of the foregoing summary of the industries, customs, and belief of the Lendu may be applied without variation to the other forest agricultural Negroes, such as the Babira stock, the Baamba and Bahuku, and the non-Bantu Mbuba. The Mbuba, in fact, except in language, resemble the Lendu very closely, though in physique they are taller and better-looking. The houses of the Bambuba and most of the Bantu-speaking forest tribes of the Semliki and Ituri forests are somewhat the same shape as the houses of the Lendu (in that they have a

distinct porch), but are thatched quite differently in a uniform descent of grass, and without those "flounces" so characteristic of the huts of the Nile countries from the north-west coast of Lake Albert to Khartum, Abyssinia, and Kordofan.

The Mbuba and the Bantu-speaking Negroes of the Congo Forest from the Semliki Valley to the Upper Congo are all *circumcised*. The Mbuba generally leave their *teeth unmutilated*. On the other hand almost all the Babira peoples under their varying designations, and some of the Baamba, file the front teeth of the upper jaw to sharp points. (This is well illustrated in the accompanying photograph of people of the Congo Forest. The people in this illustration come from the extreme Upper Congo at some distance from the Uganda frontier, but in many respects they are akin in race to the Babira). The Bambuba, who are closely related to the Momfu farther in the interior, often *pierce the upper lip* in much the same way as is done by the Dwarfs, the Baamba, and some of the Babira, but the Bambuba have a rather peculiar hook of iron which they insert into these holes. The Bahuku and Baamba, who live alongside the Bambuba, pierce the upper lip and insert a number of iron or brass rings. Otherwise the Bambuba do very little in the way of scarring or "ornamenting" the body. The Babira, who dwell to the north-west of the Semliki beyond the Bambuba, have a curious practice in the women which recalls the *lip-ring* of Nyasaland and the Zambezi, the "pelele." The women pierce the upper lip with one hole, in which they insert a button of wood until the hole is widened to admit of a large wooden disc which stretches out the upper lip in a stiff manner like a duck's bill. All these Bantu-speaking forest folk between the slopes of Ruwenzori, the Semliki, and the Upper Congo practise "*cicatrisation*" to a remarkable extent. In most of these Central African tribes there is no "tattooing"—that is to say, the skin is not punctured and then rubbed with a colouring matter. Scores and weals of skin are raised either by burning or by cutting with a knife, and introducing the irritating juice of a plant into the wound. The effect of this is to raise on the surface of the body large or small lumps of skin. Sometimes these raised weals are so small that they produce almost the effect of tattooing. At other times, as can be seen by my illustrations, they are large excrescences. The Babira people of the forest near the Semliki cicatrise their chests and stomachs, but farther away in the forest towards the waters of the Congo the faces are hideously scarred in the manner illustrated by the photographs of a man and woman on p. 555. All these forest people *circumcise*, and none of them go absolutely naked. However minute may be the piece of bark-cloth or skin which hangs from the waist girdle, it is carefully arranged so as to cover the pudenda. In this respect they differ markedly from the adjoining people of the grass-lands (especially to

308. AN MBUBA PLAYING ON A BOW-STRING, THE MOST PRIMITIVE OF MAN'S INSTRUMENTS

the south-west—the Bakonjo), who are quite indifferent as to whether their covering, large or small, subserves purposes of decency.

None of the forest people (except the Lendu) keep cattle. Goats, sheep, fowls, and dogs are the only *domestic animals*. In their agriculture, besides the banana they cultivate maize, sorghum, beans, collocasia,* pumpkins, and tobacco. Many of these people are said to indulge in cannibalism, but the practice, if it still exists, seems to be dying out. The agricultural forest Negroes make *pottery* and *work in iron*. About their dwellings roughly and sometimes grotesquely carved wooden figures are met with, similar to those alluded to in the description of the Lendu. These are even more abundant among some of the Babira, and approximate in many respects to the West

* A kind of arum.

African fetish, though in almost all cases their origin is that of ancestor-worship or a remembrance of dead persons—a remembrance which rapidly becomes identified with the individuality of the departed, and so becomes a little god, to which prayers may be addressed and libations offered.

The *drums* met with among these forest tribes are usually of the West African type, that is to say, little more than hollowed sections of tree-trunks with lizard, goat, antelope, or other skin tightly strained over each end of the hollow tube. Their *musical instruments* are rough lyres and mere bow-strings, which are played by the performer holding one end of the string between his lips and drumming on it with his fingers.

These tribes vary much in appearance, especially amongst the Babira. One meets with types that are low, degraded, and simian side by side with tall, nice-looking Negroes, though there is little, if any, evidence here of recent Hamitic immigration or mixture. In many individuals amongst these tribes the long-bodied, short-legged type already described in relation to the Lendu appears as though it had been at one time a distinct race that had inhabited this north-eastern corner of the Congo Forest. This short-legged type I should identify with the ape-like Negroes described at the commencement of this chapter. The forest, presumably, was first inhabited by the Pygmies and this prognathous, bandy-legged type of Negro. Then, at a not very distant period, it was invaded from the north by Bantu races and other Negroes of more pleasing appearance allied to the Nyam-Nyam and Nilotic

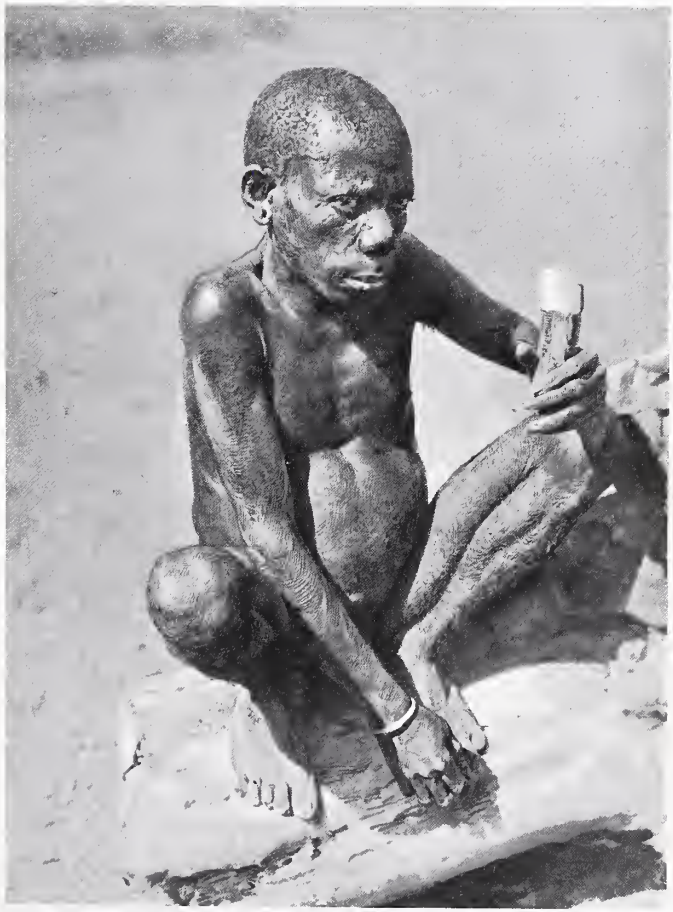
309. BAAMBA OF THE WESTERN FLANKS OF RUWENZORI

groups. These have now absorbed almost all the antecedent population except the Pygmies, and have imposed on the mass of the forest people more or less degraded Bantu dialects, and two other languages, the Lendu and the Mbuba-Momfu, of uncertain affinities, but possibly derived from the same stock as the Madi in the western Nile basin.

REMARKS ON THE SKELETON OF A BAMBUTE PYGMY FROM THE SEMLIKI FOREST, UGANDA BORDERLAND.

By FRANK C. SHRUBSALL, M.B., M.B.C.P.,
Fellow of the Anthropological Institute.

The skeleton of the Bambute Pygmy from the forest zone on the frontier between the Uganda Protectorate and the Congo Free State is of great interest owing to the paucity of osteological material from that district. Up to the present our information is chiefly based on two Akka skeletons sent to the British Museum by Dr. Emin Pasha in 1888, and fully described by the late Sir William Flower in the *Journal of the Anthropological Institute*, vol. xviii. These skeletons were unfortunately imperfect, whereas that recently presented to the Museum by Sir H. H. Johnston is practically perfect, a few small bones of the hands and feet alone being missing. Though the Bambute skeleton differs in some degree from the Akkas, it is best studied in relation to the former specimens, the details of which are



310. AN MBUTE PYGMY OF THE UPPER ITURI. (THIS IS THE INDIVIDUAL WHOSE SKELETON IS HERE DESCRIBED)

entirely derived from Professor Flower's above-mentioned communication. The skeleton now under consideration is that of a fully grown adult. All the teeth are cut, but not worn down; the occipito-sphenoidal suture is closed, while the coronal, sagittal, and lambdoid sutures are still open. All the epiphyses of the long bones are fully united to the shaft, so that, judging from the standards of other races, this individual must have exceeded twenty-five years, but not yet have attained to forty years of age.

Skull.—The skull is small and slight; but, though it presents many characters of inferiority, is not infantile in appearance. The glabella and superciliary ridges are fairly prominent, the lineæ temporales and other muscular attachments well marked, yet not extreme. Seen from above, the cranium is oval in outline, the zygomatic arches just visible, and the parietal eminences prominent. The frontal eminences have fused across the middle line, though the forehead has not quite the bulbous appearance so characteristic of the Negro. There is some thickening of the bone along the line of the former metopic suture. The coronal and sagittal sutures are simple, the lambdoid is more complicated, and there are warmian bones both in the course of this suture and at the asterion or posterior inferior angle of the parietal bone. Seen in profile, the chief features noticed are prognathism, a fair degree of prominence of the face as a whole, flattening of the bridge of the nose, and the ill-filled character of the cranium, especially of the temporal fossa, giving rise to the condition known as stenocrotaphy. The small size of the mastoid processes, together with prominent posterior, temporal, and postglenoid ridges, so that the upper part of the mastoid bone appears deeply channelled, are features common to this skull and those of the Bushmen of South Africa. The occiput is ovoid, and the conceptaculæ cerebelli full, so that the skull rests upon them when placed upon a plane surface. The sagittal curve passes upwards from the nasion over a moderately developed glabella, then rises nearly vertically over the anterior half of the frontal bone, bends gently round to the bregma, and runs nearly horizontally along the anterior half of the parietal bone. Behind this point the curve slopes downwards and backwards, being distinctly flattened in the region of the obelion. The occipital region is prominent and ovoid, the inion and occipital curved lines clear but slight, and the whole bone smooth and not greatly roughened by muscular attachments. The percentage distribution of the components of this curve (the total curve = 100) is shown in the following table compared with the average distribution in other and possibly allied races:—

	Frontal.	Parietal.	Occipital.
Bambute . . .	35·7	32·9	31·4
Mañbettu . . .	34·5	34·3	31·2
Akka, ♂ . . .	34·6	32·3	33·1
Bushmen, ♂ . . .	35·2	34·0	30·8
Bantu, ♂ . . .	34·9	34·4	30·7

The cranial capacity, 1400 c.c., is moderate, approximately that of the Mañbettu, but more than that of the other Pygmy races.

	♂	♀
Bushmen	1330	1260
Akkas	1100	1070
Andamanese	1240	1130

The cephalic index, or the relation between the length and breadth of the cranium, is 79·2, as compared with 74·4 in the male and 77·9 in the female Akka. This agrees with the index 78·7 derived from measurements of living Bambute, and may serve to indicate affinity with the short brachycephalic peoples of French Congo described by numerous French observers. Some skulls of this type were sent to the British Museum from the Fernand Vaz by Du Chaillu, and were described by the late Professor Owen in an appendix to the former author's narrative. The vertical indices are as follows:—

	Length-Height.	Breadth-Height.
Bambute	70·2	88·7
Akka, ♀	76·1	97·7
Bushmen, ♂	70·8	96·0
Bushmen, ♀	71·2	91·4

The prognathism, clearly indicated by the gnathic or alveolar index of Flower, is a feature in which it resembles the Akkas and is widely separated from the Bushmen; the latter, however, are also prognathous, according to other methods of investigation.

Bambute	107·4	Bushmen, ♂	101·5
Akka, ♂	108·7	Bushmen, ♀	99·2
Akka, ♀	104·3	Adamanese, ♂	102·0

Prognathism seems to be a marked feature of all skulls from the Congo district as contrasted with those of other Negro tribes.

Upper Ubangi	104·6	Ashanti	101·4
Nyam-Nyam	101·2	Mandingo	100·0
Mañbettu	106·7	Kaffirs	100·4
Osyekani (French Congo) . .	105·0	Bantu of lake district . . .	100·5

The face is short, inclined to broadness, with malar bones less prominent than might have been expected; the naso-malar index of Oldfield Thomas is 111·6, as compared with 108 in the Akka, 106 in the Mañbettu, and 107 in the South Africa Bush race. Whether or no this is a racial character cannot be decided from one specimen, which may be abnormal in this respect, but the feature cannot well have been derived from neighbouring peoples, who present the following average indices: Nyam-Nyam, 106; Bantu of the Upper Congo, 106·8; Bantu of the lake district, 107·5. A study of the measurements of living Bambute suggests that in reality the face is more flattened than would appear from this individual.

The orbits are short and broad, the index, 82·5, being practically coincident with that of the Akkas. The interorbital space is wide and flattened, though not nearly to the extent met in the Bushmen. The nose is short and broad, the aperture large and pyriform, the nasal spine poorly marked, and the maxillary border characterised by simian grooves. The nasal bones are flattened from above downwards, and from side to side, so that there is but little bridge to the nose. The indices are contrasted in the following table:—

Bambute	58·7	Bushman, ♂	60·2
Akka, ♂	63·4	Congo Bantu, ♂	56·6
Akka, ♀	55·3	Lake district Bantu	55·2
Ashanti, ♂	57·9	Osyekani, ♂	58·3

This indicates that although the nasal index is higher in the northern than in the southern Negro, yet in the Dwarf races it reaches an extreme which constitutes a very definite racial character, brought out equally clearly by the measurements of the living.

The palate is long and narrow, the teeth large, both actually and relatively, to the size of the skull. The mandible is slight and characterised by shortness of the condylar and coronoid processes, shallowness of the sigmoid notch, and the pointed nature of the chin; in all of which features the Bambute resemble the Akkas and Bushmen, but differ from the Mañbettu and all surrounding Negro tribes.

Measurements of the Mandible in Millimetres.

Bicondylar breadth	112	Bigonial arc	198
Maximum bigonial breadth	80	Minimum height of ascending ramus	42
Symphysial height	32	Minimum breadth of ascending ramus	40
Molar height	23		

Collognon's index, 71·9; gonio-zygomatic index, 64·0.

PELVIS.

Measurements in Millimetres.

Maximum breadth between the outer lips of the iliac crests	191
Breadth between the anterior superior iliac spines	181
Breadth between the anterior inferior iliac spines	143
Breadth between the posterior superior iliac spines	70
Breadth of ilium anterior superior to posterior superior spine	117
Breadth of innominate bones, posterior superior spine to top of symphysis	—
Height of innominatum from summit of crest to lowest part of the tuber ischii	171
Vertical diameter of obturator foramen	45
Transverse diameter of obturator foramen	27·5
Antero-posterior diameter of brim of pelvis	92
Transverse diameter of brim of pelvis	96
Length of sacrum	101
Breadth of sacrum	91

Indices.

Breadth-height index (Turner)	89·5
Breadth-height index (Topinard)	111·7
Obturator index	61·1
Innominate index	—
Pelvic or brim index	95·8
Sacral index	90·1

The pelvis is slight, the bones but poorly marked with muscular impressions, and the iliac crests less sinuous than in the higher races. The resemblance to the pelvis of Akkas and Bushmen is close, but detailed comparison with the former is impossible owing to the difference in sex between the individual specimens available. The pelvic or brim index, 95·8, places the Bambute in the round, or dolichopelvic,

group, in company with the Bushmen and Andamanese among Dwarf races, and with the Kaffirs and Australian Negroes among the taller races. The average pelvic index in European male skeletons is 80.

The breadth-height indices (89·5 and 111·7) show the great actual and relative height of the pelvis in the Bambute, though in this respect they do not exceed the Bushman measured by Sir William Turner. In the height of the pelvis the Dwarf races approach the simian type, as is evident from the following table of indices taken from Topinard's "Eléments d'Anthropologie," p. 1049:—

46 Europeans	126·6
11 Melanesians	122·7
17 African Negroes	121·3
20 Anthropoid apes	105·6

The sacrum presents the not uncommon anatomical peculiarity of imperfect synostosis of the first with the remaining sacral vertebræ. Beside this there is an additional element united into the sacrum so that it is composed of six vertebræ instead of five. The index shows that it falls into the dolichohieric group in company with the other Dwarf races.

Vertebral column.—The heights of the lumbar vertebræ are as follows:—

No.	Bambute.		Akka, ♂ (Flower).	
	Anterior Surface.	Posterior Surface.	Anterior Surface.	Posterior Surface.
I.	20	22	22	23
II.	20	22	22	24
III.	20	21	23	25
IV.	21	21·5	23	24
V.	21	17·5	24	21
Total	102	104·0	114	117

Index . . . . 102 . . . . . 102·6

The Bambute, like the Akkas, Bushmen, and many African Negroes, fall into the koilorachic group of Turner, in which the concavity of the lumbar curve is directed forwards instead of backwards, as in the European.

Bones of the Limbs.—The clavicles are slender, short, and poorly marked, with the *ſ* curve less obvious than usual. The right clavicle is 117, and the left 119, millimetres long, the claviculo-humeral indices being 41·9 and 43·8 respectively. The bones of the arms and forearms are similarly small. The femora are slight, very curved antero-posteriorly and markedly pilastered. The angle between the neck and shaft is 42°. The lengths of the individual bones are indicated in the table:—

	Right.	Left.		Right.	Left.
Humerus	280	272	Femur	387	386
Radius	222	218	Tibia	309	309
Ulna	230	232	Fibula	297	298

The following indices have been calculated, and are contrasted with those of other races:—

	Bambute.		Akka (Flower).		Negro (Humphry).	Bushman (Topinard).	European (Flower).
	Right.	Left.	♂	♀			
Radio-humeral . .	79·3	80·1	76·2	82·9	79·4	73·7	73·4
Humero-femoral . .	72·4	70·5	72·0	71·9	69	—	72·9
Tibio-femoral . .	79·8	80·1	83·0	81·1	84·7	85·8	82·1
Inter-membral (humerus and radius: femur and tibia) .	72·1	71·9	67·7	72·9	—	—	69·5

The dimensions of the scapulæ are:—

	Right.	Left.
Total length	111	111
Subspinous length	91	91
Breadth	97	96
Scapular index	87·4	86·5
Infraspinous index . . .	106·6	105·5

Professor Flower, in the table shown below, draws attention to the remarkable characters of the Akka scapulæ; those of the Bambute are still more remarkable:—

	200 Europeans.	21 Andamanese.	6 Negroes.	3 Akka.	1 Bambute.
Scapular index . . .	65·2	69·8	71·7	80·3	87
Infraspinous index . .	89·4	92·7	100·9	112·2	106

However, as has been pointed out by Turner in the *Challenger* reports, this index shows great individual variation, and much stress must not be laid on any save large series of observations.

Proportions According to Height. (Stature = 100.)

	Akka, ♀ (Flower).	3 Bushmen (Humphry*).	25 Negroes (Humphry*).	25 Europeans (Humphry*).	4 Chimpanzees (Humphry*).	Bambute, ♂.
Humerus . .	19·8	20·0	19·5	19·5	24·4	
Radius . . .	15·7	15·4	15·2	14·1	22·0	Not yet
Femur . . .	27·5	27·8	27·4	27·5	24·8	taken.
Tibia . . .	22·3	23·9	23·2	22·1	20·0	

* Humphry, "A Treatise on the Human Skeleton."

From the foregoing we may conclude that the Bambute are intermediate in character between the Akka and the taller races, but are more nearly allied to the former; that although these Dwarf races in some respects are more simian in type than other Africans, yet they are essentially and entirely human, and approach more nearly to the Negro than to any other race.

Measurements of Crania in Millimetres.

RACE	Bambute	Akka.		Mañbettu.	
Museum and Catalogue Number	B.M. 1. 8. 9. 1	B.M.	B.M.	R.C.S. 1257B.	R.C.S. 1257C.
Sex	♂	♂	♀	♂	♂
Maximum glabello-occipital length	178	168	163	178	176
Maximum breadth	141	125	127	136	137
Basi-bregmatic height	125	—	124	124	134
Bi-zygomatic breadth	125	118	109	129·5	135
Naso-alveolar height	67	—	—	65	75
Orbital breadth	40	35	35	37	38
Orbital height	33	29	29	35	34
Bi-dacryc breadth	22	21	20	26	28
Nasal height	46	41	38	47	50
Nasal breadth	27	26	21	24	28
Internal bi-orbital breadth	95	91	90	98	101
Basi-nasal length	94	92	92	95	99
Basi-alveolar length	101	100	96	103	105
Dental length	42	45	—	45	43
Naso-malar curve	106	—	—	103	108
Frontal curve	125	118	108	128	115
Parietal curve	115	110	120	112	130
Occipital curve	110	113	107	107	113
Total sagittal curve	350	341	333	347	358
Total horizontal curve	505	468	462	495	500
Cranial capacity in c.c.	1400	1100	1070	1320	1390
Indices.					
Length-breadth	79·2	74·4	77·9	76·4	77·8
Length-height	70·2	—	76·1	69·7	76·1
Breadth-height	88·7	—	97·7	91·2	97·8
Upper facial (Kollmann)	53·6	—	—	50·2	55·5
Orbital	82·5	82·9	82·9	94·6	89·5
Nasal	58·7	63·4	55·3	51·1	56
Alveolar	107·4	108·7	104·3	108·4	106·1
Dental	44·7	48·9	—	47·4	43·4
Naso-malar	111·6	107·9	108·0	105·1	106·9

CHAPTER XV

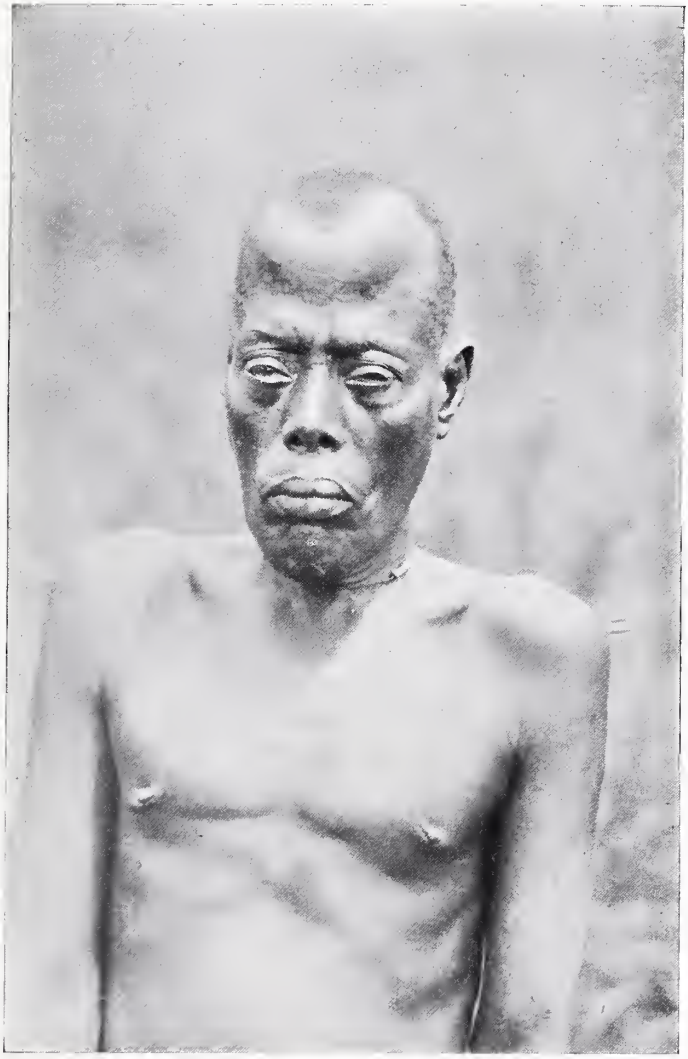
BANTU NEGROES

(1) The Bakonjo, Banyoro, Bahima, etc.

THE Western Province of the Uganda Protectorate, which includes the Districts of Unyoro, Toro, and Ankole, is inhabited in the main by Bantu Negroes who are overlaid with an aristocracy of Hamitic descent in varying degrees—that is to say, by a race akin to the modern Gala and Somali. I write "in the main" because in the upper part of the Semliki Valley, and perhaps round about the eastern shore of Lake Albert Edward, there are a few Pygmy or prognathous people differing somewhat in type from the average Bantu, and speaking languages not related to that stock. It is perhaps advisable at this stage to again repeat that by "Bantu" Negro the present writer means that average Negro type which inhabits the whole southern third of Africa (excepting the Hottentots and Bushmen). He would have hesitated to give a racial distinction to the term "Bantu" (the fitness of which as a linguistic definition is beyond question) were it not that the careful researches of Dr. Shrubsall into the body and skull measurements of Africans tend towards the recognition of a distinct Negro type or blend which differs slightly from the Negro of the Nile or of West Africa. But in the Uganda Protectorate the physical Bantu type is not confined solely to those tribes which speak Bantu languages. It reappears among the Karamojo and among the southern tribes of Nilotic Negroes, and again to the west of the Upper Nile and along the Nile-Congo water-parting.

The Bantu Negroes of Unyoro, Toro, and Ankole may be divided approximately into two stocks: the Bakonjo, who inhabit the southern flanks of Ruwenzori and the grass country on both sides of the Upper Semliki and to the west of Lake Albert Edward; and the mass of the Negro population in Unyoro, Toro, and Ankole. This original Bantu Negro stock shows no distinct traces of recent intermixture with the Hamite, with the Bahima aristocracy. Of such a type are the Bairo, who constitute the bulk of the population in Ankole, the Batoro (who may be sub-divided again into the Batagwenda and Banyamwenge), and the Banyoro (who again are sub-

divided into the Banyambuga on the north-west coast of Lake Albert, the Bagangaizi to the south-east of Lake Albert, the Banyoro proper, the



311. A TORO NEGRO FROM THE EAST SIDE OF RUWENZORI

Basindi in the east of Unyoro, the Japalua* on the north, and the Bagungu on the north-west). It is said that the Bagungu of north-west

* This word was corrupted by Emin Pasha's Sudanese into "Shifalu." The Japalua are Nilotic in their language.

Unyoro, near Lake Albert, speak a Bantu language differing widely from the Nyoro tongue: probably it is a dialect of Lihuku.* The Banyoro seem to have extended their conquests and settlements right across the Upper Semliki into the Mboga, Bulega, and Busongora countries on the edge of the Congo watershed, and also all along the western coast-line of the Albert Nyanza as far north as Mahagi. On the east of Unyoro the Victoria Nile is practically the boundary between the Bantu-speaking people and the Nilotic Negroes. But this does not prevent occasional migrations one way and the other, and there are people speaking Nilotic dialects to the south and west of the Victoria Nile, while a few folk who still retain the use of the Urunyoro Bantu language are met with near the Murchison Falls to the north of the Nile.

312. A TORO NEGRO FROM THE EAST SIDE OF RUWENZORI

In *physical characteristics* there is not, perhaps, very much difference between the first group of Bantu Negroes under consideration, the Bakonjo, and the second group, which comprises the mass of the population in Unyoro, Toro, and Ankole. The Bakonjo, perhaps, where they live on high mountains such as Ruwenzori, are shorter in stature and of stouter build, with better developed calves than the population of the plains. Some of the Bakonjo have rather pleasing features, and do not exhibit as a rule those degraded types met

* Lihuku (Libvanuma) and Kuamba are two allied and very ancient Bantu tongues spoken in the forest belt of the Upper Semliki. They are thoroughly "Bantu," but differ considerably from the other Bantu dialects of Uganda.

with to the west of Ruwenzori or on the eastern shores of Lake Albert Edward. Among the Banyoro may be seen people of handsome counten-

313. A MUKONJO (SHOWING RAISED WEALS—CICATRISATION)

ances who still retain the Negro physical characteristics in the main. This, no doubt, is due to the ancient infiltration of Hamitic blood as apart from the recent hybrids between the Bahima aristocracy and their

Negro serfs. The Bairo, who form the agricultural and, until recently, the serf population of Ankole, resemble the Baganda in appearance, and

314. A MUKONJO WOMAN WITH GRASS ARMLETS

are usually a people of tall stature, with rather projecting brow ridges, full or slightly prominent eyes, and in the men a considerable growth of whiskers, beard, and moustache. Almost all these Bantu Negroes of

the Western Province are well-proportioned people, not (except on the fringe of the Semliki Forest or on the shores of Lake Albert Edward) exhibiting any want of proportion (according to our ideals) between the body and the limbs. Amongst the true Banyoro the mouth is sometimes ugly because of the protrusion of the teeth in the upper jaw, caused by the removal of the lower incisors. For the rest, the physical characteristics of these people can be sufficiently ascertained by reference to the photographs of the principal types illustrating this chapter, and by a glance at the anthropometric observations at the end of Chapter XIII.

315. TWO BAKONJO

Some of the Bakonjo ornament the torso and stomach (generally on one or both sides) with a *cicatrisation* arranged in patterns. An example of this is given on p. 569. The southern Bakonjo extend these ornamental scars or weals to the forearm. The true Bakonjo neither file their upper incisors to sharp points nor do they ordinarily remove any of the incisors. *Circumcision* is not practised by them.

The adornments of the body in the women offer one special feature (sometimes also seen in the men). *Rings* of very finely *plaited grass or fibre* *

* These rings of finely plaited grass or fibre are also worn by the Baamba, both men and women, but generally only on the left arm.

are worn on the upper part of the arm between the elbow and the shoulder. As will be seen in the accompanying illustrations, these rings, which are

316. A MUKONJO WOMAN

rather tight to the arm near the elbow, widen as their coils extend upwards. Very often on the left arm a small knife is worn thrust into these rings. Necklaces are made of beads, fine iron chains, large seeds strung together,

or of innumerable circlets of shells from a kind of fresh-water mussel. These thin segments are drilled with a hole in the middle and packed

317. A MUKONJO MAN FROM THE SOUTH OF RUWENZORI

closely together on the string. I have never observed amongst the Bakonjo any piercing of the ear lobe or wearing of ear-rings. In such points as these they follow the same customs as the Bahima. Rings of

318. A MUKONJO (SHOWING BABOON SKIN MANTLE)

iron wire are wound on to the forearms of the women, and sometimes also on the upper part of the arm underneath the grass rings. Bracelets of iron are also worn by both men and women. Sometimes the women's bracelets are of peculiar shape, something like a horseshoe brought to a point. Iron rings are placed on any or all of the fingers and sometimes on the thumb. A wire girdle is worn round the waist, and into this is thrust a small flap (or in the case of the women a very short petticoat) of bark-cloth. The men will sometimes wear a piece of cloth or skin passed between the legs and brought up at the back and in front through the wire belt, thus forming a seat behind and a small covering in front. The men among the mountain Bakonjo often wear nothing in front which answers any purpose of decency, and confine their clothing mostly to *cloaks of monkey, baboon, or hyrax skin* thrown over the shoulders or over one shoulder. The mountain Bakonjo set great store by the hyrax, and in pursuit of this little animal they climb up Ruwenzori as far as the snow level. Both species of hyrax on Ruwenzori have thick woolly fur, and the little skins are sewn together to form cloaks and mantles for the otherwise naked people. A large baboon will occasionally furnish a fine fur cape, and a man thus accoutred has a wild aspect, with his shoulders bristling with this long coarse mane.

The houses of the Bakonjo are neatly made, and offer in design more resemblance to those of the forest agricultural Negroes in that they have a porch in front of the door. The structure of the house and roof is one building; it does not consist of circular walls on which is poised the separate funnel-shaped roof. Numerous pliant but strong, smooth branches or saplings are placed in the ground round the circular site of the hut. They are upright to the height of four feet above the ground, and then are slightly bent over towards the apex of the roof. Horizontal bands of withes and many additional upright sticks convert this skeleton of the

house into a firm basketwork, supported perhaps by one strong pole in the middle of the hut. Banana leaves make a singularly neat covering, and are kept in their places by long, lithe bands of bamboo. Grass thatch may in some cases be added over the roof. This style of house is well illustrated in the accompanying photograph, which was taken by the late Major Sitwell.*

The *food* of the Bakonjo varies according to whether they live in the plains or on the mountains. In the plains between Ruwenzori and the

319. A KONJO HOUSE, SOUTH-WEST SLOPES OF RUWENZORI

mountains to the west of Lake Albert Edward the Bakonjo cultivate most of the Negro food crops, such as bananas, peas and beans, sorghum, sweet potatoes, maize, pumpkins, and collocasia arums. On the mountains their food consists mainly of bananas, sweet potatoes, and collocasia; but the mountain people are very fond of meat, and to obtain animal food they range far and wide through the forests, tropical and temperate, up to the snow-line in pursuit of hyraxes, monkeys, rats, and small antelopes. Their *favourite article of diet* undoubtedly is the *hyrax*, and in pursuit of this

* Major Sitwell did a great deal to establish British control over the Toro District. He was killed in one of the earlier battles of the South African war.

320. IN A KONJO VILLAGE, WESTERN SLOPES OF RUWENZORI

animal they will face the rigours of a snowstorm. In their eyes it is the principal inducement to ascend the mountains as far as the "white stuff," which to these naked people is almost synonymous with death. The only other motive which impelled them in times past to quit the belt of forest and shiver in the caverns near the snow-line was the pursuit of Kabarega's raiding soldiery. The Bakonjo for centuries have been raided and robbed by the Banyoro people of Unyoro, Toro, and Ankole. At one time, according to their traditions, they kept large herds of cattle; but all their cattle were taken from them by the Baganda and Banyoro in their incessant raids on the mountain people. The Bakonjo of the mountains have always been very friendly to Europeans. I asked one of their chiefs once why this excessive friendliness was manifested towards us, of whom they knew so little, other than that we came to their country to ascend their snow-mountains and to worry them for supplies of food for our porters. The chief replied, "From the moment we saw the first white man we felt sure that this was the power which would defend us against the constant attacks of Kabarega's soldiers. We were right, for since you have ruled in the land our lives and property have been perfectly

safe. Why, So-and-So (mentioning a Bakonjo head-man) is now able to keep cows!"

Cattle, in fact, are gradually reappearing amongst the domestic animals of the Bakonjo. Sometimes they are of the zebu (humped) breed, obtained from the direction of Lake Albert or of Uganda; here and there, however, the long-horned cattle of Ankole have been obtained by commercial transactions. They keep goats, sheep, and fowls, and the usual kind of pariah dogs, which they use for purposes of hunting.

The Bakonjo, as will be related in Chapter XX., speak a most interesting *language*, one which, together with the dialects of the western slope of Mount Elgon, may claim to be the most archaic example of Bantu speech existing at the present day. It is an open question which of the two tongues—Lukonjo or the Masaba speech of Elgon—comes nearest to the original Bantu mother-tongue, as it existed some 2,000 or 3,000 years ago in the very heart of Africa. In many respects the Bakonjo appear to have been the first Bantu-speaking invaders from the north, the precursors of the nearly allied Baganda and Banyoro; or, as it is always dangerous

321. COLLOCASIA ARUMS, THE ROOT OF WHICH IS EATEN BY NATIVES OF WEST AND WEST CENTRAL AFRICA

322. A MUKONJO SMOKING TOBACCO FROM A PIPE MADE OF BANANA-LEAF STALK

associating language too closely with questions of race, they represent very nearly the Negro stock which invaded these countries west and north-west of the Victoria Nyanza in succession to the Pygmy-Prognathous type. They betray little or no sign of having mingled at any time with the subsequent Hamitic invaders represented by the modern Bahima.

In matters of *religion* they practise a vague ancestor-worship such as is universal among all Bantu Negroes, but they do not appear to have any actual religion or belief in gods as distinct from ghosts and ancestral influences; nor do they worry themselves much about magic, though of course there are amongst them the usual black and white witch doctors—that is to say, the sorcerers who use their knowledge of poison, their unconscious mesmeric powers, and their charlatanry for bad purposes; and the real medicine men or women who apply a knowledge of drugs and therapeutics to the healing of diseases. Amongst these, as amongst nearly all Bantu Negroes, there is the lingering suspicion that the sorcerer or the person desiring to become a sorcerer is a corpse-eater, a ghoul who digs up the bodies of dead people to eat them, either from a morbid taste or in the belief that this action will invest him with magical powers.

Marriage amongst the Bakonjo is little else than the purchase of a likely young woman by the young man who, through his own exertions or the generosity of his parents, is able to present a sufficient number of goats, iron hoes, or other articles of barter to his future father-in-law. But the Bakonjo seem ordinarily to be a moral race, and in their case it was generally reported to me that intercourse between young unmarried people was not a matter of common occurrence.

The Bakonjo *smelt* and *work iron*, make *pottery*, weave *mats*, and carry on most of the industries customary among Bantu Negroes. On the upper part of the Semliki River they make and use small dug-out *canoes*.

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to suffer from skin diseases, due possibly to poor food, much of their sustenance being derived from sorghum porridge and eleusine * ("ruimbi").

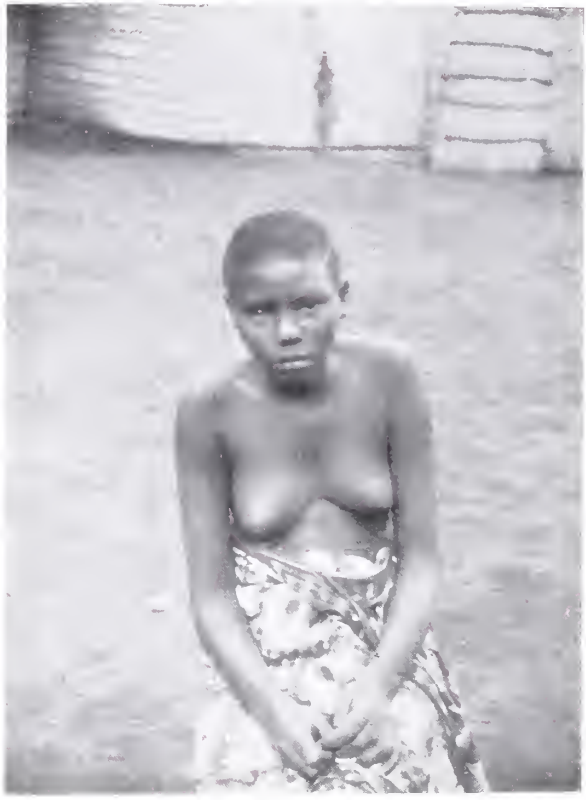
The BANYORO differ in *physical appearance* from the Batoro, the Bakonjo, and the Bairo. This is due to a greater fundamental mixture in the past between these negroes and Hamitic and Nilotic invaders of Unyoro. As a rule the Banyoro are rather nice-looking negroes, tall and well-proportioned, with faces which would be very pleasing were it not a custom amongst them (a custom which, as a rule, is not met with south of Unyoro proper) to *extract* the *four lower incisors*; this is a practice learnt, no doubt, from the neighbouring Nilotic tribes. As individuals of both sexes grow old, their upper incisor teeth, having no opposition, grow long and project from the gum in a slanting manner, which gives the mouth an ugly hippopotamine appearance. The Banyoro *do not circumcise*, nor are they as a rule given to ornamenting the skin by raising weals or cicatrises. On the whole it may be said that the Banyoro are not very dissimilar in appearance to the average inhabitant of Uganda, and, as will be seen in Chapter XX., there is a fairly close relationship between the Urunyoro and Luganda languages. They are *not a naked people*, but wear much the same amount of clothing as is worn in Uganda, though the *bark-cloth* manufactured is inferior in quality, and a much larger proportion of the people wear skins. Both skins and bark-cloth, however, are rapidly being replaced by the calico of India and America. It is, however, still the custom in Unyoro that a man and woman of whatever rank must, for at least four days after the marriage ceremony, wear native-made bark-cloths. In the north of Unyoro, however, especially amongst the Bachiope (Japalua), *absolute nudity* is the characteristic of both sexes, no doubt owing to their Nilotic affinities and the influence of

325. A WOMAN OF TORO

* *? Pennisetum.*

the "Naked People" on the north and east of the Victoria Nile. No striking *ornaments* are worn, only a few rough copper and brass bracelets, strings of beads, and little leather satchels worked with beads and containing charms.

The *huts* of the Banyoro are similar to those of Uganda, but of much rougher and less skilful construction, without any of the neat reedwork that decorates the buildings of the Baganda. The Unyoro houses offer very little comfort or attempt at decent division by partitions into sleeping places for individuals or married couples. A whole family may sleep promiscuously in one hut. The chiefs' dwellings are not very much better than those of the peasants. The residences of Kabarega, the former king,



329. A CHIEF'S WIFE, TORO

and the enclosures round them, were well built, but this was due to the presence at his court of Baganda refugees, who erected these dwellings.

In like manner the Banyoro, until quite recently, were contented

with *footpaths* of the most primitive nature as *means of communication*. Here and there swamps are bridged after the fashion of Uganda. Since, however, the exile of Kabarega and the establishment of a civil adminis-

327. A KING'S MESSENGER, TORO

tration throughout Unyoro, the people have taken readily to the task of making good roads, both as main lines of communication and from village to village, together with fairly strong bridges across streams and swamps.

Their *weapons* and means of defence are light spears, plain and flat wooden shields, throwing spears or assegais, and bows and arrows, besides, of course, the guns which are now very common. As regards the implements of peace, they manufacture iron hoes and choppers and a small knife, but none of these tools bears the neat finish characteristic of Uganda manufactures.

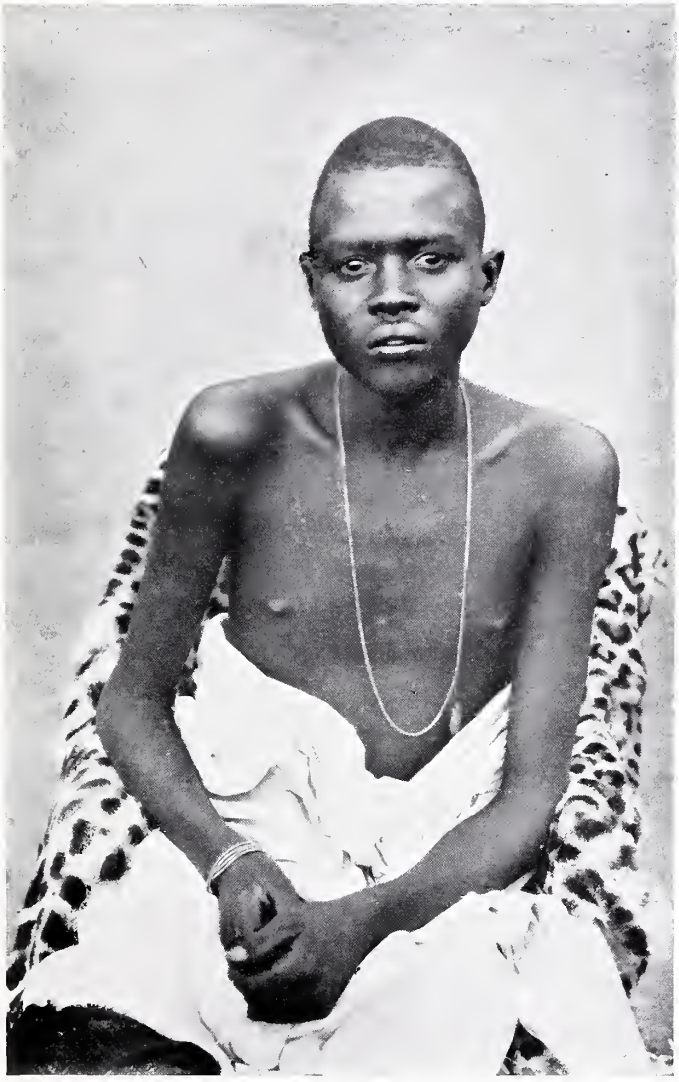
The navigation of streams and sheets of water is carried on mainly by

dug-out *canoes*, some of which in times past were unusually large, with room for seventy men as rowers and passengers. The Banyoro also construct rude *rafts* of bundles of papyrus. These serve the purpose of crossing small sluggish streams, being punted across the water with a long pole. The canoe-making industry, however, has quite died out lately in nearly every part of Unyoro, except the southern province of that kingdom, which is now annexed to Uganda. Likewise but little *hunting* is carried on in this country at the present time, since the population has been decimated by civil wars. Former methods for

328. CHIEFS OF MBOGA (A TERRITORY WEST OF THE SEMLIKI RIVER)

slaying big beasts such as elephants were the game-pit and the heavily loaded harpoon, which was suspended by a cord across the road along which elephants, hippopotamuses, or buffaloes would travel. It was formerly the custom for a hunter to perch on a tree overhanging one of these beast-roads, which traverse the bush in all directions. In this position he would hold a heavy spear ready to send it with force into the back of the animal behind the shoulders. Mr. George Wilson, when collector in Unyoro, was assured by the Chiopa hunters in the northern part of that district that expert hunters were accustomed to catch puff-adders in a noose. They then nailed the living snake by the tip of its

tail in the middle of a buffalo track so that the enraged reptile might strike at the bodies of the buffalo as they passed by. In this manner it



329. A MUNYORO MAN (OF KABAREGA'S FAMILY)

was asserted that as many as ten buffaloes have been killed in one day by one puff-adder. The body of the first buffalo killed would be discarded as being poisoned, but the bodies of the other victims of the snake would

330. A MUNYORO MAN (OF KABAREGA'S FAMILY)

be considered wholesome for eating. It is said by the same authority that the Banyoro have never been accustomed to hunt either the lion or the leopard. Antelopes are occasionally caught in nets, and also by means of that snare that is met with in so many parts of Africa (see Index). This consists of a stiff, flat circle of pointed segments of wood or reed, on which is placed a running noose of leather. Fish are caught in basketwork traps.

The *domestic animals* are cattle, sheep, and goats. Dogs have become scarce since the recent wars, numbers of them having been carried off to Bukedi and Uganda. Fowls are not numerous, and are usually kept as pets, being very seldom eaten by the people. The cattle, sheep, and goats are those of Uganda —that is to say, the goats and sheep are of the ordinary Central African type, and the cattle belong to the humped, short-horned breed, here and there, however, showing traces of having mingled in times past with the long-horned Gala ox originally brought in by the Bahima.

The *staple food* at the present day is the sweet potato and the eleusine grain. The sesamum oil-seed and red sorghum corn are also grown, besides a little maize. The people make a great deal of beer from eleusine grain, and its consumption not infrequently leads to drinking bouts and quarrels.

The *marriage customs*, so far as any now exist, are similar to those in force in Uganda, where the people have not changed owing to the acceptance of Christianity.

As regards special customs connected with the *birth* of children, the present writer is informed by the Rev. A. B. Fisher that when a woman gives birth to a child she is placed on the floor of the hut before the fire,

and remains inside her hut and in proximity to the fire for three days after the child's birth if it is a female, and four days if she has given birth to a boy. When this period of rest has expired, her head is shaved and her finger- and toe-nails are cut. The child's head also is shaved. The mother then seats herself in the courtyard of her hut with the child on her lap. The husband and father brings friends to visit her and inspect the child, much in the way already described in connection with the forest Negroes. Then the husband makes his wife a present of bark-cloth, and with the aid of his friends cleans out her hut and strews fresh grass round the fireplace. When night comes the child is solemnly presented to the ancestral spirits, or "Bachwezi." The *sorcerer* or *priest*, to whom is delegated the cult of the particular "muchwezi," or spirit of the clan, to which the family belongs, appears on the scene, prays aloud and intones songs or hymns to the ancestral spirits, asking that the child may have long life, riches, no illness, and, above all, that it may be a faithful believer in the tribal and ancestral spirits. He accompanies each special request by spitting on the child's body and pinching it all over. The priest or medicine man is then presented with 108 kauri shells, which are said to be calculated on this allowance: nine for each of the child's arms, and ninety for the whole of the child's body.

331. A MUNYORO

The Banyoro *bury* their dead in much the same way as that already related in connection with the forest tribes.

No such thing as cannibalism is ever heard of amongst them, unless it be occasional allegations of corpse-eating on the part of wizards.

The Banyoro are divided into many clans, which would appear to have *totems* as sacred symbols or ancestral emblems like the similar clans in Uganda. This institution, however, like so many other customs connected with the Banyoro, has lately been much defaced and obscured by the

appalling depopulation of the country consequent on civil wars and foreign invasions. The animals or plants chosen as totems are much the same as in Uganda, varying, however, with the existence or non-existence of the symbols in the flora and fauna of Unyoro. There is probably a greater preponderance of antelopes as totems compared with what occurs in Uganda. It is unlawful by custom for a Munyoro to kill or eat the totem of his clan. Thus, if the hartebeest should be the totem of a clan or family, members of this clan must not kill or eat the hartebeest. I have never been able to ascertain either from Banyoro or Baganda that their forefathers at any time believed the clan to be actually descended from the object chosen as a totem. The matter remains very obscure. It may be remotely connected with ancestor-worship, which is certainly the foundation of such religious beliefs as are held by the Banyoro, as by most other Negro races. Each tribe or clan has its own "muchwezi." This word is translated by the missionaries as "High Priest." "Muchwezi," however, really seems to

332. A RAM AND EWE OF THE LARGE FAT-TAILED UNYORO BREED OF SHEEP

mean two things, or the same thing with two meanings. It indicated originally both the ghost of an ancestor or chief and the individuals of the superior, light-coloured Gala race of almost Caucasian stock, which

entered these lands at different periods in remote and relatively recent times, and which in the modified and more negroid form of the Bahima constitutes the aristocracy to-day of all the lands between the Victoria

333. A FAT-TAILED SHEEP FROM UNYORO

Nile on the north and Tanganyika on the south. The "muchwezi," or priest, who conducts this *worship of ancestral spirits* (each tribe or clan has its own ancestral spirit, who is sometimes confused with the totem) is equivalent to the sorcerer, medicine man, or witch doctor so common everywhere in Negro Africa. But besides the accredited priest of the clan, many individuals may set up to be doctors in white or black magic. More will be said about the religious beliefs of the Banyoro when the Bahima aristocracy are dealt with in the latter part of this chapter, since the Bahima seem to have largely developed the religious beliefs and practices of the aboriginal Negroes.

The ferocious thunderstorms which occur in Unyoro, as in most other parts of the Uganda Protectorate, are not unnaturally associated somewhat specially with the manifestation of spiritual power. Cases of people being struck by lightning are far from uncommon, and whenever such an event occurs it is a signal among the Banyoro for a great ceremony connected with the worship of the "Bachwezi." The individual killed by lightning is not moved from where he fell dead, but *nine* witches or old women are sent for.* These old women surround the body on all sides, each of them holding a spear which is pointed downwards towards the earth. The

* The reader may note with interest how in Unyoro and Ankole in the religious practices of the people the number 9 constantly occurs as a sacred number.

women take up a crouching position, squatting on the ground with their backs to the body. Then the special "muchwezi," or priest of the tribe to which the dead man belonged, is summoned. When he arrives, he brings with him a small gourd basin full of water. The crowd which has by this time assembled draws near, and the priest sprinkles most of the people with water as a sign of purification. Then he announces in a loud voice that the "Bachwezi" are angry because some wrong-doing has occurred either on the part of the dead man or on the part of members of his clan. For this wrong-doing the ancestral spirits have demanded a victim. The dead body is then wrapped up in the bark-cloth or skins and carried out into the long grass. Amidst the grass an ant-hill is sought for, and when one of the right shape is found the corpse is placed on the top of it and left there unburied. When this is done, the old women-witches together with the priest assemble to investigate the cause of the spirits' anger. If they can arrive at no clear decision as to the cause (and if they do, measures are to be taken to remedy the wrong-doing), the priest of the clan demands as a sacrifice a cow without blemish, and a sheep, a goat, and a fowl, which are one-coloured, without a spot. These animals are then placed in the centre of a circle formed by the witches, after which the hags dance round the sacrifice, chanting a chorus to the effect of "O Bachwezi, accept these our offerings and let your wrath cease." It is scarcely necessary to add that the ceremonies conclude by the priest and the witches making a hearty meal off the sacrificial offering.

The Banyoro are *not a particularly moral race*, and under the former rule of their kings they were essentially immoral. Infidelity on the part of wives was readily condoned by the present of a goat or a jar of beer, or a few kauri shells. But transgressions of this kind with women belonging to the big chiefs (the "bakama") or the king himself were punished with death. Nevertheless, the king usually supported in connection with his own establishment a large number — perhaps 2,000 — professional prostitutes, whose existence as an organised corps was recorded by all travellers in Unyoro from the days of Sir Samuel Baker until the complete upsetting of the native Government of Unyoro in 1895. These women were accustomed to go into the market places of big centres of population and openly shout their trade and ply for custom. In addition to these women, whose ostensible status was that of "servants of the king," Kabarega and his predecessors would own from 1,000 to 3,000 wives and concubines. Kabarega claimed to have been the father of 700 children.

On the other hand, the Banyoro have generally been regarded as *an honest race*—the exactions and raids of their chiefs and kings excepted. Mr. George Wilson declares that theft is peculiarly rare amongst the Banyoro, and they are honest to a degree which is exceptional in the

Uganda Protectorate, where, as a rule, the people are a very honest lot of negroes. Under the old native Government, if a case of theft took place in the daytime, it was punished by a fine, but if at night, the culprit was left to the mercy of the people he had robbed, and this usually meant his being beaten to death with clubs and his body thrown on to the main road. Nor are the Banyoro at the present day quarrelsome, the race seeming to have spent its vigour and exhausted its energy in the continual fighting which has gone on in that unhappy land for the last forty or fifty years. Their chief vice at the present day is *drunkenness*. Philanthropists in England who have never visited Africa seem to imagine that the negro of the far interior who is carefully shielded from contact with European forms of alcohol is a total abstainer. On the contrary, he is far more frequently drunk on his own fermented liquors than is the case with the negro of the west coast, who may have easy access to European gin, rum, whiskey, or wine. Mr. Wilson describes the Banyoro as "splendid liars," proud of their powers of deception, though he considers that this duplicity was chiefly exercised in the past to evade the intolerable exactions of their own chiefs, and that in contact with Europeans who attempt to treat them justly they are fairly truthful.

The *population* of the District of Unyoro is estimated at the present day as not exceeding 110,000. From the native point of view—an arrangement which has received some official cognisance for the purposes of tax-collecting—the country is divided into the following sub-divisions, which correspond a good deal with tribal territories: Bugoma, Bugaya, Kibanda, Kihukya, Bugungu (Magungu), Kahara, Bisu, Busindi, Buruli, Chiope, Kikangara, and Kibero. Bugoma, which is largely forest, is the most populous sub-division, as it has received and sheltered a good many refugees from foreign and civil wars. Bugaya was formerly the name of a very large country which is now divided between the kingdoms of Unyoro and Uganda.* The people of the Chiope sub-division, which is a region in the north of Unyoro bordering on the Victoria Nile, are largely mixed with the Nilotic Acholi people from the north bank of that river, and this mixture makes them quarrelsome and independent, besides filling their speech with many non-Bantu words derived from the Acholi tongue, though the basis of the Chiope dialect is Urunyoro.† This mixture with

* It would be interesting to inquire into the meaning of this name "Bugaya," which is most widely spread (sometimes misspelt as Bugaihya or Ugaya), not only throughout the Bantu-speaking regions of the Uganda Protectorate, but also reappearing on islands and coast-lands all round the Victoria Nyanza, even in regions which at the present day are inhabited by non-Bantu Negroes.

† Among the Chiope are a people calling themselves the Japalua (the "Shifalu" of Emin Pasha), who speak the same Nilotic dialect as the Aluru of Albert Nyanza and the Ja-luo of Kavirondo.

Nilotic Negroes is also evident in the Buruli country from the same cause —proximity. It is, however, stated by Mr. George Wilson that the language of the largeish country of Bugungu (usually, but incorrectly, given on the maps as Magungu) is quite different from the Unyoro speech. The same statement is made by the missionaries, but no one has given any examples of it as yet. From what the present writer can learn it would seem to be a Bantu language of a very archaic form, closely allied to the Lihuku of the Lower Semliki Valley near the south end of Lake Albert. Magungu was once a rich and well-populated country, but it was devastated and depopulated by the abominable Kabarega for no other reason than that the Bagungu had assisted white men from the north to enter Unyoro in the days of Sir Samuel Baker.

The *aristocracy* among the Banyoro is locally known as the "bakama" ("mukama" in the singular meaning a chief). These nobles are either of pure or mixed Hima (that is to say, Gala) descent.* This aristocracy during the last half-century has been a curse to the country, as its members were perpetually fighting one with the other when they were not aiding their supreme king, Kamurasi or Kabarega, to raid, ravish, and destroy. In their internecine wars the Hima aristocracy must have destroyed during the last fifty years a quarter of a million people according to native accounts. When Kabarega grew more despotic in his intentions, he reduced the power of these nobles by setting one prince against another, or by calling in the Lango or Acholi (Nilotic Negroes) from the north to attack and reduce his too powerful vassals. These Nilotic Negroes crossed the Victoria Nile at Kabarega's request and massacred man, woman, and child, sparing none. Kabarega, for such trifling reasons as hearing that his feudatories showed undue kindness to Europeans, would also depopulate large stretches of country. All this time Kabarega or his nobles with their undisciplined bands of young warriors would raid the northern parts of Uganda. This brought about return raids of the Baganda, whose massacres and atrocities were second to none. On one occasion not many years ago the Baganda drove a number of Banyoro refugees—about 600—into some caves in the country of Bugangaidzi, and then suffocated them by means of fires at the entrance of the caves. On the whole, however, the survivors at the present day who are sufficiently intelligent to review the past condition of their country decide that their ex-king, Kabarega, had the doubtful honour of exterminating a larger number of his own subjects by his own massacres than was accomplished by any of his foreign foes or allies. During the wars between Unyoro and Uganda which followed the first

* It should be remarked here that the Bahima of Ankole are usually called Bahuma or Bachwezi in Unyoro.

establishment of the British Protectorate over the last-named country, in addition to the loss of life there was a further drain on the population of Unyoro by the large emigration which took place into the Acholi country and across to Belgian territory on the west side of the Albert Nyanza.

As if the misdoings of their fellow Negroes were not sufficient for their misery and destruction, that Providence which so strangely afflicts the African world visited this wretched country with appalling epidemics of *disease*, with droughts which caused famines and floods which caused fevers, new diseases starting or old ones reviving after the famine and the flood. The bubonic plague which is always simmering in these countries near the Victoria Nyanza has visited Unyoro repeatedly, having largely brought about the depopulation of the Buruli sub-division. In Bugoma and Bugaya dropsy has attacked large numbers of natives, who have also been scourged with dysentery—dysentery of such a virulent type that the natives put it down to witchcraft. Smallpox has swept the country once or twice within recent years, clearing off several thousand of victims. Unyoro is said to have a form of leprosy peculiar to itself ("bibembi"), which is so contagious that it may be caught merely by breathing the air surrounding the leprous person or by passing through dewy grass where the leper has preceded. Syphilis, introduced in all probability from the Nile regions in the north (but a long while ago), is rife throughout Unyoro. In the Bugoma forest the natives state that they suffer from a malady which kills the skin and ultimately withers the nerves and muscles.

It is probable that all these diseases are simply the result of famine and of such a disorganised state of society as has obliged wretched human beings to live in the greatest discomfort, often herded together in small and filthy caverns. It may be stated briefly that since the capture of Kabarega in 1899 and the establishment of a settled Administration the population of Unyoro has been rapidly advancing towards health and prosperity.

The *original inhabitants* of the *Unyoro* country * (putting aside the possibility of the land having once been occupied by a Pygmy-Prognathous

* It is perhaps advisable to mention that no native of this land calls it anything but "Bunyoro." The term "Unyoro" is due to the fact that Speke, Grant, and Stanley, and all the earlier explorers only spoke the Swahili language, and carried on all their intercourse with the natives by means of Swahili interpreters. In the Swahili language the "Bu-" prefix as also the "Lu-" prefix have both degenerated to "U-." Thus a Swahili of Zanzibar speaks of Uganda instead of Buganda, Unyoro instead of Bunyoro, Uddu instead of Buddu, and so on. British Governments are nearly always on the side of illogical and incorrect spelling, and therefore it is hardly necessary to say that Uganda and Unyoro have been perpetuated by the British Government for all time.

race) are known as the BASITA, and from all accounts were very similar to the average Banyoro, Batoro, and Bairo (and no doubt to the Baganda), who form the main stock of the population of the districts of Unyoro, Toro, and Ankole. To this day the Bairo race of Ankole sometimes styles itself Basita.

There is a tradition among the old men of Unyoro that at a very ancient period the whole of their country, including the forests, was destroyed by fire after a long period of drought. This caused a total exodus of the Basita aborigines for the time being. But they were ruled over at that time by a queen called Nyamwengi, whose original country seems to have been the sub-division of Mwengi, now included within the limits of the Toro District. But at that time this family ruled over much of modern Unyoro, over the northern part of Uganda, Toro, and even a part of Northern Ankole. After this devastating fire Nyamwengi revisited Unyoro and re-established the Basita in that country. Nyamwengi was succeeded by her son Saza, who died without issue. But Saza had a cook, and in all these countries at all times the king's cook was a noble or prince of high rank, a "mayor of the palace." Saza's cook, therefore, (he was named Mukondo) seized the throne of Unyoro and founded the house of Baranze, being succeeded by Hangi, Ira, and Bukuku. Bukuku was killed by Ndaula, a half-legendary person of Hima blood, or, as he is locally styled, "Muchwezi," "Bachwezi" being, as already stated, a synonymous term for the Hima or Gala invaders of the country and their descendants and a mysterious race of supernatural beings who are often now confounded with ancestral spirits. The following is the *legend* current in Unyoro (according to Mr. George Wilson) regarding the advent of *Ndaula* :—

The last king of the house of Baranze, Bukuku, who, of course, was a Musita—an ordinary Negro—had a daughter called Nyinamiru. The sorcerers of the country told the king Bukuku that if this daughter bore a child that child would be the cause of the country's destruction. Thereupon the "mukama," or king, caused his daughter to be isolated in the forests near the north end of Lake Dweru, and here she was attended by a woman servant. One day when this servant was in the forest she was suddenly confronted by a man who informed her that his name was Isimbwa and that he was a hunter from Bugoma.* Isimbwa questioned the woman as to what she was doing in the forest, and she told him that she was entrusted with the task of attending the daughter of Bukuku, the king. Isimbwa followed the woman back to where the king's daughter was hidden. In a short time he had seduced Nyinamiru, who in due time bore him a son that was named Ndaula. Nyinamiru, in dread of her father's anger, made an effort to throw the child into the waters of Lake Dweru. In her fear and haste she did not see what she was doing: the bark-cloth in which the child was wrapped caught in a branch. While the child was thus suspended, the servant drew near to dig clay for making

* Bugoma is a forest district in the western part of Unyoro, near the Albert Nyanza.

pots, and, seeing the child, and being struck by its beauty, rescued it and took the babe to her home. She informed the mother that she had found a beautiful thing in the lake. The mother, conscience-stricken, and recovering her maternal feelings, arranged that that the woman should tend it. To prevent suspicion she made the woman a present of a barren cow as a reward for the pot made by the woman, and subsequently repeated the presents in the form of milch cows until the child was full grown. As Ndaula was nearing maturity, he met and quarrelled with the mukama's herdsmen, whose cattle drank from the same salted water holes. So overbearing was he that the king was drawn into the quarrel, and went one day with his herdsmen, placed his seat near the holes, and ordered the men to wait for Ndaula; when he came they were to fall upon him and spear him. The men did as they were told, but when they lifted their spears, their arms fell powerless beside them. The king was very angry when they fled back to him with their strange news, and, leaving his seat, he took his spear and went himself to attack Ndaula. Ndaula thereupon killed him and, coming into the circle of herdsmen, placed himself upon the king's seat and proclaimed himself the king. The herdsmen then ran to the daughter of Bukuku—she was his only child—and cried out that Bukuku had been killed by Ndaula. She raised her voice and said, "To-day I have heard both evil and good—my father is dead, but my son is king." Ndaula was the first of the house of the Bachwezi.

He at once divided the country into eleven parts. Bwera he gave to Wamala; Buruli to Lubanga (rather half-witted)*; Mwengi to Mugeni; Kiaka, being a good hunting country, to Ibona, a hunter; Bunyara (now in North Uganda) to Mugarra (known as having a rolling walk); Burega (west of Lake Albert) to Mulindwa (he was credited with exceptional supernatural powers, even for his race—bringing death at a word); Chumya was given part of Uganda, as he had trading tendencies; the Sese Islands were given to Mukasa† (until recently there was a praying stone—iron—called Mukasa on one of the islands); Bugoma was given to Nsinga; Kahauka had Toro; Bugaya, Bugungu, and Chiope were given to Kilo. With the exception of Mukasa, these were all brothers of Ndaula. Mukasa is supposed by some to have been a brother, others say a follower of the family.

About this time Isimbwa (the father of Ndaula) went hunting in Bukedi. There he was attracted by a young woman whom he saw in the field, made overtures to her, and later on the woman bore a child, Lukedi (or the "Man of Bukedi," the Land of Nakedness). There was a severe law in force in Bukedi against seduction, and search was made for the seducer of this woman, but she refused to expose him, and taking her people to a tree, said she had conceived as she slept under that tree. This tree has been called Nyabito. The Bakedi‡ race were known in Unyoro as "the bad people," principally on account of their fierce demeanour, accentuated by their peculiar head-dress and very black complexion. Lukedi, as he grew in years, was noted for the habit he adopted of going alone on the bank of the Nile, leaning on his spear whilst standing on one leg with the other bent and the foot resting on the upright knee, his eyes ever on Unyoro

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* The peculiarities and characteristics of these brothers are still recorded in songs and dances.

† First an ancestor, now a great ancestor spirit ruling the lake waters.

‡ "Bakedi" means "the naked." It is the name given by the Baganda and Banyoro to the Nilotic Negroes. Bukedi is equivalent to the modern districts of Acholi and Bukedi (the Lango country).

opposite. A story told by the old men, and in their songs, says that in Ndaula's reign a few Bakedi crossed the Nile, raided the cattle, and were practically unmolested until Ndaula's brother Kagora, a mighty man in war and in hunting, rallied the people together and attacked the Bakedi raiders, killing all but two, a man and a woman. These, by some sort of stratagem, recovered a lot of the cattle and took them into the forest, where they resisted all efforts to dislodge them. The people in the vicinity were exasperated by finding that every day their salted water pans (for cattle) were destroyed. So Kagora took the matter in hand, and caught and killed the Bukedi man. The woman, pregnant at the time, on seeing this, struck Kagora in the stomach with a stick, cursed him, foretelling that he should never have issue. A mark peculiar to females appeared on his forehead, and being thus shamed before men, he resolved to leave the earth, and disappeared heavenwards. From that day lightning is regarded as the symbol of his wrath. The woman went into the Budonga forest, where she gave birth to so many devils that the country became noxious to the Bachwezi. Other signs of ill-fortune appeared, so, rendered desperate, they appealed to their oracle—in which ceremony fate was read in the entrails of a cow. On this occasion they could find no stomach. A Bukedi medicine man (who happened to be a friend of young Lukedi) visited the Bachwezi. He was appealed to. He cut open the head of the slaughtered cow, in which he found the missing stomach, told the people that its presence there signified loads on the head, and indicated the necessity of the Bachwezi packing up and moving elsewhere. This appealed to the Bachwezi, now tired with supernatural persecutions, but on leaving they suspected the Bukedi man's motives, and made ready to kill him. He was warned, and fled to an adjacent hill, saw the caravan file off, and at once went to tell Lukedi there was a country without rulers, and which waited only a strong man's effort to secure it.* By this time Lukedi was made aware of his parentage. He crossed over to Chiope ostensibly to hunt, went across the country, and appeared at the usual mukama's settlement, and found that the Basita, as the aboriginal race was called, excepting only the women, were all away hunting, that being a time of exceptional famine. In the principal house was a woman who had just given birth, and was seriously sick. Lukedi cured the invalid and won the women over, and by a trick secured the royal drum, which was in their keeping amongst others, and on the return of the men assumed such an attitude, helped by the possession of the drum, that they at once accepted him.

Thus Lukedi became king. His house is called after the name of the tree supposed by many to have been the author of his being, and is known as Babito.

From him springs the present race of Bakama ("big chiefs"), who have come down in direct line as follows:—

1. Lukedi.
2. Olimi.
3. Sansa.
4. Luhaga I.

* The Bachwezi went through Bugoma to the Albert Lake. The lake opened up whilst they passed southwards with all their cattle along the dry bed, the lake closing up behind them. They then went to Bwera, where they became the dominant race. Some followers of the Bachwezi were late, and found the lake had closed up again. These returned, and were the ancestors of the Unyoro *Bahuma* (or Bahima). All evidence points to *Isimbwa*, the ancestor of two lines of Unyoro kings, having been a *Muhima* from Ankole.

5. Chwa.
6. Wingi.
7. Luhaga II.
8. Kasoma.
9. *Kyebambe (or Nyamutukura).
10. Nyabongo (or Mugeni).
11. Kamurasi.
12. Kabarega.

Of these Bakama only two have reigned long—Luhaga I. and Nyamutukura. The terms of the others generally reached only nine or ten years. Kabarega's case is also exceptional.

In the case of Kyebambe, otherwise called Nyamutukura, son of Sansa, he lived to be so old that his women occasionally caused spikes to be hidden in his bed so as to hasten his end.† Mugeni, son of Nyamutukura, had a troubled reign, although lasting only nine years. There were constant rebellions. Being old at the time of accession, his women, to avoid his following in his father's footsteps and becoming a useless encumbrance, overlaid him whilst sick, and thus killed him. Since then a law has been enforced that when a king is sick his women must be excluded from his enclosure. Before Mugeni's death, his son Kamurasi was given the plantations of Pauka, his cousin. The latter rebelled in Bugungu, and Kamurasi went to fight him. Pauka fled to an island on the lake. Kamurasi's followers refused to go after him there. Not caring to take Pauka's cattle, he took the people's instead. This caused them to rise. He was defeated and wounded in his arm. While Kamurasi was absent, Mugeni died, and the people placed his brother Nakubari on the throne. Kamurasi heard this at Buruli. He marched to Chiope, joined forces with Luyonga, the chief there, and allied himself with the Bakedi. They fought and conquered Nakubari, who was killed. Kamurasi ruled Unyoro coincidently with the reign of Suna in Uganda. He then returned with the Bakedi to Bugungu and defeated Pauka, who was killed. He reigned nine years only. His ruling was regarded as oppressive. Early in his reign his six brothers rebelled and defeated him. He fled to Buruli, but was followed, and was obliged to take refuge on a small island hidden in the sudd. His young brother, of the same mother, went to him and upbraided him as a coward, threatened that if he did not recover his manhood he himself would collect an army and fight the rebels, and if he won he should seize the throne. Kamurasi, regaining courage, followed him, joined forces, and killed the six brothers. That left three relatives (probably cousins), who seized Chiope. The people there welcomed them. Kamurasi repeatedly sent armies to Chiope, until the people fled to Bukedi. A year's residence there tired them, and they returned. They fought three battles, in each of which one of the relatives was killed. The Chiope people, loyal to their choice, placed Tibulihwa, a son of one of the relatives, on the throne as their king. (He was afterwards killed by Kabarega.) Kamurasi, however, merely ignored him. Soon after he died.

Kabarega then reigned. His brothers objected, rebelled, defeated him, and placed Kabagomiri in his stead. Kabarega fled to Buruli with a brother, Kabagonga. They returned against Kabagomiri and defeated him. He fled to Ankole, soon collected an army there, returned, and was defeated by Kabarega, and a great number of the Bankole were slaughtered. (Ireta was captured here as a boy.) Kabarega got help from Mutesa in this fight. (Kangawo was sent.) Kabagomiri quietly went round the

* Koboyo, his son, rebelled and took possession of Toro.

† He was too old and feeble even to retaliate.

outskirts to Chiope, where he somehow got twenty "Turks" of Egypt. At the same time Kabarega secured thirty Sudanese soldiers. In a fight Kabagomiri was shot in the chest, and Kabarega was secure. Soon after Baker Pasha arrived, and from that time the history of the country is well known.

The story may be worth adding that Ndaula was a man of extraordinary enterprise. Among other things, he built a house so large that it took four years to finish it. A great point handed down is that it had eighteen doors, and that there was no equal to it within knowledgeable distance.

Another version of this legend of Lukedi and the history of the Unyoro dynasty has been furnished to the present writer by the Rev. A. B. Fisher, of the Church Missionary Society's mission in Unyoro:—

Lukedi was a great hunter of supernatural powers, greatly feared by all. One day he crossed the river, coming south into a stranger's country. Entering a large enclosure, he saw there a beautiful woman whose name was Kilemera. This woman he took to be his wife, and first built his house in Chiope, but only remained there two months, and finally made a big capital at Muduma. But here he had trouble with his wife Kilemera, who finally left him and emigrated to Uganda with a large following, and became the mother of many children. After the separation from his wife Lukedi was taken ill and died. His eldest son, by his former wife Kilemera, whose name was Lukedi Lwangalaki, became the head of the people whom Lukedi had ruled. He became a great king, and made his capital in Bugachya; afterwards moved to Bujawe, and there died. Kyebambe, his son, was made king in his place. He moved his capital into Bugoma, and there died. Luwaga reigned in his stead, but being dissatisfied with the country of Bugoma, he moved back again to Chiope, and then finally settled in Bugaya; here he died, and his son Sansa became king. This man roamed the country, never stopping long in one place. While at Kilimba he fought with a great Uganda king called Semakokiro, and during the fight Semakokiro was killed. Soon after this one of Sansa's servants seduced his master's wife. He was called up for trial before the king, and when judgment was given against him he seized a spear and killed the king. Then followed a king called Chwa, who died, and whose son Luwanga followed. Then after him came Namutukula, who was followed by his son Mugenyi. This last sent his son Patigo to fight the Balega, who returned with many slaves and much cattle.

His son Kaboyo rebelled against him, and finally settled in Toro and became king there. Mugenyi then died, and Kamulasi became king of Bunyoro and made his capital at Kilagula. At his death his son Kabarega became king. Kabarega at once sent an expedition against Kaboyo, who was then the rebel king of Toro, and demanded a tax to be paid in cows. This Kaboyo did, but when asked to do it a second time he refused. Kabarega then sent Mugenyi, his son, to fight. The battle was long and fierce, and no advantage seemed on either side. Kabarega, when he heard of the inability of his son to conquer Toro, came himself, and, together with his son, made another fight against Kaboyo. However, Kaboyo fought with such zeal that he finally drove back to Unyoro Kabarega's army, Kabarega himself being wounded. Kaboyo did not long survive this battle. He died at Karyamiyaga, and his son Olimi became king of Toro.

Meanwhile Kabarega was collecting his scattered forces, and as soon as Kaboyo was dead he sent off his general, Tegulekwa, to try and reconquer the country. When Olimi heard of this, he sent messages to the king of Ankole, Mutambuka,

and asked for help. This was readily given. Instead, however, of going to fight Kabarega, the army went into Busongola, fought with the people there, and conquered the country. Kabarega's second attempt also failed. However, there was much dissatisfaction amongst Olimi's chiefs. Kalikula, a big chief, rebelled and fought against him, and conquered his army. Then Kabarega sent off Matebere and Lusongoza with a great force, and when Olimi heard of it he fled to Bada. Then all his chiefs fought against him, and betrayed him into the hands of Matebere, who, having conquered the whole of Toro, returned to Kabarega with Olimi as his prisoner, leaving Mukalusa, one of his under-generals, to guard the country. Finally, Kabarega sent Kikukule to take his place. All the princes then escaped to Ankole, and were kindly treated by the queen-mother (Namasole), whose name was Kiboga. During this period the Baganda made many raids into Toro, a notable one being that led by the Mukwenda, Kiyega, who brought with him Kakende, and left him there to be the king. The Balusula were driven from Toro during the raid, and Kakende built his capital at Kisomolo. But he did not remain there long, for Kabarega, after two attempts, drove him from the country, and he returned to Uganda. Kasagama, who was then quite young and living in Ankole with the other refugees, also went into Uganda. After a few months Captain Lugard brought Kasagama back to Toro and made him king.

334. KASAGAMA, KING OF TORO, AND HIS MOTHER (A PRINCESS OF UNYORO)

Kasagama, the king of Toro (of Unyoro race), gave the following additional legends about the coming of Lukedi, his partly mythical ancestor (the translation was supplied so me by Mr. Fisher, C.M.S.):—

. . . Wamala, king of Bunyoro, sent off a messenger, who went and stood on the shores of the lake and called aloud to Isimbwa's son to come and take possession of the country. Then came Lukedi himself to the lake shore, bringing with him a goat and a fowl and a child, who was decked out with numerous beads on his neck, arms, and legs. They put a crown of nine beads on his head, and a large band of nine beads on either leg; then they threw him into the lake as an offering to the gods. Lukedi then crossed the lake into the country of Kanyadwoli, and while resting in the shade of a tree a man brought to him a pipe of tobacco to smoke, which he did, and then knocked the ashes out on to the ground. Immediately a plant of tobacco sprang up. He then proceeded towards Wamala's capital,

who came out and greeted him heartily. The chair on which he sat in the house was afterwards called Kaiezire. Wamala died, and Lukedi became king. Lukedi made a great feast and sacrifice to the "Bachwezi" as a propitiatory offering. He first sent for nine fowls and killed them, one cow without blemish, and one sheep. These also were killed, and the intestines of these animals were taken and placed on the side of the main road. Several men were then placed to watch to see that no insect touched them. After some time Lukedi sent a messenger with two large bark-cloths to wrap them up in. After this he selected nine cows, nine elderly women, nine young women, nine loads of beads. These things were then taken to the top of a large hill called Abulu. The women and cows were then killed, and their bones burnt with fire; the beads were made into a head-dress, and Lukedi wore it, and the ashes from the bones of the women were scattered upon his head. And the sacrifice was finished, and the "Bachwezi" propitiated.

The real reading of Unyoro's past history seems to run on these lines: Long ago, perhaps 2,000 or 3,000 years back, began a series of invasions of Unyoro by a cattle-keeping Gala people from the north-east, the ancestors of the modern Bahima. These folk appear to have come from the north-east, or countries to the south of Abyssinia and the west of Somaliland. Apparently they came round the north end of Lake Rudolf and then directed their course south-westwards into the countries which are now known vaguely to the Baganda as Bukedi (or the Land of Nakedness). But the land of Bukedi was then, as now (though not perhaps to the same extent), peopled by a warlike race of Nilotic Negroes, the modern Acholi, Lango, Umiro, etc., and (according to tradition) the Bahima did not find the means of settling down comfortably in these lands to the east and north of the Victoria Nile. So they crossed over into Unyoro, but for various reasons—possibly the hostility of the Bantu Negroes who had preceded them—did not at first remain there, but pushed steadily south till they reached the healthier plateaux of Toro, Ankole, and Karagwe.* It is possible that in all these lands to the west and south-west of the Victoria Nyanza they did not meet with such a determined resistance from the former occupants of the soil, who may have been the pioneers of the Bantu Negroes, and Pygmies, like those of the Congo Forest. In those healthy uplands which lie between the west coast of the Victoria Nyanza and the vicinity of Tanganyika the Gala invaders of Equatorial Africa dwelt in security with their herds of long-horned cattle, increased and multiplied, and began to stretch out their hands towards the north as well as the south and east (to a great extent the Congo Forest barred their progress westwards). Their pioneers, much

* They may also—possibly did do so—have pursued the line of least resistance by crossing the Nile at the outlet of Lake Albert, journeying along the western coast of that lake, and so on up the Semliki Valley to Ankole, keeping to the east of the Congo Forest.

after the fashion related in the legends, must have retraced the path of their race to Unyoro.

At the same time, no doubt, subsequent to the original invasion, other bands of Gala people had quitted the Acholi and Lango countries to establish themselves in Unyoro. The original source from which these Gala herdsmen came must have become exhausted, while the multiplication and increased vigour in arms of the Nile negroes of the Masai-Turkana stock and of certain sections of stranded Bantu negroes to the east of the Victoria Nile probably barred the way to any further intercourse between the lands of the Gala and the Somali on the east and the Victoria Nyanza on the west. So it came about in time that Unyoro was added to the kingdoms or states which were governed by kings of Gala descent, or at any rate by an aristocracy or ruling caste of Gala blood—blood, of course, with which inevitably that of the indigenous Negro was mingled in varying degree. Leading men of this Bahima stock must have founded dynasties in Unyoro, Uganda, Karagwe, and other countries between the Victoria Nyanza and Tanganyika. At one time, no doubt, there was a "kitwara," or emperor, of Hima blood who grouped together under his rule the countries of Uganda, Unyoro, Toro, Ankole, and Karagwe. This was probably the heyday of Hamitic civilisation, which subsequently declined through internecine wars and the gradual "negrification" of these countries —that is to say, the decline in proportionate numbers of the people of pure Hamitic stock and the disproportionate increase of the Bantu Negro.

There seems early to have sprung up a separate dynasty in the countries which are now grouped together as the Kingdom of Uganda, and some cause at the same time brought about a distinct separation in language between those whom we may call the Baganda (the people of Buddu, Sese, the home districts of Uganda, Kiagwe, and Busoga), and both Negroes and Hamites in the domain of Unyoro. The speech of Unyoro extends at the present day with very little variation from the Victoria Nile and the Albert Nyanza on the north through Toro, Ankole, Karagwe, Ruanda, and Businja to the south-west shore of the Victoria Nyanza, and to within a short distance of the north end of Tanganyika. This language also reappears on the Bukerebe Archipelago in the southern part of the Victoria Nyanza. It may safely be assumed that wherever the Unyoro dialects are found at the present day there the allied dynasties of Bahima origin have ruled—are, in fact, ruling now. But in Uganda (as will be seen in the following chapter) the dynasty, though it sometimes claims descent from an Hamitic stock and to have had the same founders as started the royal houses of Unyoro and Ankole, nevertheless has remained much more negro in features (judging by its recent kings) than is the case in Ankole and Karagwe. It is quite possible that the kings

of Uganda descend from an ancestor who was a Bantu negro with little or no Hima blood in his veins, and that such slight refinement of feature as some of the Baganda princes or princesses display is merely due to their Bantu progenitors having married women of Hima origin. Indeed, for the matter of that, the ex-king of Unyoro, Kabarega, who claims descent from an Hamitic ancestor, is quite a negro in appearance, as was his father, Kamurasi. It is only in Ankole, Karagwe, and other countries to the south that the royal families seem to be of modified Gala blood, even though many of the subsidiary chiefs and much of the aristocracy in all these countries (excepting Uganda) are of such clear Hamitic descent that many of them strangely resemble ancient and modern Egyptians. In Uganda proper the Bahima never seem to have obtained such a hold over the country as farther to the north and west. The Hima element in the dynasty is, as I have already said, due to kings of Uganda having married handsome slaves or princesses from Unyoro or Ankole. In Uganda the people of Hima stock at the present day have become a cattle-herding caste which marries within its own limits, and mixes but little with the Bantu Negroes.

Mr. George Wilson* has been kind enough to forward me the following fables, stories, and legends which he has obtained from the Banyoro. It should be premised that the beast stories much resemble those of other parts of Negro Africa, besides certain fables of European or Asiatic origin. In all the African stories, however, the hare takes the place of the fox as the embodiment of astuteness, and the leopard replaces the wolf of European folk-lore.

Fables.

(1) *The Greedy Hyæna.*—One day a hyæna went to visit some of his friends. In the house there was a small calabash standing, in which oil had been. He straightway ate the calabash. Whilst walking over the room he saw some caterpillars. Those he also ate. In fact, everything he saw—skins, refuse, etc.—he devoured. His friends said to him, "Why do you eat thus grossly? You are very greedy; you must take some medicine to cure your great greediness." "Truly," replied the hyæna, "I badly need such medicine: I am very greedy." "Follow the road to the left," said the friend, "and ask the way until you find the house of the wizard who cures greed." The hyæna went on his way, asking it from time to time, until he reached the house of the Muhuma.† "Can you cure greediness?" asked the hyæna. "Yes," said the Muhuma; "sit down and I will prepare a cure." A sheep was brought and killed. At once the hyæna exclaimed, "Ah! I want to eat it." "Well, I'm sure!" said the Muhuma. "You come here for a cure for

* Now Deputy Commissioner for the Uganda Protectorate.

† In Unyoro the Hima caste is called Huma (*sing.* Mu-huma; *plur.* Ba-huma). The Muhuma here is a "muchwezi," or wizard.

greediness, and immediately you want to begin eating. Keep quiet, be patient." The sheep was cut up, and the nice fat tail tied round the hyæna's neck. A water-jar having been given him, he was told to fetch water in which to cook the tail for the medicine. On the way he said to a friend who had gone with him, "Why should I carry this tail which smells so nice? Come, let us eat it." "Nonsense!" said the friend. "You must be cured." Again the scent of the meat overcame him, and again the friend said, "No; you must be cured." "Hang the cure!" said the hyæna, and, bursting the cord which held the tail, promptly demolished the meat. Until this day the hyæna is still possessed with the disease of greediness.

(2) *The Leopard.*—In olden times leopards never caught their victims by the throat, always by the arm. One day a man, on being caught by the arm, and having the good fortune to escape, boasted publicly of his great luck, saying, "What a foolish beast the leopard is! If with its enormous strength it caught by the throat, it would be sure of every victim, whereas now what harm is done when it only catches the arm?" The leopard, who happened to be passing, heard the boast, and in its turn said, "What a fool is man to teach his enemies how to kill him!" From that day the leopard has caught its victims by the throat.

(3) *The Hyæna's Cry.*—This fable is the Unyoro version of "A bird in the hand is worth two in the bush." A hyæna, whilst wandering in search of food one night, passed by a hut in which a sick man was lying, being tended by his friends. The hyæna listened to their talk. "Why," said one man, "does he not die when he is so sick and let us bury him quickly, instead of keeping us waiting here throughout the night." "Ah," thought the hyæna, "why should I tire myself wandering on, when I have a meal so near at hand. It will be but little trouble to me to unearth him after he is buried." So he waited on till the man should die and be buried. The man, however, recovered; and in the morning, on looking out, the hyæna was seen by the friends to be walking away disconsolately. A little later they heard it howling and crying out, "The owner of that house is crazy; he has been drinking liquor ('mwengi'). He kept me from searching for my food last night, saying the sick man was about to die. The man has not died, and so I have had no food, and am hungry. Are they all drunk?" Until this day this is the hyæna's cry.

(4) *The Hare and the Tortoise.*—A hare and a tortoise were great friends. One day, having decided to search for their food, they went out and dug a hole in an ant-heap to trap the ants as they came out. As the time drew near for them to collect them, the hare thought, "Why should an old fool like the tortoise share the feast with me; I can easy outwit him." Thereupon he told his friends to wait in a quiet place for the tortoise, to fall upon him, and, being careful not to hurt him, carry him into the long grass, through which he would have great difficulty in pushing his way back, then the hare might enjoy the feast alone, and directly he had finished scamper off home. The tortoise, already tired and vexed with the struggle of making his way through the long grass, went to the ant-hill and found nothing left. He was interested, however, in seeing the footprints of his comrade there, and more vexed as it flashed upon him how he had been outwitted. "Ah, my cunning friend," said he, "I will be even with you for this." On reaching home he was met by the hare, who effusively received him. "My dear old comrade," said he, "how thankful I am to see you safe! I feared you were killed! I only escaped myself by the merest chance. Three spears fell quite close to me; we must not go to that ant-hill any more." "Never mind," said the tortoise, "our enemies are not likely to be at the same spot again; it will be quite safe to go another day." The tortoise, knowing the selfish hare would sneak out to feast alone, arranged with his friends to catch the hare when engrossed with his meal,

"Wait for him," said he, "and when he has his head deep in the hole, pounce upon him. But," he added, remembering the friendship the hare had shown him in not ordering him to be killed, "do not kill him." "Oh," remonstrated the friends, "we like hare, we want to eat him." "Very well," said the tortoise, "but if you kill him quickly, he will be tough. You must take him home, make a pot ready half-filled with fine oil and salt, put the hare in it, and leave a hole in the cover so that you may add cold water from time to time, for if you let the oil get hot you will completely spoil the hare, so be very careful not to let it boil." The friends did exactly as they were told. They trapped the hare and carried him back with them, put him in the pot with the nicest of oil and the proper amount of salt, and placed it on the fire. Water was added occasionally through the hole made in the cover. After some hours, when all was thought to be ready, the friends having washed their hands and nicely laid out the dishes and seated themselves expectantly, the pot was placed in the middle of them, the cover withdrawn, when hey! presto, out popped the hare and to their horror scrambled off. "Dear me," said the tortoise as he received him, "where have you been?" "Alas!" said the hare, "I have been in great danger; I nearly lost my life. I have been caught, cooked, and only by a miracle escaped with my life." As he said this he began to lick himself. The tortoise, noticing a look of pleasure rapidly succeed that of fright with which he had first entered, went across and also began licking the hare. "How delicious!" said he. "Get away!" said the greedy hare; "you have not been in the pot, nor been through all the trials I've been through. Keep off!" The tortoise, feeling that his cunning had supplied the oil and salt, began to wax angry. "Let me have your left shoulder and side to lick." "I will not," said the hare, more and more enjoying himself. The tortoise left in a great fury, and ran into the arms of his friends, who were coming to him in a towering rage. "What did you mean!" said they. "Through your advice we have lost not only the hare, but also all our beautiful oil and salt. When we uncovered the pot the hare jumped out and ran off with it all clinging to him." "Dear me," said the tortoise, in his rage lost to every feeling of friendship, "this is very sad. Now, I will tell you what to do. Arrange a dance and invite the hare, and when he is dancing to your tom-toms, seize him, and this time kill him." This was done, not a moment being lost, when once the hare was trapped, in killing, skinning, and cutting him up, so as to ensure his not this time escaping. And thus the hare himself was outwitted, and perished through his greediness and selfishness.

(5) *The Hare and the Elephant.*—One day a hare came upon an elephant standing expectantly at an ant hole which had only that morning been dug by himself with a view to his evening meal. "What hard luck!" said the hare. "What can I do against that big hulking brute, who wants to steal my dinner? I will try a plan." He returned to his home, made a torch of four reeds, and passed by the elephant at a great pace. "Who are you?" said the latter. "I'm a hare." "Where are you going?" "Oh," said the hare, "we hear that an elephant is stealing our ants," and then scampered off. A little farther on he put out the torch, and sneaked round by a by way to his home, relighted the torch, and again went to the elephant. "Who are you?" said the big beast. "A hare." "Where are you going?" "Oh," said the hare, "my comrades called me because an elephant is stealing our ants," and again went off quickly. As before, he sneaked round to his home, and then passed the elephant. "Who are you?" said the elephant. "I'm a hare." "Where are you going?" "Haven't you seen my fellows pass this way? We are meeting in numbers, as we mean to have our meal which an enemy is trying to steal," and again ran off. Going round once more to his home, he again came up with the elephant

"Who are you?" said the big animal. "I'm a hare." "Where are you going?" "Are you blind that you haven't seen my comrades passing? However, I've no time to talk." The elephant, affected by the air of mystery, became uneasy, and thought it time to be off. When the hare came round for the last time he saw nothing but the wagging of the elephant's tail in the distance. So he screamed out, "There he is! there he is! After him! after him!" and laughed uproariously as he heard the big brute crashing through the woods. He then went quietly back alone to his feast, chuckling as he thought of the splendid success of his stratagem.

(6) *The Bird and the Elephant.*—Just as the season for sowing grain was drawing near, the bird and the elephant met, and became involved in an argument as to who had the bigger voice. The dispute getting heated, they decided to lay the question before the big assembly. "We have come," piped the little bird, "to have the question settled as to who has the bigger voice, my friend the elephant or myself?" "Yes," grunted the elephant, "this insignificant little thing has the impudence to say his little squeak is more powerful than my trumpeting." "Well," said the little bird, "our homes are two hours away. Do you think that, if you bawled your loudest, your people would hear you call from here?" "Of course," sneered the elephant; "but what do you think *you* are going to do, you puny little thing?" "Now, don't get angry," chirped the bird. "To-morrow morning we will meet at dawn, and both call to our friends to have our dinner ready; but, as you sneered at me, we will make the stakes ten cows, to be paid by the loser to the winner." "Right you are!" chuckled the elephant. "I want some more cattle. Good-bye, you little fool!" and went off laughing. The bet was confirmed by the "baraza." The cunning bird at once made arrangements. He got his mates to perch within hearing distance of each other along the line to his house. "Now we will see," said he, "how wit can triumph over brute force." At dawn the next morning they met as agreed. The elephant was given "first try," and bawled four times in his loudest voice. "Have you quite done?" chirped the little bird. "Yes," sneered the elephant; "squeak away." The little bird gave his orders, and they tramped off together. They decided that the elephant being the bigger, they would visit his home first. As they drew near, the elephant became uneasy at the quiet that reigned, and was extremely angry to find not a soul about. One was away getting food, another drawing water, another gathering firewood, and the rest, not expecting anything to occur, were also out. "Now," said the bird, "we will try my luck." As they approached they heard great sounds of bustling; the pathways were clean, the courtyard swept, the bird's friends were all neatly arranged in lines to do honour to the guest; mats were laid down in the house, and an abundant feast was prepared. "Ah, my friend," piped the little bird, "do not be down-hearted. Be thankful you have learnt at so small a cost not to despise a rival, however small he may be. So now let us 'eat, drink, and be merry.'" Next day the elephant handed over the cattle to the bird.

Miscellaneous Stories.

At the beginning of Kabarega's reign there was a man called Muguta, who refused to obey any of the orders of the king. Any messengers sent for taxes, or to call him for labour even for the king, were always met with the same answer: "I will obey no man. Wait till I call my servants, the lions." Muguta was all-powerful. If he wanted anything—whether food, cattle, or any other thing—he

threatened that if it were not forthcoming he would send his lions to punish those who had refused him. Several of the greater chiefs defied him, but in every case they were brought to their knees by the losses inflicted on their people or cattle by the lions he sent.* Kabarega became interested, and sent a messenger to Muguta challenging him to send his lions. Three days after two of the lions appeared inside the king's enclosure and killed a cow. The people were ready in large numbers, and as a lion attacked a man it was riddled with bullets, whilst the other escaped. Kabarega placed no significance on the death of the lion, but admitted Muguta had proved his power by sending the lions. Kabarega received his talisman, and thenceforth exempted Muguta from all obligations. Byabaswezi, the present chief, was one of the party sent by Kabarega to wait for the lions. In Major Thruston's time, about 1894, four of Muguta's women were captured by the Sudanese. Three days after nine lions appeared in Hoima. The Sudanese released the women, and paid Muguta four goats on receiving the talisman. Muguta is still living, now very old and decrepit. His whereabouts have been recently lost sight of.

The following is one of the versions most current in Unyoro of the oft-told Uganda legend respecting Kintu, the founder of the Unyoro-Uganda dynasty:—

Kintu was immortal. He was in the habit of periodically visiting God for the purpose of reporting on the work he had done on earth. These visits were made on a hill called Magonga, which has consequently been carefully guarded up to the commencement of Mwanga's reign. There was one condition always laid down by the Divinity, which was that on no account was Kintu to turn back or pay another visit unless he were called. His orders were that "he was to do no evil; he must not steal." God gave him a bag which was not to be separated from him, or even be touched by any other person. One day, whilst under the effects of liquor, he went to the hill Magonga, where he dropped his bag, not immediately noticing his loss. Forgetting his order, he went back for it, to find God very angry with him. "Why did you come back here, when I gave you strict orders not to come unless you were called?" Some versions of the legend say that he was forbidden to return to his home, and a young man, symbolical of the Spirit of Death,† was ordered to be continually beside him. In any case, he never did return. The people regarded his absence as an indication of God's wrath, and to provide for him in case he was still alive they built a large house in the forest on Magonga, and every nine days carried food there. This custom, as well as the guard, was kept up till Mwanga's time, when the intestine wars interfered with most of the old usages and habits. To propitiate God's wrath in His anger against Kintu's disobedience it was decreed that Kintu's law, which was that nobody should work on every seventh day and on the first day of each new moon, should be perpetuated. To this day any person, no matter what his offence may have been, or in what way he may be ordered to be punished, if he escape and reach the hill Magonga, must be liberated—in fact, it was regarded as a "hill of refuge" till quite recently, and in every way had been considered sacred.

* The chiefs bought Muguta off by presents, receiving as a talisman that he would not molest them again a piece of carved wood. It was never known to fail.

† Some say of Sickness.

Some description has already been given of the physical aspect of the Bairo,* who form the bulk of the Negro population of Ankole. For the most part they are regular Bantu Negroes in appearance, though occasionally presenting types which recall the West African Negro or even the Pygmy-Prognathous element that forms the lowest stratum of most of these populations. The word "Bairo" is apparently the Hima designation of those whom the proud Hamitic invaders regard as their slaves. The word is said really to mean "slaves," and its root "-iro" or "-iru" to be the same as the "-ddu" † which is the root of the Luganda word for slave. ("Muddu" is a slave, "Baddu" means slaves, and "Buddu" the country of slaves.) Amongst themselves the Bairo, who are divided into numerous clans, take the names of Basita, Ngando, Basambo, Baitera, Bayondo, Abagaihe, Bawobogo, Bashikoto, Balisi, Bachawa, and Barendi, though all these clans have now become so mixed as to be fused generally under the common race-name of Bairo.

The Bairo *wear dressed skins* or *bark-cloth*. However little they may have in the way of clothing, they generally so arrange it, as do the Baganda, to safeguard decency; whereas the men of their Bahima aristocracy are more like the Masai, inasmuch as they rarely think it necessary to use their body coverings as *tegumenta pudendorum*. The Bairo wear ivory, copper, and iron bracelets, and anklets of the same materials.

The Bairo are *agriculturists*, as opposed to the Bahima, which last-named caste rarely if ever cultivates the soil under any conditions. The *food crops* of the Bairo are bananas, sorghum, eleusine, maize, beans, sweet potatoes, and pumpkins. Tobacco is grown both to be smoked and taken as snuff. The *domestic animals* of the Bairo are cattle, sheep, goats, dogs, and fowls. Until the British power grew strong enough in the country to control the Bahima, few if any among the Bairo would have been permitted to keep cattle, these being regarded as the special prerogative of the Hima aristocracy. The Bairo are *great hunters*. When food is scarce (such as between the seasons of crops), it is a general custom for the Bairo to organise a hunt of big and small game on a large scale. Nets about four feet broad and of indefinite length are made of rope manufactured (apparently) from the bark of a *Hibiscus* tree. A large number of men proceed to the vicinity of the ascertained presence of

* Lieutenant Mundy, who has furnished some of my information about the Bairo, spells the name Ba-hiro. Other travellers spell it Wiro or Whiro. When I was amongst these people myself and wrote down their dialects, it seemed to me that the word was pronounced exactly as I now spell it (Ba-iro), though there was a slight hiatus between the "Ba-" prefix and the "-iro" root.

† In all these tongues "r" and "d" and "l" are practically interchangeable in pronunciation.

335. A MUIRO AND A MUHIMA: (*A*) IS THE MUIRO (BAIRO): (*B*) IS THE MUHIMA (BAHIMA)

game and erect their nets in long lines, supporting them by means of canes. Some of the men cut a few branches and place them in such a position on the opposite side of the net from that on which the drive takes place that they may hide behind the brushwood. A considerable section of the party is then sent out to drive the game towards the nets, which they do by shouting, blowing horns, setting their dogs to bark, and beating the grass. The frightened animals flee before this noisy crowd in the direction of the nets, and when they are brought up by these obstructions the negroes who are hidden under the brushwood at the back of the net rise up and despatch them with spears. Occasionally lions and leopards are driven up with the rest of the game, but these are ordinarily allowed to escape by the Bairo, though a Muhima will fearlessly approach and spear these fierce beasts.

Besides these hunts on a large scale with nets, pitfalls are dug and are covered with twigs and grass. Converging fences of branches are constructed leading to these pitfalls as the only exit, and drives take place to urge the game towards them. Slip-knots hung from the branches of trees are also used as snares; and the weighted harpoon suspended point downwards over the track of elephants, hippopotamuses, or buffaloes is also in use, though it does not seem to be a very successful device.

The Bairo build their *houses* singly or in groups in or near their plantations. The hut is very similar in appearance to that of the peasant in Uganda, with an untidy haycock roof coming nearly down to the ground and a low doorway. Inside there is little or no attempt at division by screens, nor is there much furniture. Very often the only bed is a skin spread on the floor.

In the vicinity of Lake Albert Edward the Bairo construct *canoes* which are almost square in shape, like square tubs. They are made of thin, hard boards—boards that are split and adzed—sewn together with the tendons of animals. The paddles are about four feet long, more than half of which is a narrow blade.

The *agricultural implements* of the Bairo are hoes (heart-shaped with an iron tail, which is made to pass through a hole in the end of the wooden handle and is secured by means of wedges), a sickle with a long handle, axes with blades about an inch and a half broad, and small pointed knives. The *weapons* of the Bairo are poorly made spears, bows and arrows, and clubs of hard wood. The Bairo do a little smelting and welding of iron. They make poor pottery and weave grass mats.

When a young Muiro wishes to *marry*, he presents the father of the girl with ten grass bundles containing flour, several jars of beer (made either from sorghum or from fermented bananas), and a number of sheep, according to his means. After the bride is conducted to her husband's

house, she is supposed to remain within the house or its close vicinity for a whole year. When this period has elapsed she visits her father, who makes her a present of anklets and a hoe. She then returns to her husband, and thenceforth goes out constantly to work in the plantations.

The Bairo *bury* their dead. The former custom was that the death of any man of importance should be followed by his wives committing suicide. Those women who did not kill themselves over their husbands' graves were regarded as outcasts.

Among the Bairo there is *a low standard of morality*. It is thought little or no harm for an unmarried girl to have intercourse with a young man; and if, without being properly married, she becomes pregnant, means are taken to produce a miscarriage.

The Bairo *suffer from fever*, dysentery, ophthalmia, smallpox, occasionally from elephantiasis, but very rarely from venereal disease, this last immunity being probably due to the small extent to which their country has been visited by Arabs and Swahilis.

As regards *religion*, the Bairo have very little. Occasionally they build little fetish huts in the vicinity of their houses. Such beliefs as they have are subordinated to the practices of the Bahima witch doctors, who are continually fussing about supposed cases of witchcraft.

It is difficult to say at the present time whether the Bairo speak the Bantu language introduced by their Hima conquerors or whether (as seems more likely to be the case) the invading Bahima long ago, through intermarriage with the women of the country, adopted the prevailing Bantu language. As will be related in Chapter XX., there is but little difference between the dialect of Unyoro spoken by the Bairo and that in use by their aristocracy, except in pronunciation. The pronunciation of the Bahima is curiously rough, and displays a great tendency to drop the vowel which should always be present at the end of a Bantu word.

We now come to the special consideration of these BAHIMA, of whom much has already been written, in regard to their relations with the conquered Negro tribes of Uganda's Western Province. At the present day more or less pure-blooded Bahima are found as a *sort of aristocracy* in Unyoro, as cattle herdsmen in Uganda, as an aristocracy or ruling caste in Toro, and as the dominant race with dynasties of kings in Ankole, Karagwe, and Businja. Individuals of Hima extraction may also be met with as far west as the Mboga country on the western side of the Lower Semliki, and at various points on the west coast of Lake Albert. This type also appears with less purity in all the countries lying between Tanganyika and the Victoria Nyanza. The influence, however, of this and of other and perhaps earlier invasions of East Africa can scarcely be overestimated; nor can the extent to which they have modified and improved

336. BAHIMA AND BAIRO (THE TWO MIDDLE FIGURES ARE BAHIMA)

the Negro type as far south as Zululand, and perhaps along the edge of the Congo watershed as far west as the Cameroons, be overlooked by the student of African anthropology.

As regards the name which is borne by these Gala-like negroids, it varies according to the country in which they dwell, and also, no doubt, according to the clan to which they belong or from which they are descended. The name employed by the present writer is "Hima," that being the pronunciation most common in Uganda,* Toro, and Ankole; "-hima" being the root, "Bahima" would be the name given to the

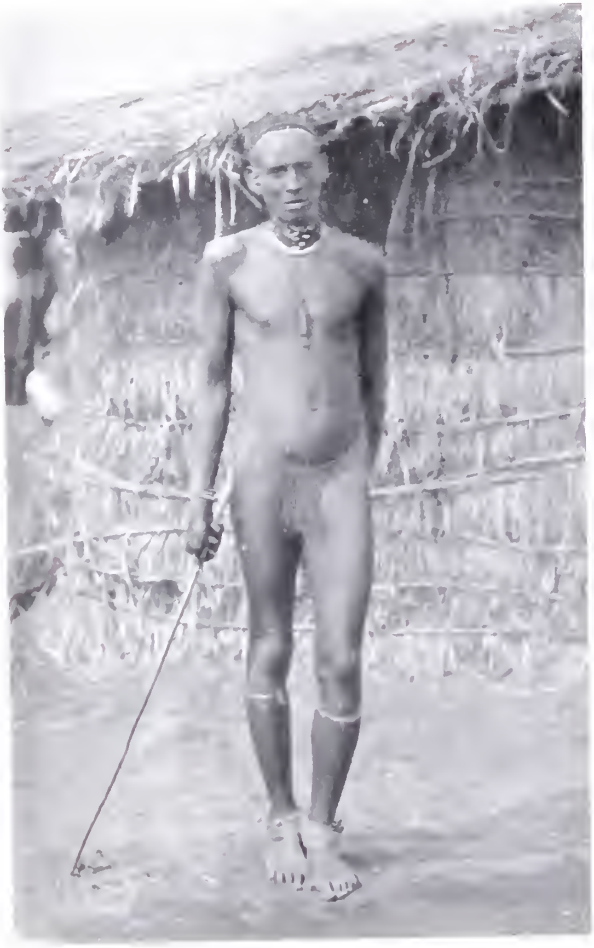
* As the Luganda pronunciation does not admit an "h," the word "Bahima" in Luganda becomes "Bayima," and the root is "-yima" or "-ima."

337. THE MIXED TYPE: HALF HIMA, HALF IRO (NEGRO)

people in general in the plural, and "Muhima" to an individual, while the prefix implying language or custom would be "Ru" or "Uru-hima."*

* "Uru-" is the full, definite form of the "Ru-" prefix.

338. A CROWD IN ANKOLE: HALF BAHIMA, HALF BAIRO



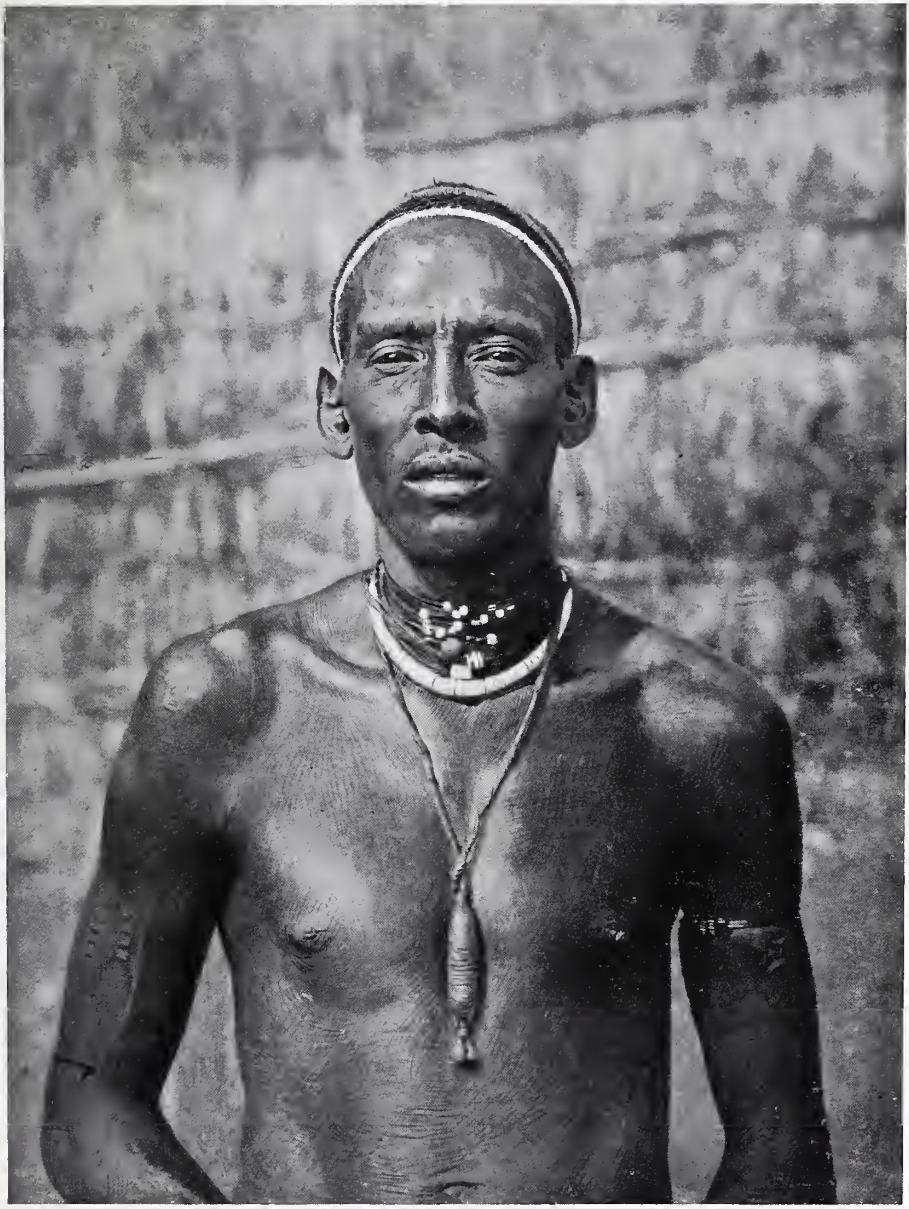
336. A MUHIMA OF MPÓROORO

Speke and Stanley always write the name "Huma," and this appears to be the variant common in Unyoro, though the present writer is obliged to confess he has never heard any one speak of "Bahuma." (It is quite incorrect to write "Wahuma," as is done by the earlier explorers, because "Wa-" is only the degenerate Swahili form of the plural prefix "Ba-," which is used almost throughout the Bantu provinces of the Uganda Protectorate.) Speke states that the Hima aristocracy in Unyoro styled themselves the "Bawitu"* ("-witu" being the root of this name). In Karagwe, and as far to the south-east as the Businja country on the shores of the Victoria Nyanza, the local name given to the Hamitic aristocracy is "Pahinda" or "Paruhinda" (the root being "-hinda"). Descendants of the same race are said to go by the name of "Patusi" in the vicinity of Tanganyika.

Lieutenant Paul Kollmann, who wrote an excellent book on the Victoria Nyanza some three years ago, states that the "Bahinda" were a tribe of Hamitic descent independent of the Bahima, and only one among several tribes of Gala origin which invaded the western parts of the Uganda Protectorate in ancient times. As already mentioned, in Unyoro the traditional name of these Hamitic invaders is "Bachwezi." (The root would be "-chwezi.") In Ankole, which has long been the nucleus of the

* George Wilson writes this more correctly "Babitu," and gives a legendary origin to the name.

Bahima power and race, these people (now perhaps reduced in numbers to 20,000) are divided into two tribes, which style themselves "Oraganda"



340. A MUHIMA OF MPÓRORO (SAME INDIVIDUAL AS NO. 339)

and "Ungura." The Bahima are more numerous in proportion to the negro inhabitants of the land in the district of Mpóroro, which is partly British and partly German territory, to the south-west of Ankole. The type is sprinkled less frequently over the large country of Ruanda (Bunyaruanda), to the south of Mpóroro, and reappears again with more frequency in Burundi, Buha, Karagwe, and Businja. Almost pure-blooded Bahima are also met with on the islands opposite the south-west coast of the Victoria Nyanza. I have even seen traces of this type amongst the negro tribes down the west coast of Tanganyika, and amid the Manyema, and perhaps also here and there on the Nyasa-Tanganyika Plateau. I could quite imagine that the superior and less Negro-like features often met with among the Zulu Kaffirs and the Bantu tribes of the Central Zambezi may be explained by these tribes having migrated not very many centuries ago from some locality in East Central Africa, where their ancestors had received an infiltration of Hima blood.

In *physical appearance* a more or less pure-blooded Muhima may be described as follows: Both sexes incline to be tall and possess remarkably graceful and well-proportioned figures, with small hands and feet. The feet, in fact, are often very beautifully formed, quite after the classical European model. Under natural conditions there is no tendency to corpulence, nor to the exaggerated development of muscle so characteristic of the burly Negro. In fact, the Bahima have the figures and proportions of Europeans. The rather rounded head with its almost European features rises on a long, graceful neck well above the shoulders, which incline to be sloping. The poise of the head is, therefore, very unlike that of the ordinary negro, whose neck is short. The superciliary arch is well marked, though not exaggerated. The nose rises high from the depression between the eyebrows, is straight, finely carved, with a prominent tip and thin nostrils. The nose, in fact, in a pure-blooded Hima might be that of a handsome Berber or European. The lips are somewhat fuller than in Europeans, but perhaps not more so than amongst the Berbers or Somali. The mouth is often small, and the upper lip is well shaped, with no great distance between it and the base of the nose. The chin is well developed. The ear is large, but not disproportionately so, compared to Europeans or Berbers. The colour of the skin in all people of more or less pure Hima blood is much lighter than in the average Negro, being sometimes quite a pale yellow or reddish yellow. The present writer has seen individuals whom he mistook entirely for natives of Egypt, thinking them to have been stranded in Unyoro in connection with Emin Pasha's service. Others, again, he took for Arab traders from the coast. An Unyoro princess, who was a relation of Kasagama, king of Toro, was certainly no darker in the colour of her skin than an Egyptian peasant woman.

A Muhima of Mpóroro.

The one feature in which the Bahima resemble Negroes rather than the Caucasian race, the one irrefragable proof that they have at one time

341. A MUHIMA OF ANKOLE

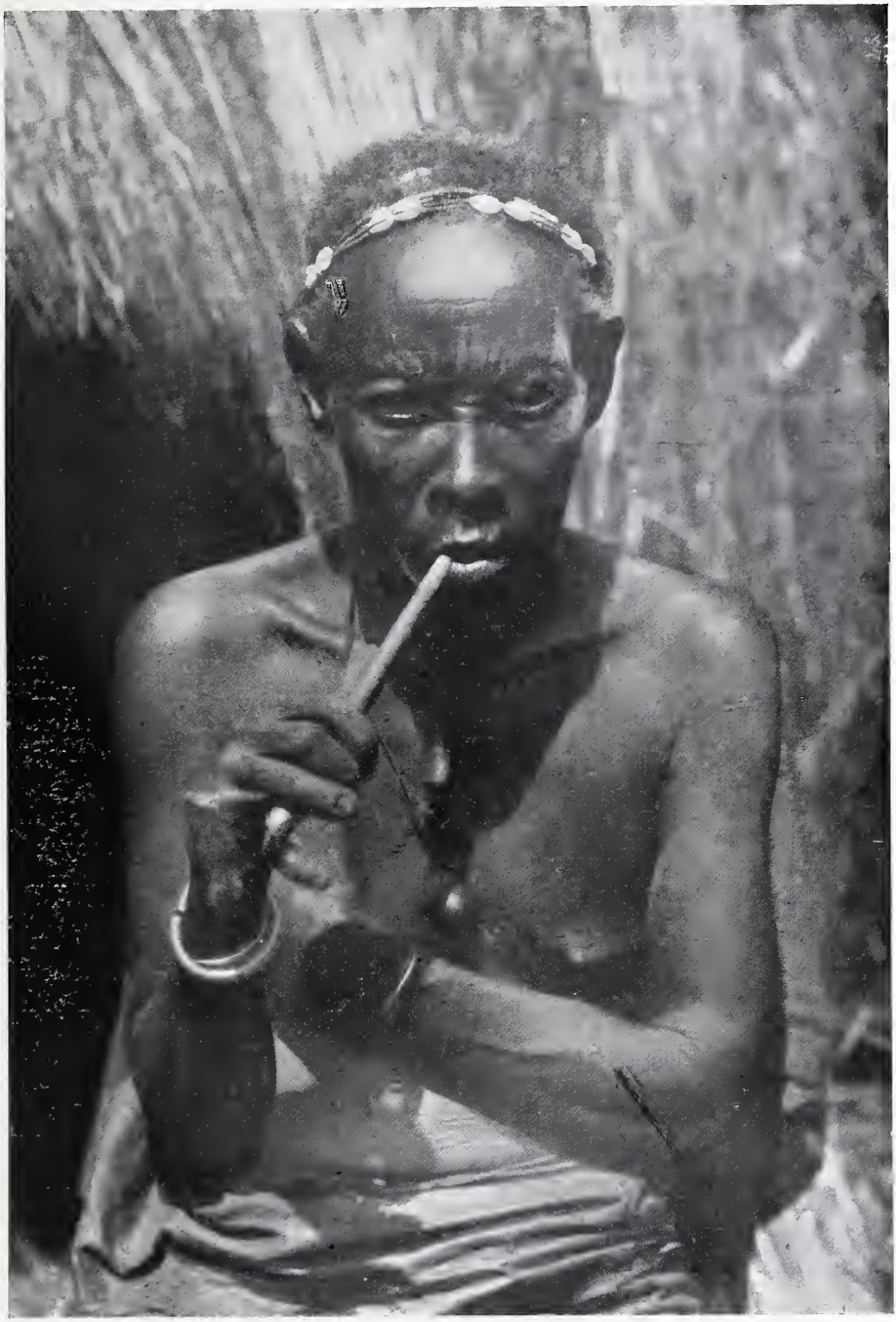
mingled considerably with the black race, is the character of the hair on the head and body. This hair is nearly as woolly as in the ordinary Negro, and has also the same appearance, especially over the temples and fore part of the skull, of growing in separate tufts. All body-hair is

plucked out with tweezers, so that it is difficult to say what character it assumes. In the case of the women (as will be seen by two of my photographs) the head-hair, if allowed to grow freely, becomes rather long, and, though tightly curled is less woolly and more fuzzy than the negro woman's hair. These natural ringlets, indeed, are an approximation towards the curly hair of the Somali and Abyssinian. All moustache and

342. A MUHIMA WOMAN OF ANKOLE

beard is normally pulled out amongst the men, but I believe that otherwise they might show a considerable growth of hair on the face.

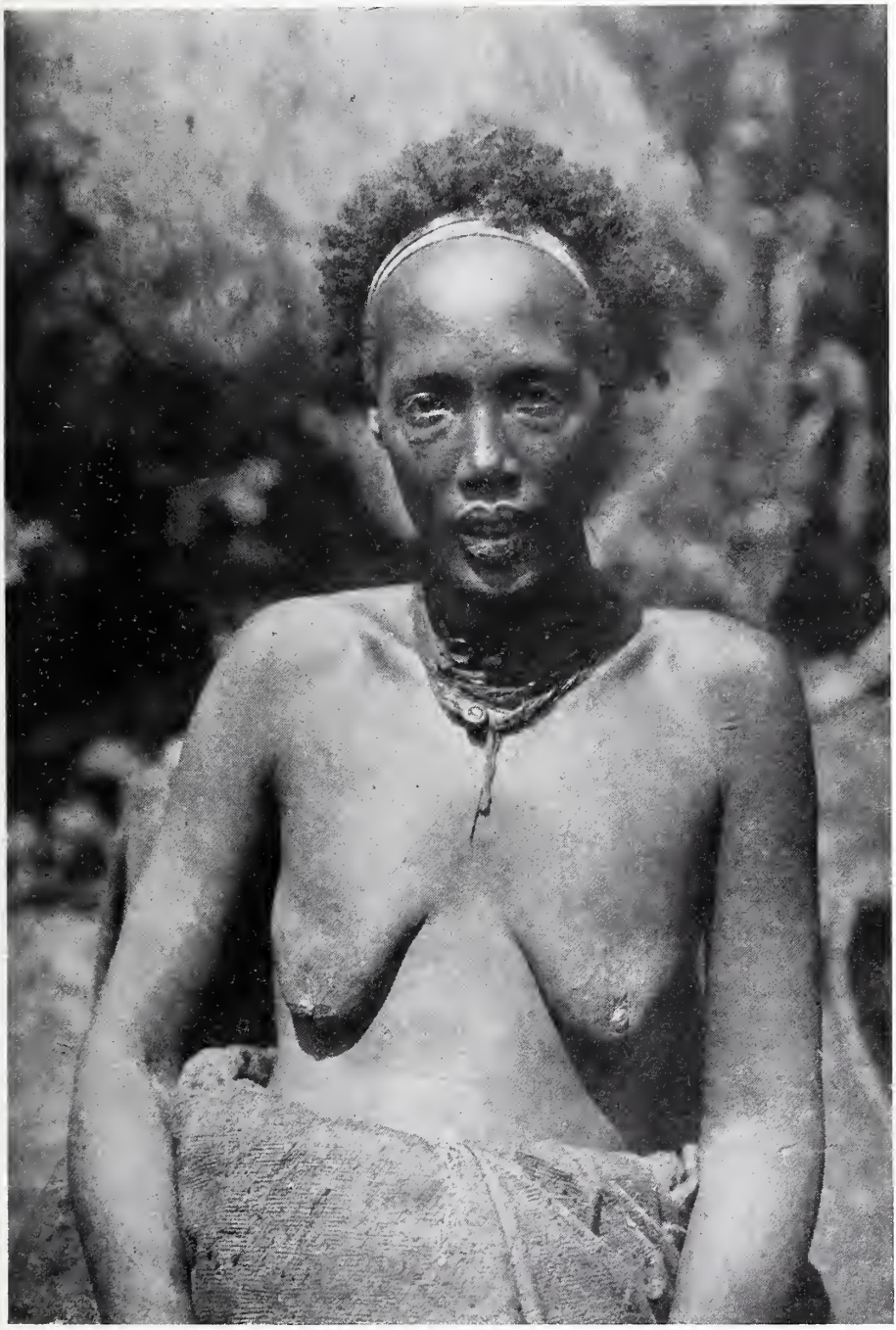
The Bahima *never practise circumcision*, neither do they pierce nor mutilate the ear in any fashion, or knock out their teeth. In some districts they are given to a certain amount of *scar-ornamentation*, but this is not pushed to the same extreme as amongst the forest negroes and the servile races dwelling in proximity to the Bahima. As regards their *dress* and



343. AN OLD MUHIMA WOMAN, ANKOLE

ornaments, they probably wore skin mantles exclusively in early days. The men display little or no anxiety to cover the pudenda. The women covered themselves most elaborately with skins (especially out of doors) in the days before either bark-cloth or the calico of Europe and Asia was used among them. Ever since the Arab traders of Zanzibar came to these countries first in about 1845, the use of Bombay, American, or Manchester cotton goods has spread widely amongst the Bahima, especially among their women. In parts of Southern Ankole, however, the girls customarily go quite naked until married. The married women at their poorest wear a short skirt or apron of palm fibre or grass, an illustration of which is given amongst the Hima weapons on p. 625. Men and women both wear charms round the neck hung on strings. These consist of little pieces of polished wood which have been blessed by the medicine man, or else other substances supposed to have magical qualities, which are tied up in closely wound leather thongs. Iron, copper, and brass wire are beaten out to make necklaces, which are hung with kauris or large beads. They also make armlets of wire, and bracelets of ivory, iron, copper, brass, and anklets of the same materials. Tight wire armlets are often fastened round the upper part of the left arm, and below the knee of each leg. Necklaces and head-rings are also made of innumerable fine circles cut from the shells of water molluses. The women not infrequently employ kauris to decorate these head- and neck-rings. The Bahima men when herding cattle will—like the Masai and other cattle-keeping tribes in the east of the Protectorate—cover themselves all over with white kaolin till they look like lepers, for some purpose I have not been able to understand.

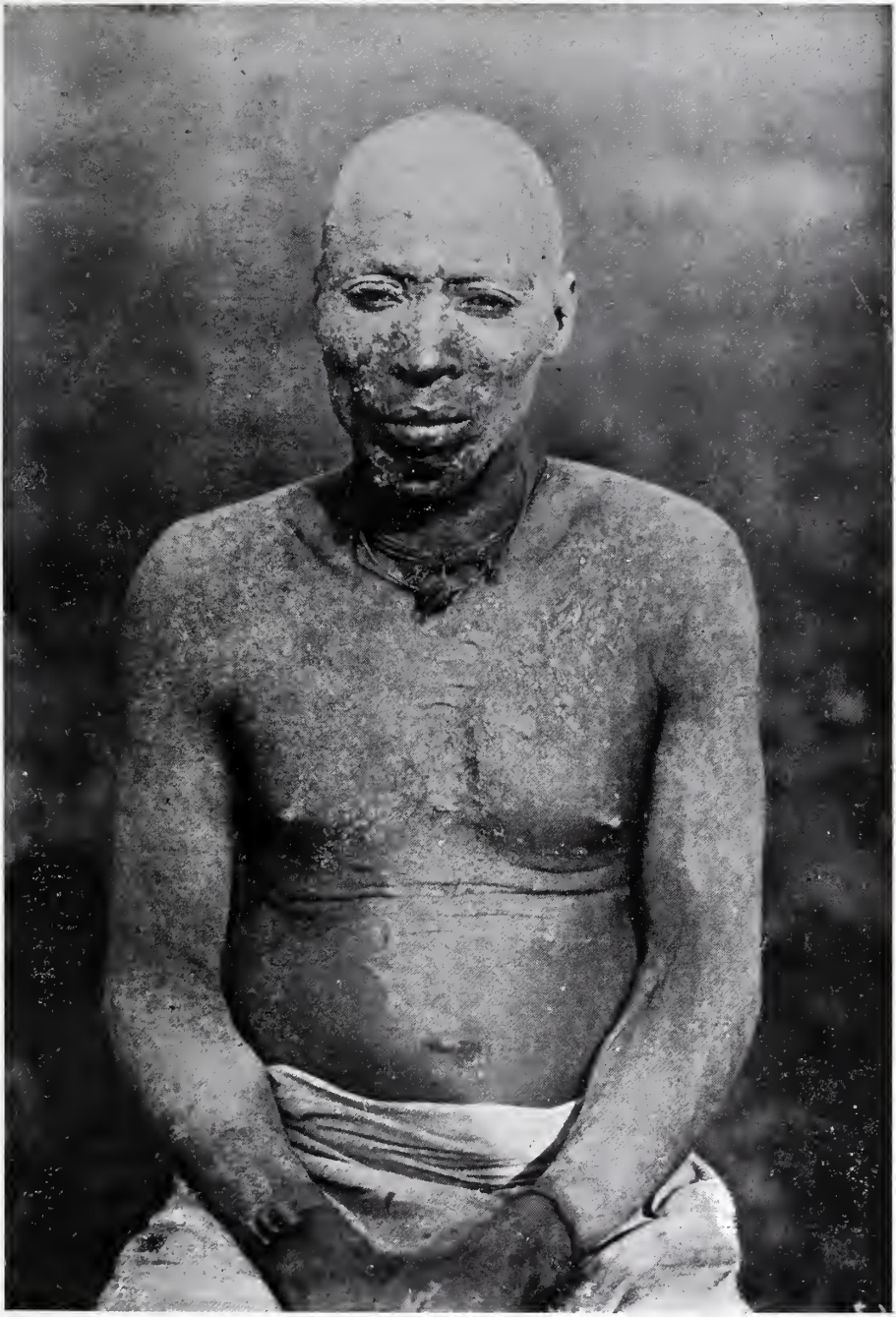
The *food* of the true-blooded Bahima is, as a rule, restricted to the milk of their cows, and the flesh of such cattle, sheep, and goats as they kill. Barren cows are generally fattened up for killing. In default of such meat, where disease or misfortune in warfare has brought about the loss of their herds, they will eat (reluctantly) unripe bananas or even the sorghum corn. Besides milk, they drink largely two forms of alcoholic beverage. One is "museru," a thick beer made from grain (sorghum or eleusine), and the other "marwa," the fermented juice of the ripe banana. The Bahima never, under any circumstances, till the soil. All agriculture which may be carried on in the countries they inhabit is the work of the Bantu negroes who live with them as subjects or friends. Besides *cattle, sheep, and goats*, the Bahima keep a few dogs, and occasionally possess fowls, though both the dog and the fowl are much more commonly kept by their subject negro peoples. The Bahima, in fact, take little interest in any creatures but their cattle, which they almost worship. The Hima ox is of that Gala type already referred to several times in this book. The pure breed has a straight back without a hump, and is of a fawn, dun, grey, or white colour, sometimes



344. A MUHIMA WOMAN, ANKOLE

345. A MUHIMA WOMAN, UGANDA

variegated with blotches or spots of white or colour. The horns are enormous in the adult animal, and are usually longer in the cow than in the bull, some bulls having horns of no great length. The breed not being



346. MUHIMA MAN, AFTER HERDING CATTLE, SMEARED WITH KAOLIN

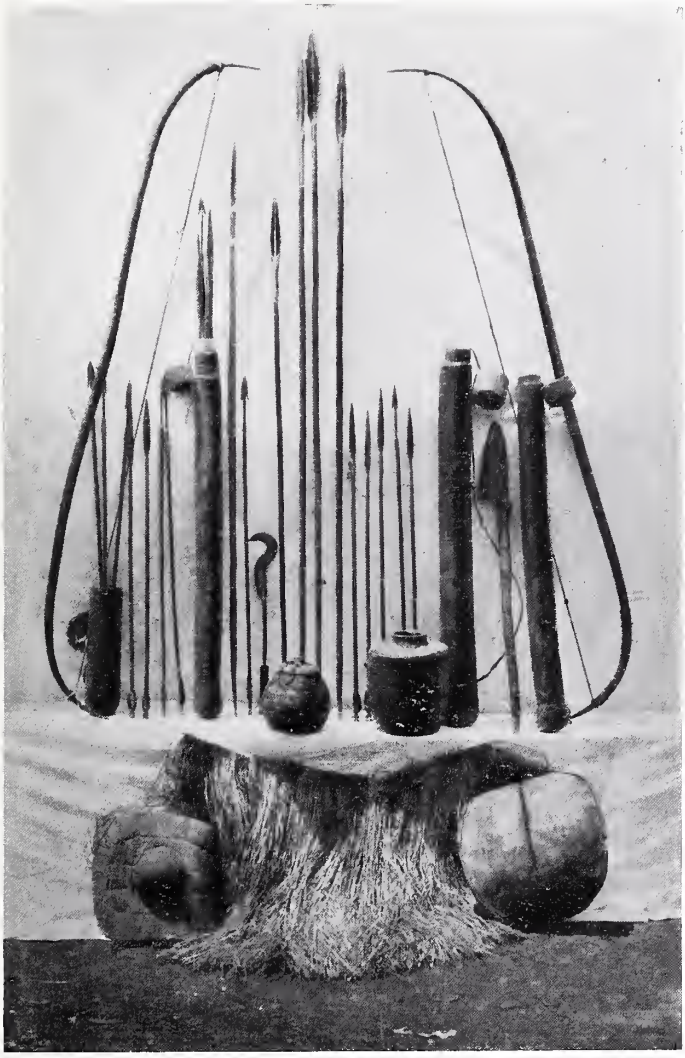
everywhere free from intermixture with the zebu or humped type (which constitutes the alternative cattle in tropical Africa), the Hima ox occasionally exhibits a hump on the shoulders and an exaggerated dewlap. This breed of ox seems to reach its typical development in the Gala countries forming the southern half of the Abyssinian dominions. It may be connected in origin with the long-horned cattle of Southern Europe and Hungary. There is, as far as I am aware, nothing like it amongst the domestic oxen of Asia. This big long-horned ox is rather curiously distributed in Africa.

347. HIMA CATTLE

In a somewhat dwarfed form it may be met with in the interior of Sierra Leone and in the regions of the Upper Niger, perhaps also in Kano and Bornu. It is found in Abyssinia and Southern Somaliland; in Uganda as an imported animal; in Ankole, and on most of the high plateaux between the Victoria Nyanza and Tanganyika. South of Tanganyika it does not make its appearance again until one has crossed the Zambezi. From the Central Zambezi down to Cape Colony it is the dominant type of ox where European breeds have not been introduced. It is also found in a form closely resembling the Hima ox in Damaraland and Ovampoland and in

An Ankole Bull.

Southern Angola, from which point this type of cattle penetrates eastwards into the southern basin of the Congo. Elsewhere in Africa the other breed



348. HIMA WEAPONS AND IMPLEMENTS: SPEARS, BOWS, ARROWS, QUIVERS, SHIELDS, WOMEN'S GRASS APRONS, "MILK" BASKETS, CHOPPERS

of ox kept by the natives is the humped zebu, almost identical in appearance with that of India. The two varieties or sub-species are curiously intercalated. Thus the domestic cattle of Zululand formerly belonged to the

humped type, while the western Kaffirs and the Hottentots possessed the big long-horned ox. Humped cattle in Africa are more characteristic of the low-lying, well-wooded regions, whereas the long-horned, straight-backed cattle flourish best in grass-lands and on lofty plateaux. The third breed which is found in the Dark Continent is the ordinary Mauritanian ox of North Africa, never seen south of the Sahara. This is the most common modern type in Egypt, and is a sub-species of ox nearly allied to Southern European breeds of cattle, of which the Jersey is a dwarfed example. In ancient Egypt we know from the paintings and sculptures that all these three types—the Mauritanian, the straight-backed and long-horned, and the humped zebu—were present.

Thirteen years ago *the cattle plague*, which devastated so much of East Central Africa, swept through Ankole and carried off three-fourths of the cattle. The Bahima, who then depended almost exclusively on their cattle for food, perished from starvation in great numbers, and the following year still more of them died from a visitation of smallpox, which proved very fatal to them in their weakened condition. Lieutenant Mundy states that from the information given to him by intelligent Bahima, he believes the Hima population and their stock of cattle at the present day to be not more than a third of what they were fourteen years ago.

The Bahima live in collections of ten to twenty *homes* inside a strong fence built of thorn bushes or euphorbia. These hedges have two or three entrances, which are blocked up at night by logs or thorn branches. The young calves usually sleep inside the homes, and when very young are kept within the people's dwellings all through the day. When the men who are guarding the cattle take them to the water in the evening, they (as already stated) plaster their faces and bodies with white clay, and at the same time stiffen their hair with mud into separate lumps. This mud is left on the head for days, until it gradually falls off in dust.

The unmarried men sleep to the number of ten or twelve in one house. A chief, or a man of any wealth or importance, always has a number of young boys attached to his household. It is the universal custom for the boys of poor people, when they reach the age of eight or nine, to leave their parents and attach themselves to the following of some chief or rich man, who feeds and clothes them in return for their services. They sleep in the chief's house or houses, separated from the bed of the principal occupant by a screen. The ordinary Muhima hut is an untidy affair, round in shape constructed of sticks and wattle, with a loosely thatched roof and one or two low doorways. Some of the chiefs' houses are plastered with mud on the outside of the wattle framework, and are lined inside with closely arranged sticks or reeds, which from

the smoke of the fire soon assume a glossy dark brown tint. The clay covering of a chief's house is sometimes extended under the verandah into clay settles. The clay chosen is usually of a dark or bluish colour, and is decorated by bold designs in white kaolin. These designs are usually cut into the black mud and painted with the white clay. The floor of the chief's house is covered with clean grass. The bed is merely a raised block of hard mud, which is shut off from the rest of the house by a screen of reeds. A chief's house is always placed inside a cattle

349. HIMA AND IRO SPEARS

fence, and is generally surrounded in addition by a roughly built enclosure of reeds similar, but much inferior, to the "bisikati" of Uganda.

The *spear* is the principal *weapon* of the Muhima. The type peculiar to this race, and which is found everywhere in East Central Africa where they or their influence have penetrated, has a long wooden shaft and a spear-head with *two* blood-courses on either side of the central rib. In this point they differ from the spears of the Bairo, which are of much ruder construction, with a depression in the middle on one side which answers to a ridge down the middle on the other side. The accompanying

photograph gives examples of Hima spears mixed with a few of the ruder weapons of the Bairo. The bow is about four feet long, with a string made of the gut of cattle, antelopes, or sheep. The arrows are about eighteen inches long, with barbed heads, but as a rule not poisoned. The quiver in which the arrows are kept is sometimes a very artistic piece of workmanship. It is made of hard white wood, like a long tube with wooden caps at each end, and is slung by a string across the shoulders. The white wood is burnt into by red-hot irons, and in this kind of pokerwork striking designs of black cover the white wood. Inside the quiver a fire-stick is usually kept, as well as a selection of arrows.

350. HIMA QUIVER AND ARROWS

The *shield* of Ankole proper and some of the surrounding countries is small, very convex, made of tight basketwork, and with a large central boss of wood, or in some cases of iron. Along the eastern coast-lands of Lake Albert Edward the shield, presumably of the Bairo, is larger, not quite so convex, and is made of hippopotamus hide. Both shields are oval in shape.

As regards *implements* rather than weapons, the Bahima use a small sickle (illustrated in the photograph of weapons) and a broad knife-blade fitted on to the end of a long pole with which they can chop at the branches of trees. As they never by any chance till the ground, they have no hoes or agricultural implements. Occasionally long knives are carried in rather pretty basketwork sheathes. In many of the Hima villages of Ankole there are smithies, generally separated from the rest of the village by a low fence. Ironstone containing iron ore is broken into

small pieces and mixed with charcoal. The forging furnace is blown by bellows, which are somewhat different from those used by surrounding negro tribes. There is a long mouthpiece of baked clay or of drilled stone which goes into the charcoal fire. Into the broad outer end of this is inserted a long pipe, which is somewhat ingeniously made of corn-stalks or reeds, tied tightly by parallel bands into a strong pipe. This is made air-tight by repeated coatings of wet clay or kaolin. To the further end of this tube is fitted, not the bellows made of goatskin or banana leaves in general use amongst the Negroes, but a pot of baked clay, one side of which is furnished with a long spout, into which is fitted a long cylinder of reeds. A skin is stretched over the top of the pot, and in the centre of this skin is fastened an upright stick. The man who blows the bellows squats on the ground and works the stick and the skin up and down.

351. HIMA "BEER" POT IN BLACKENED CLAY

A great deal of beautiful *basketwork* is done by the Bahima. Some of this work is woven so fine as to be able to contain milk without leakage. Milk is also kept in wooden vessels hollowed out from the solid block, and also in finely shaped clay vessels usually coloured black

with plumbago, and carried in a pretty basketwork cover. Beer or banana wine is usually carried in gourds. The cows are generally milked into a long wooden funnel, from which the milk is poured into one of the wooden vessels for storage. The milk vessels are also surrounded sometimes by a neat netting of string, by means of which they can be suspended on a rafter. I give a photograph here of a beautiful piece of pottery made by the Bahima in Ankole, with a basketwork stopper. The clay has been blackened with plumbago, and attains a beautiful shiny gloss. It has been deeply incised with a graceful pattern. A certain amount of tobacco is smoked, as well as what is taken by the men as snuff. The women appear to smoke a great deal, especially when old. The pipes, however, are often of rude manufacture, with rough clay bowls. I did not notice among them the handsomely worked pipes made in Uganda.

As *musical instruments* the Bahima use flutes (similar to those of Uganda), lyres, and drums. Great importance is attached to the drums. In the modern Kingdom of Ankole there are three special drums considered to be hundreds of years old, and invested with fetishistic properties. The drum, in fact, is often taken as the symbol of sovereign power. In Ankole proper the big drum is called "Bugandanwe." A smaller drum placed alongside it is styled its wife, and a yet smaller one its prime minister. Attached to the big drum is an ornamental staff or walking-stick and a bundle of "medicine" composed of dry herbs, peculiarly shaped sticks, and the skins of two genets stuffed with grass. These drums are made like those of Uganda—a great hollowed block of whitish wood which tapers towards the base, and over the mouth of which a piece of ox skin has been strained. But the wooden body of the drum in these special cases is carved with patterns, and is further ornamented by the symmetrical cords of twisted hide which hold the skin firmly in position over the mouth of the drum.

The Bahima are perhaps *a more moral people* than the surrounding negroes, and there is generally chastity amongst the young women before marriage. They are domineering in attitude towards subject negro races, and are a very proud people, but are generally courteous towards Europeans, with whom they claim a certain kinship in origin. They are usually very honest and truthful. Unfortunately, when of nearly pure Hima blood they tend to be indolent, a feeling of pride and national superiority preventing them from indulging in much manual labour. The men of Hima blood are born gentlemen, and one is so struck with their handsome bearing and charming manners as to desire ardently that this fine race may not come to extinction. Of this there is great danger, as the women of pure Hima blood are not very fertile, and the men augment

their households with wives or concubines from the negro tribes around them. Thus the Hima race is gradually becoming absorbed by the prolific negroes, and simply remains another instance of the attempts (there have been many similar unconscious efforts in the far-distant past) of the Caucasian species through its Hamitic or Libyan branches to modify and improve the physical appearance and intellectuality of the naturally ugly and degraded Negro.

As regards *religion*, the Bahima have no very clear idea of an overruling God, and but little definite belief in a future life on the part of any individual man or woman; though it is to be assumed that they believe in the spiritual continuance of chiefs and prominent personages, since they worship them as spirits. They have, however, a name for God, though, when questioned, they can only associate the overruling Power with the sky, the rain, and the thunderstorm. In every village small fetish huts are built close to the houses, in which bundles of medicine are hung. Very often there is a hard clay floor to this hut, or roof with open sides, and on the floor are placed offerings of food and libations of beer. In many respects their worship of the Bachwezi, or spirits of their ancestors, is similar to that described in connection with Unyoro. But whether or not their belief in and propitiation of spirits arose from the worship of dead chiefs and ancestors, some of these spirits in which they now believe appear to have acquired a specialised existence as devils or evil influences. The names of those who are believed in and propitiated in Ankole are Wamarra, Kagora, Ncherro, Magaso, Biangombi, Chome, Kiteta, Ndonra, Ewona, Murindwa, and Mugenye. Some of these are also believed in by the Bairo, who, however, in addition, quote devils of the names of Irungo, Ruunga, Kasasera, Enamweru, Mwegara, Muhoko, Mulengera, Kahegi, Nabuzana, Lutwo, Enakawona, Nyaurase, Kaumpuli, and Muregusi. Some of these devils are said to cause people to eat earth in large quantities—a tendency very common in many parts of Negro Africa. Most of the spirits, however, are identified with the maladies from which the Bahima or Bairo suffer, such as neuralgia, fever, bubonic plague, and smallpox. The devil Magaso makes himself specially annoying by visiting the banana plantations at night and eating bananas. He is therefore more of an affliction to the Bairo than to the Bahima. It is not improbable that the origin of this myth is the large fruit bat, which is particularly diabolical in appearance when it shrieks and cries at night among the banana groves. If a man is thought from sickness or other causes to be possessed of devils, he is advised to sleep on a new bed at night, as the devil is very conservative, and will probably continue to return to the old bed. To strengthen this cure, however, a white sheet must be kept in the hut at night. Other evil spirits are said to make their existence particularly

felt during inclement weather, when rain is falling in abundance and the air is cool and damp. It is thought by the Bahima that the spirits are propitiated if fetish houses are erected for their frequentation. It is believed by most of them that the food placed on the clay floors of these little dwellings is really consumed by the spirits, though, as a matter of fact, it is carried off by rats and other scavengers.

Apart from all this, however, the Bahima have a profound belief in *witchcraft*, and until two years ago the country of Ankole was continually agitated by the "smelling out" of witches and wizards and their execution. A prominent chief in Ankole had even to be removed by the present writer from that country and sent into exile on the east shore of the lake because he was continually accusing harmless individuals of witchcraft practices and having them executed. He himself was a great priest of the Bachwezi. There are, in fact, many fetish men or priests amongst the Bahima who, besides carrying on the worship of the spirits and indulging in witchcraft on their own account, also act as doctors or "medicine men." They collect a certain kind of grass, of which they make hay. This hay is put into a jar of mead or banana wine, or beer made from sorghum, and left for twenty-four hours in one of the many fetish huts. The liquor is afterwards removed and drunk as a medicine. The fetish men also cut little oval-shaped pieces or cubes of wood, and, after muttering an incantation over them, sell them to persons who are ill or who are troubled by bad dreams, to be worn round the neck as a charm. Nearly every adult Hima in Ankole wears one or more of these diamond or cube-shaped pieces of wood hung from the neck, generally on a ring made from the tendons of an elephant.

As regards *marriage*, this ceremony is usually conducted as follows: The young Muhima who wants to marry must first obtain the permission of his tribal chief or of the head-man whom he follows. His father, or in some cases his chief, then provides about ten cattle, and these are delivered over to the father of the girl, whose consent has generally been obtained before the present is made. The bridegroom then builds a house and decorates the exterior with black and white clay. When the house is finished, the bride's father takes her there, and at the same time brings back three out of the ten head of cattle. A marriage feast at the bridegroom's house follows the arrival of the bride.

The Bahima do not, as a rule, *bury* their dead, but tie the corpse to a branch and expose it in the grass at some distance from the village to be eaten by hyænas. Chiefs, however, are buried in the ground at the bottom of the huts in which they lived.

The Bahima of Ankole are, as I have already stated, divided into *two principal clans* and into at least three important minor states, one

352. THE KING OF ANKOLE AND HIS COUNSELLORS. (THE FIRST FIGURE ON THE LEFT IS THE PRIME MINISTER, THE SECOND IS THE YOUNG KING)

of which is Ankole proper and the others Rusumburu and Eyara. But the king or principal chief of the relatively small district of Ankole has for a century or more generally ruled over not only what is the present administrative District of Ankole, but portions of Toro to the north and Mpóroro to the south-west. The present king of Ankole, like the sovereigns of Toro, Unyoro, and Uganda, though he claims pure Hima descent, is quite a negro in features. He is, for instance, a strong contrast in this

353. A MAN OF TORO

respect to his present prime minister, who might very well pass for a Berber of Southern Tunis. The royal families of the countries just mentioned no doubt had their origin in Gala founders of the dynasty, but each one of the long line of kings has kept a large harim of negro concubines, and very often the concubine has given birth to sons where the beautiful Hima consort has proved childless. However that may be, it is a curious fact that in all these countries which possess an aristocracy so strongly resembling Galas, Abyssinians, and Egyptians in their features and the

colour of their skins, the royal family, though often good-looking, is nevertheless quite negro in appearance. It is, however, the Hima element which seems to have given rise to the careful ceremonial and rigid etiquette of the negro courts, and to have instituted a hierarchy of court officials resembling in the quaintest of parallels what grew up in Europe during the Middle Ages. The principal office, as in Uganda, is that of the Katikiro, or first minister. Then comes the Kasegara, or steward of the royal household; the Omolinzi, or controller of the king's harim; the Mwobisi wamarwa, the king's cup-bearer or provider of fermented drink; the Muchumbi wanyama, or meat-cook; the Mugaragwa, who carries the king's chair or stool; the Mugema wa taba, keeper of the king's pipes and tobacco (who is always required to light the royal pipe); the Mukumurizi, or door-keeper; the Mutuma, or messenger; the Mugurusi, or provider of firewood; the Omutezi, or drummer; the Omutezi wa nanga, or harpist; and the Omutezi wa mbanda, or flute-player.

CHAPTER XVI

BANTU NEGROES—(continued)

2) The Baganda and Basoga

THE Kingdom of Uganda is the most important province (politically) in the Protectorate, and perhaps one of the best organised and most civilised of African kingdoms at the present day. In fact, putting aside the empires of Abyssinia and Morocco (as entirely independent states ranking with other world Powers), Uganda would take a high place among those purely Negro kingdoms which retain any degree of national rule, and would compare favourably in importance with Sokoto, Wadai, Lunda, or Barotse. It is difficult to fix on a *physical type* of Negro peculiarly characteristic of Uganda, there being no such thing; but Uganda civilisation, arts, and crafts have a certain distinct *cachet* of their own, not to be altogether explained by the ancient introduction of an Hamitic civilisation, though this undoubtedly was the main stimulus which caused a land of Pygmies and West African Negroes to emerge into the semi-civilised, refined, and, in some respects, artistic people who have risen to such prominence in the polities of Central Africa under that long line of astute kings of whom Mutesa was a striking example.

The present population of Uganda is composed of three main elements. The country undoubtedly was first inhabited by people of the Pygmy-Prognathous type similar to those already described in connection with the Congo Forest. To the present day in the great forest of Kiagwe, which covers a large proportion of South-Eastern Uganda, near the Ripon Falls, there are individuals of stunted growth, broad, flat noses, and long upper lips, who might very well be classed as Congo Pygmies. The next element to be described is that of the West African Negro type, which constitutes the bulk of the population at the present time, and which, no doubt, invaded Uganda in succession to the original Pygmy-Prognathous settlers when the land was mostly covered with great forests. I call this element "West African," because many of the Baganda are strikingly like that rather pronounced form of Negro characteristic of the west coast of Africa. The West African Negro type is undoubtedly the foundation of

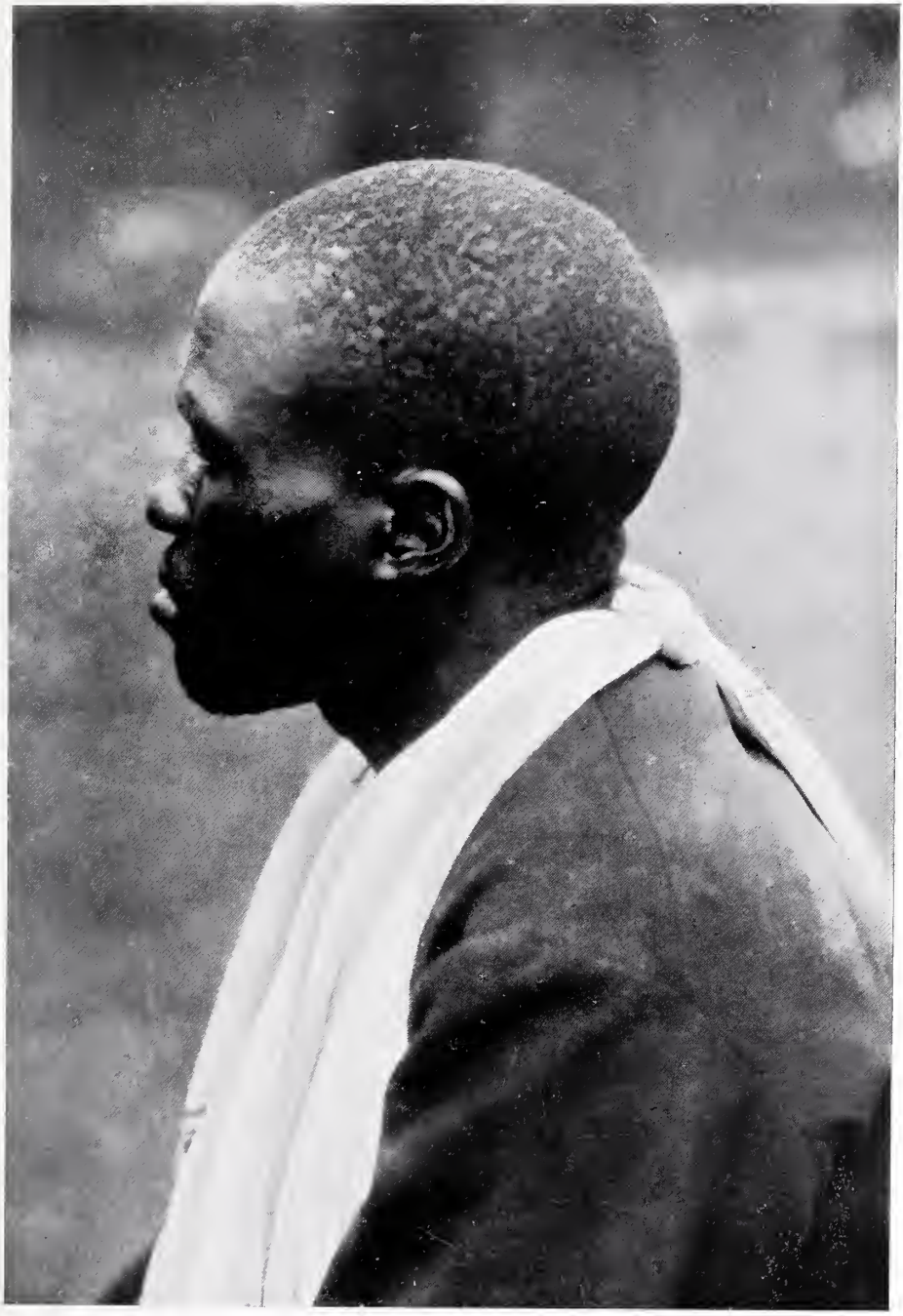
354. A MUGANDA

the Banin, though the Bantu race—if there be any such racial distinction—is probably composed of a West African stock that has been modified and slightly improved (in some cases) by ancient Hamitic intermixture. Baganda of the West African kind are tall, loose-limbed, muscular people, and this type is well represented by the present Katikiro, or prime minister. Men of this description are often met with over six feet in height, though somewhat clumsily built, and entirely lacking the grace and suppleness of the Hima. The third element in the composition of this population is the Gala herdsman from the north and north-east.

Portions of the modern Kingdom of Uganda belonged to Unyoro and to an Hamitic aristocracy down to within four years ago; but, according to tradition, nearly all the present Kingdom of Uganda, except some districts actually bordering the Victoria Nyanza,* were at one time part of the Hima kingdoms founded in Ankole, Toro, and Unyoro. Nevertheless, it would seem as though the districts bordering on the lake shore, which are characterised by a good deal of marsh and very rich forest, and are consequently somewhat unhealthy to the European and the Hamite, were never occupied by the Bahima. Representatives of this race, however, have affected the physical aspect of the people of Uganda by their introduction into the country as herdsmen, and by the fact that it has been the constant practice of kings and chiefs to obtain beautiful Hima girls as their wives or concubines. Consequently, a few pure-blooded Bahima and a great many half-castes between the Hima and the Negro are to be met with at the present day in Uganda, while not a few individuals amongst the more or less pure negroes bear testimony in their greater refinement of features to the intermingling of the Gala with the Muganda.

Measurements of a few Baganda are given in the tables of anthropometrical observations. The average of twenty measurements of men and twenty of women taken by Mr. J. F. Cunningham give the average man's height as 5 feet $4\frac{1}{2}$ inches; chest measurement, $33\frac{1}{2}$ inches; length of foot, 10 inches; measurement round the neck, $13\frac{1}{4}$ inches; and round the *nates*, $35\frac{1}{2}$ inches. The average height of the women was 5 feet $1\frac{1}{4}$ inches. Round the chest they measured $32\frac{1}{4}$ inches. The length of the foot was $9\frac{1}{4}$ inches; the measurement round the neck, $11\frac{1}{4}$ inches; and round the *nates*, 35 inches. The expression of the features in the negro Baganda is mild and agreeable. A good deal of hair grows on the men's faces, especially in the form of whiskers. The physiognomy of the average Muganda is thoroughly negro, and the skin is usually very black, except where there has been distinct intermixture

* The Sese Archipelago and the Bukerebe Islands were both at one time under Hima domination.



355. A MUGANDA

with the Bahima. In the royal family of Uganda the features are quite negro (though in a pleasant form), and the skin is a peculiar golden brown. The hair of the head, if allowed to grow, becomes very thick, but it is usually cut short. There is a moderate growth of hair on the body, much the same as in the West African Negroes.

The Baganda *never circumcise* unless they are converted to Muhammadanism. Before the advent of Islam, the teaching of which began to penetrate the country about forty years ago, there were, of course, no circumcised men amongst the Baganda. They had, indeed, a great dislike to this rite; and it was possibly the imposition of circumcision which in the earlier days made Muhammadanism so unpopular, and which to a great extent has kept it from spreading at the present day. Likewise the Baganda neither knock out their front teeth nor sharpen them to points, as is done by the forest tribes, the Banyoro, and the Nilotic Negroes; nor do they drill or mutilate the ears, or cicatrise the body with raised scars.

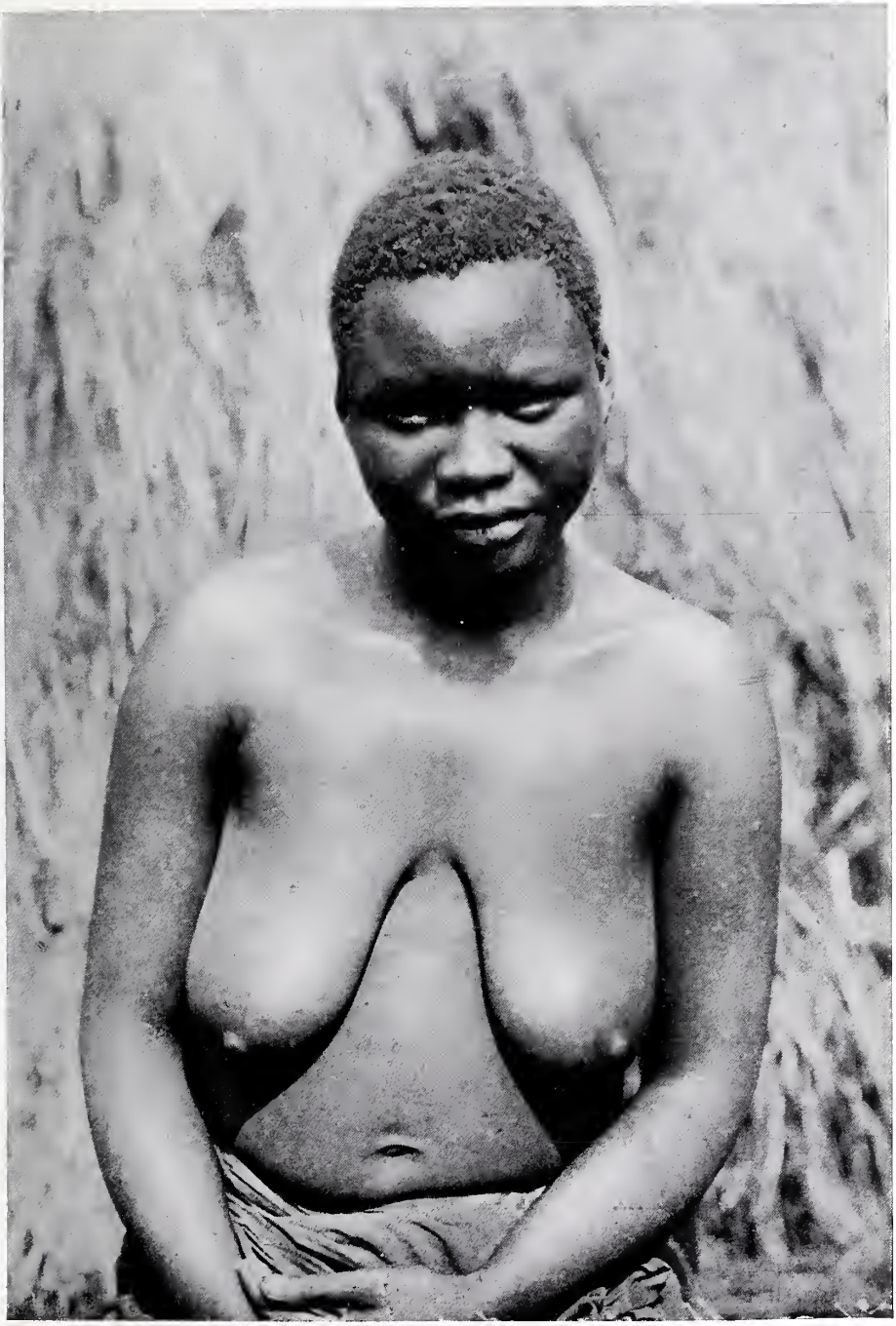
It would almost seem as though the Baganda had lost much of their original vigour as a race through the effects of former debauchery and the appalling ravages caused among them by syphilis. It is difficult to overestimate the damage done by this last disease. The French Bishop, Monseigneur Streicher, writing to the author of this book, describes this disease as "*une plaie désastreuse pour le pays.*" Dr. Cook, of the Church Missionary Society, in one of his reports to the Bishop of Uganda in 1901, remarked, "In Uganda syphilis is universal." So far as can be ascertained, this plague did not exist in the country until communications were opened up with the Zanzibar coast-lands and with the Sudan provinces of Egypt between 1850 and 1860. It would be rash to say that the malady was unknown to the country before these dates, but it was certainly introduced in a new and ravaging form by the Arabs and Nubians. Now it is becoming somewhat more benign, but is appearing in a congenital form amongst the children. Mothers do not recognise this malady when it breaks out in their offspring, but attribute it to the results of their having eaten salt during pregnancy. If the child dies of this disease, the mother is beaten, as it is taken to be her fault. Monseigneur Streicher, who knows intimately the Banyoro and Baganda, informs me that although this same terrible disease is equally present in Unyoro, it does not appear among the children.

The same authority has drawn the present writer's attention repeatedly to the stationary character of the Baganda population at the present day. The Kingdom of Uganda in the time of Mutesa, though then of smaller extent politically than at the present day, probably numbered 4,000,000 people. In 1901 I was not able to estimate the population at much over 1,000,000. This decrease is partly due to the appalling bloodshed and massacres which went on between 1860 and 1898 and were caused by the

356. BAGANDA SOLDIERS OF THE KING'S AFRICAN RIFLES

wars, raids, and civil wars which took place under the kings Mutesa, Kiwewa, Karema, and Mwanga, and which resulted from the counter-raids of Unyoro. But another cause seems to have been the exhaustion of men and women by premature debauchery. From some cause or another the women of Uganda have become very poor breeders. If a woman has more than one child she is looked upon as quite remarkable, and is given a special honorific title. In former days, the Baganda women being so frequently barren, it was the custom of the men, at any rate amongst the chiefs and aristocracy, to raid the neighbouring countries of Unyoro, Toro, and Busoga for wives, or to obtain large numbers of women by the slave trade. Since this means of recruiting for the marriage market has been put a stop to, even though at the same time wars and massacres have come to an end, the present population remains in a rather stationary condition. If the Baganda are to be saved from dying out as a race—and I cannot but believe and hope they will—it will be entirely through the introduction of Christianity and the teaching of the missionaries, both Roman and Anglican. The introduction of monogamy as a universally recognised principle now amongst all people who desire to conform to mission teaching may be the salvation of Uganda, strange to say. The people, through this teaching, are now becoming ashamed of marrying girls who have led a bad life before marriage. The appreciation of female chastity is distinctly rising, while at the same time young men find debauchery no longer fashionable, and endeavour to marry early and become the fathers of families. If ever a race needed a Puritan revival to save it from extinction, it is the Baganda, and if ever Christian missions did positive and unqualified good among a Negro race, this good has been accomplished in Uganda, where their teaching has turned the current of the more intelligent people's thoughts towards the physical advantages of chastity.

The other *diseases* to which this people are subject are numerous. They suffer from malarial fever, but not to the same extent as Europeans. It is a mistake to suppose that they are immune from haemoglobinuric, or blackwater fever. They do enjoy, apparently, immunity from this disease *within their own land*, but *if a Muganda goes* (for instance) *to the Congo Forest, or to the south shore of the Victoria Nyanza, he is as likely as any European to get blackwater fever and die of it.* Small-pox is a constantly recurring plague which ravages this country, as it does most parts of tropical Africa. The people also suffer from a mild form of chicken-pox and from mumps. Dysentery is not often met with amongst the natives of Uganda itself, but the Baganda are particularly subject to this disease if they quit their own country and travel to other parts of the Protectorate. Under these circumstances the disease is a very fatal one. The Baganda suffer much from that

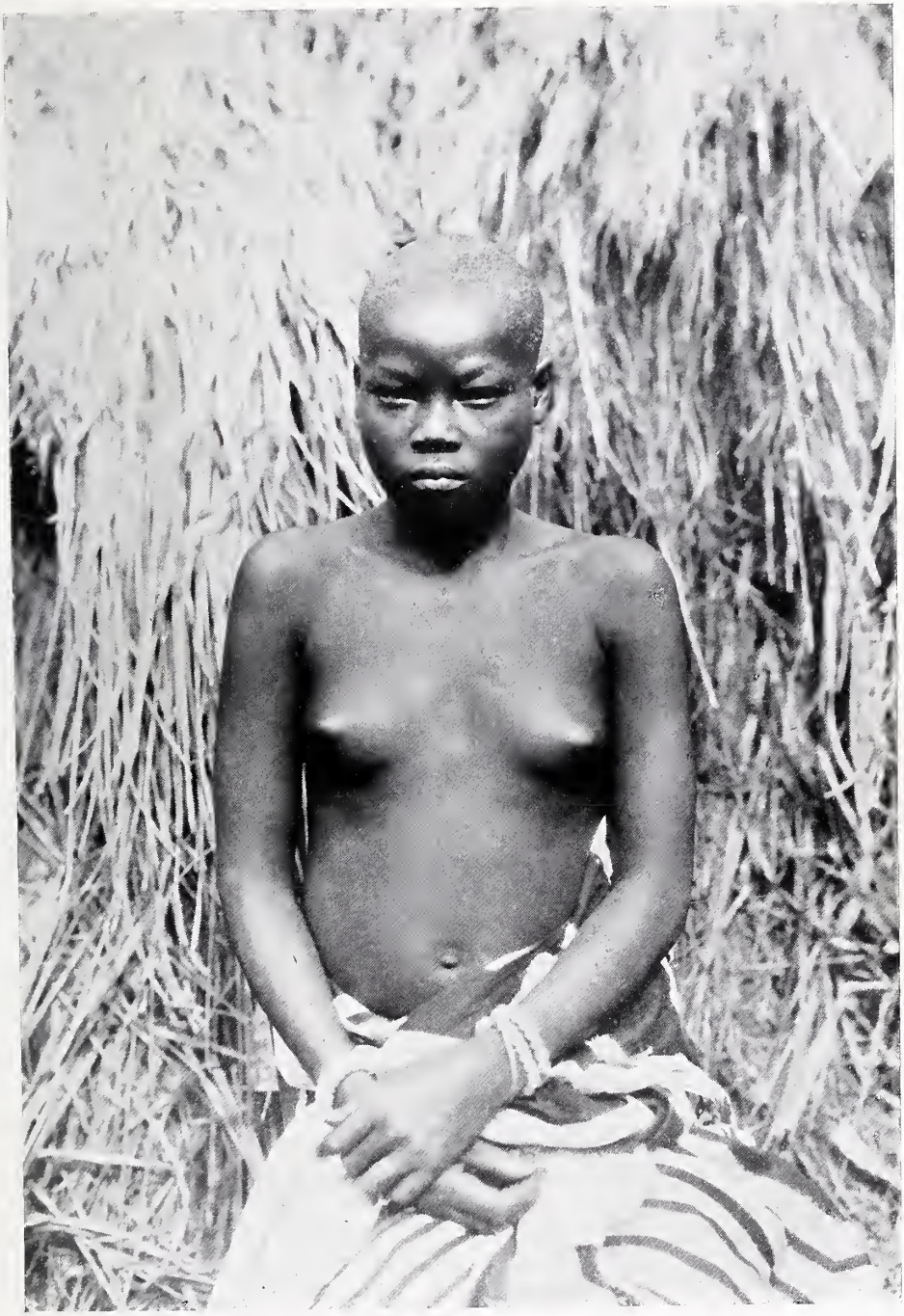


357. A MUGANDA WOMAN

disgusting disease known as *frambæsia*, or "yaws." The "yaws" develop usually first in the feet by the unknown infection (the source of this disease is not yet ascertained) gaining entrance through a crack in the skin or a small sore. The sores reappear on the face, arms, legs, back of the neck, chest, abdomen, and armpits, never on the back. The disease may run for twelve months or more if no measures are taken to cure it, and long after the disease has disappeared from the body the feet still remain affected. Although Dr. R. U. Moffat, who has inquired into the question of this skin disease, is of opinion that it has nothing to do with syphilis in its origin, it nevertheless yields before the internal administration of mercury.

Leprosy is not an infrequent occurrence amongst the Baganda. The so-called bubonic plague has from time to time been the cause of many deaths, and it is a disease much dreaded by the Baganda and adjoining peoples. Curiously enough, although it is incessantly talked of by the natives, no ascertained case has ever come under the observation of trained medical officers, and the Baganda are apt to apply their word for "plague" to any virulent disease which carries people off suddenly. Still, from the accounts of the English and French missionaries and the German authorities to the south of the Uganda border, there is little doubt that in Buddu, and perhaps also in Busoga, the bubonic plague, or some disease related to that malady, exists in an endemic or chronic form. There have been several epidemics of influenza, introduced, of course, by Europeans and Asiatics from the coast of the Indian Ocean. This malady proved very fatal amongst the Baganda in 1899, 1900, and 1901. Pneumonia is a common complaint, and a very fatal one amongst the Baganda. Phthisis is scarcely ever met with among these people, so far as my information goes. Skin diseases of all kinds are exceedingly common amongst these people, who are not, as a race, as cleanly as is usually supposed (from the fact that they are often seen clad in snowy white cloth). The Baganda swarm with lice both on their heads and bodies, and in their houses fleas and even bugs are common. The jigger, or burrowing flea, at one time between 1890 and 1899 caused great distress among the people by the festering wounds it caused in their feet. But the insect, for some reason, has become scarcer during the last few years, and the natives are more diligent than formerly in eradicating the flea and tending the sores it creates. In addition to syphilis the Baganda suffer much from gonorrhœa and its *sequelæ*.

Apart from syphilis, the doctors of the Church Missionary Society are of opinion that the worst enemy of the Baganda at the present time is the sleeping sickness. This mysterious disease was formerly unknown in Uganda, but seems to have travelled there slowly from the west coast of



358. A MUGANDA WOMAN

Africa, where it has long been in existence. The disease is characterised by a gradually increasing drowsiness and prostration, which soon render it impossible for the sufferer to carry on any of his usual duties. In its later stages he becomes continually somnolent, and ultimately unconscious. The disease comes on in a slow and insidious manner, and may last for two or even three years. The result seems to be invariably fatal, no authentic case of recovery from the disease having yet been published (I quote from Dr. A. R. Cook). In 1901 200 persons on the Island of Buvuma died of this disease, which has now extended its ravages as far east as the Nandi Plateau. The Baganda fear the sleeping sickness a great deal more than smallpox. The disease appears to be caused by an organic alteration in the structure of the brain, and it is accompanied in nearly every case by the presence of a peculiar and active little worm in the blood known as *Filaria perstans*. Enteric, cholera, scarlet fever, diphtheria are up to the present moment *unknown* to the Baganda, nor do they apparently suffer from nervous diseases. Epilepsy is rare, and insanity still more uncommon. Facial paralysis sometimes occurs as a *sequela* of malarial fever. Diseases of the liver are rare. Dyspepsia and various affections of the digestive organs are common owing to the "gross and filthy habits of the natives" (Dr. R. U. Moffat)—that is to say, the natives are so careless in the way in which they give full rein to their appetite for large quantities of food that, even with their strong digestions, they suffer from dyspepsia and diarrhœa.

All things considered, it must be agreed that the Baganda have certainly their share of this world's troubles. They live in a beautiful and exceedingly fertile country, which is, however, not healthy for either Europeans or natives. In a measure they have become inured to its special type of malarial fever, though they suffer almost as much from fever as do Europeans if they proceed to another part of tropical Africa. There is, of course, an enormous death-rate among the children, who are very badly looked after by their mothers. One point must be stated emphatically in favour of the Baganda. They are one of the few Negro races who attempt anything like sanitary measures to keep their surroundings free from filth. They are often dirty in their persons, and sufficiently careless about their food and drinking water to justify Dr. Moffat's allusion to their "gross and filthy habits": but they attempt as a rule to keep their houses clean, and the surroundings of their houses *very* clean. Before ever the influence of European civilisation was felt they had (unlike all the surrounding tribes) instituted the plan of the construction and use of privies for purposes of defecation. Nearly everywhere else where I have travelled in Africa, with the exception, perhaps, of Muhammadan Africa and certain countries like Ibo and Old Calabar near the mouth of the

Niger, the average negro generally resorts to the open ground in the vicinity of the village or the adjoining forest for defecation, with the result that the surroundings of every native village become indescribably filthy and evil-smelling. In Uganda, on the other hand, every one, from the peasant to the chief, will take care to have a privy built in a yard behind his house. This will be surrounded by a fence, and from time to time the pit dug is filled up, and a fresh one excavated at a little distance. The influence of the missionaries in promoting morality, of the missionary and Government doctors in teaching the people the cure and avoidance of disease, the improved food-stuffs which European civilisation will introduce and cause to flourish in the country, the instruction from English missionary women and French "sisters" as to the proper care to be bestowed on young children: all these means of grace may, it is hoped, prevail in arresting the downward progress of a nation which is in many respects the most interesting in Negro Africa—a people so naturally polite and artistic that they may in time justify the title which the author of this book has several times applied to them—"the Japanese of Central Africa."

It has been already mentioned that the Baganda leave their bodies alone as nature made them, neither practising circumcision nor any methods of cicatrisation, tattooing, ear-piercing, knocking out of teeth, or other mutilations. Neither do they fuss much about their hair. This is very abundant in growth, but they generally cut it short. There are certain occasions, however, on which the hair is allowed to grow. A widow is expected to leave her hair at least two months uncut after the death of her husband. She may even let the growth of the hair extend uninterruptedly for five or six months, if she wishes to show that her sorrow is intense. It is sometimes noticed that there is a circular bare patch on a man's head where the hair has been shaved, almost like a tonsure. The explanation of this is that the tonsured individual is subject to fever or has frequent headaches. He therefore keeps a portion of his head shaved, so that it may be readily scarified and cupped. Both men and women wear iron bracelets, or occasionally bracelets of copper and ivory. Small pieces of hard wood or of iron may be threaded and worn as a necklace, and there are, of course, numerous strings of little beads worn in some way round the neck, wrists, and haunches. Rings of iron, copper, or brass are worn on the fingers; but the Baganda are not, as a rule, as much given to all these adornments as other Negro races.

From time immemorial their men have had a most scrupulous regard for decency. Indeed, the Baganda used to be squeamish on this score, and in the time of Mutesa a heavy fine was inflicted on courtiers who exposed their legs to view when in the king's presence. Women were less

particular, and at Mutesa's palace young women, stark naked, used to walk about. They acted as the king's valets. Nowadays it is not thought right that a woman should go naked, and she is generally clothed from her hips down to her ankles, but no shame is felt at showing the breasts. On the other hand, it is thought improper (unless he be a porter carrying loads or a man working in a plantation) that any considerable part of a man's body should be exposed to view between the neck and the ankles. In former days the Baganda wore dressed skins. This has long since passed out of fashion anywhere on the shores of the Victoria Nyanza, but an allusion to the practice is made in a common taunt: "Go to the interior and wear skins!" This would mean, "Go and show yourself to be the rustic person that you are." The use of skins for clothing was followed by the wearing of bark-cloth, and the making of this is quite a national institution, as they export what they do not wear to Unyoro, Toro, Ankole, and parts of German East Africa. This cloth is usually obtained from a species of fig-tree, the "mubugo" (the root is "-bugo," and the bark-cloth itself is called "lubugo"). Bishop Streicher, however, informs me that the trees producing bark which can be turned into bark-cloth number 197 species! Any such tree producing bark-cloth is called "omutuba" in the native tongue. Bark or bast (for it is really that) of a red colour is usually preferred. The bast from the inner side of the bark is stripped off the tree to the length of perhaps six to ten feet. The strip is soaked for some time in water, till it is a damp, soft mass. It is then spread out on skin mats, and is beaten thinner and thinner by hammering with a mallet, and also by gentle pulling at the sides, till it has become a strip of fairly even breadth. These strips are sewn together with exceeding neatness, so that they become the size of large shawls. Pieces of this description are large enough to be made into voluminous curtains for cutting off a room or a partition. As already mentioned, the material becomes a reddish brown, but pieces which are intended for use by the royal family are decorated with bold patterns in black dye. Until the trade with Arabs became an established thing in the country about forty years ago, the upper classes wore nothing but bark-cloth, and even at the present day the use of this cloth is *de rigueur* for certain purposes and on certain occasions. I believe it is considered a matter of etiquette that all princesses and women about the king's court should wear nothing but bark-cloth. A Muganda man begins his clothing by winding a strip of bark-cloth round the hips and passing it between the legs, even though he may wear garments or a pair of trousers over this.

The foreign cloth goods which are the most affected are ordinary white calico from America, Bombay, or Manchester. This is kept wonderfully white by constant washing with soap. The Baganda may have under-

359. MAKING BARK-CLOTH

garments of bark-cloth (shawls and strips wound round about the body), or they may wear, as many of them now do, European and Indian clothes; but any Muganda of good position wears over and above everything else a garment like a toga of white calico which is knotted over the right shoulder. There is a growing partiality amongst the Baganda men for dressing in white. They like to have long, trailing garments covering them from their neck to their feet. A turban of twisted strips of white cloth is worn round the head. Attired in this way, wholly in white, a Baganda crowd moving amongst the stately groves and emerald-green lawns of their fertile country recall irresistibly (as I have already related in Chapter III.) the conventional pictures of evangelical piety which represented the Blessed walking in the Vales of Paradise. The women rarely don white cloth. If they quit their native "lubugo," it is in order to wear Manchester calicoes of gaudy colours. The Baganda when travelling, and the upper classes at all times, use sandals. These are made of very stiff ox hide, are very thick, and curved upwards at the edges so that the foot rests in a sort of boat-like hollow. Usually this thick leather is gracefully ornamented by intricate designs in colour. Amongst the upper classes the sandal is kept on to the foot by strips of soft otter fur drawn through holes in the edge of the sandal.

The *house* in Uganda, or in countries subject to Uganda influence, differs from any other in Negro Africa. The huts of the peasants, of course, come back somewhat closely to the common beehive shape, though they exhibit a larger porch. The typical Uganda house, however, is constructed as follows: The ground plan is an almost perfect circle with,

generally, two doorways, one opposite the other. Outside the front doorway the roof is prolonged into a kind of porch which opens out in a great horseshoe shape, something like the old "coalscuttle" bonnet. The

300. THE "CLOTHED BAGANDA"

doorway is fairly lofty—much more so than in any other type of Negro house—but the door-posts, which are generally small tree-trunks encased in a reed covering, converge somewhat in their upper extremities, so that the shape of the door is a very long oval. The interior of a chief's house has the general level of the floor raised at least a foot above the ground by a hard structure of clay smeared over with mud and cow-dung, so that it is absolutely smooth, and in some places is shiny and black with the polish of feet going to and fro. Other daïses often rise in steps above the level of the floor. The roof is relatively very high in the

centre. It is composed of a vast framework of palm-frond stems or flexible sticks lined inside with closely tied canework. This framework of the roof really extends uninterruptedly to the ground, and round the edge of the hut and its narrow verandah, if it has one. It is strengthened from the ground upwards by a circle of poles which are placed perpendicularly in the ground all round the periphery of the house, and which fit into the roof just where it begins to slope upwards towards the apex. The roof is supported in the interior by tall, straight poles made of the stems of the wild date palm. In the fore part of the hut, near the main door, at about an equal distance between the projection over the porch and the apex of the roof, there is a screen or partition wall with supports in the centre made of these date-palm columns going right up to the roof.

In all Uganda buildings of the old type (I am obliged to put in this proviso, because the Baganda are changing their customs so rapidly, and many of them are now building houses after the European style in bricks) the palm-trunk column is an ever-present and picturesque feature. The dwellings of kings and chiefs, churches, mosques, and schools are all distinguished by this forest of smooth, straight, slender palm-trunks. Their use enables the Muganda of the better class to give his roof a high pitch and his dwelling a stateliness which makes it something far superior to the ordinary African hut, however extensive may be the ramifications of these low-pitched dwellings. Of course the houses of the peasantry are greatly inferior in appearance to those of the gentle-folk, and many of them at a distance look like untidy haycocks. The thatch of the better class of dwellings is in itself a special feature of Uganda and such countries to the west as follow Uganda fashions. The thatch is extremely thick, perhaps as much as a foot in density. It is of fine long grass, and all over the front of the house,

361. AN UGANDA CROWD

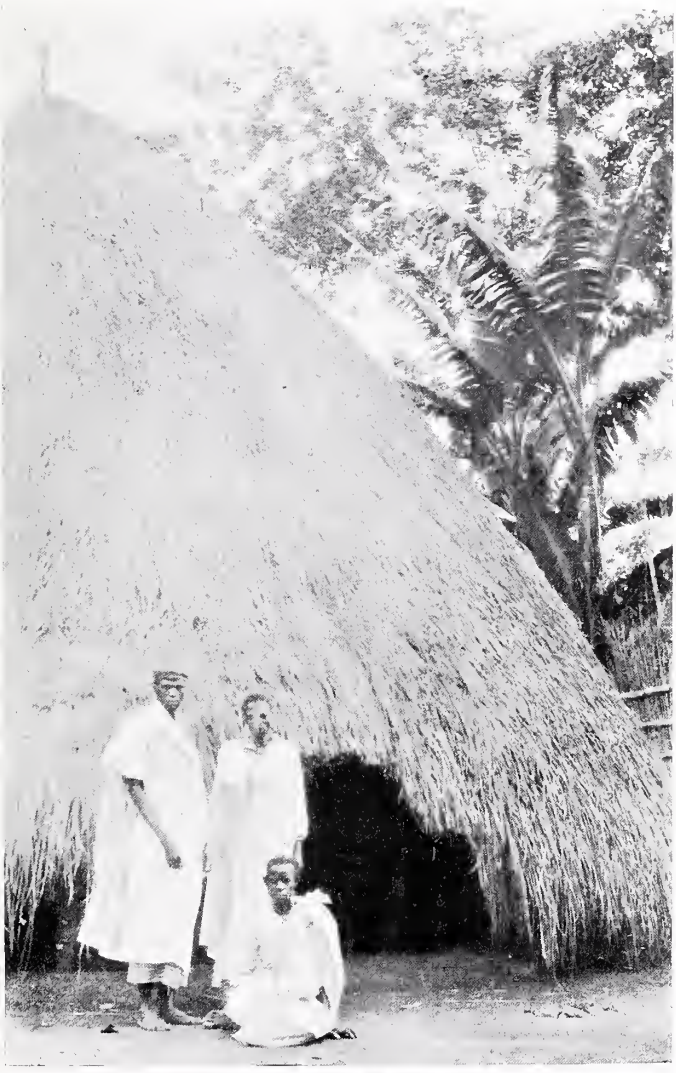
over the porch and a portion of the verandah, the grass is shaved off with sharp knives to a smooth edge. This gives the house a very neat aspect, and is a great improvement on the untidy, weeping straws which usually terminate an African's thatch. The interior of the house and the outer walls of the porch and front verandah are most neatly covered with canework. This is made of the long stalks of the elephant grass packed closely together in an upright position, and bound by transverse

302. THE SPECIAL COMMISSIONER AND A CROWD OF BAGANDA GUESTS ON THE LATE QUEEN'S BIRTHDAY

bands of bast. This canework is almost a speciality of the Baganda, and with it they clothe unsightly poles, which then become glistening columns of pale gold. Doors are even made of this canework. The apex of the roof is usually finished off by a cap composed of several flounces of thatch, one on top of the other.

A large house may contain, besides the central fireplace (generally a raised dais of hard clay on which stand the three big round stones which compose the African's grate), from one to five sleeping berths, usually

beds of raised clay partially surrounded by screens. It has been already explained that a partition of palm-trunks rising to the ceiling cuts off



363. AN UGANDA HOUSE

the front part of the hut into a sort of semi-circular hall, and helps to ensure a certain amount of privacy for the interior. Behind the broad opening in this palm-trunk partition is placed a screen of matting, which enables people to pass to the right or left of the interior of the hut, but

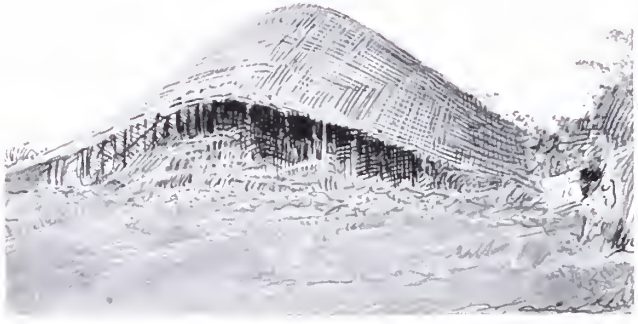
364. CHIEF'S HOUSE, UGANDA

prevents any one gazing direct from the doorway on the inmates. Curiously enough, in many of the houses, even of the better class, there is a partition on the left of the interior from the principal entrance which serves as an enclosure for cattle, one or more milch cows being kept there with their calves. Some of these cows are extremely tame, and walk in and out of the houses with great care and deftness, never upsetting or injuring the frail screens through which they have to pass. It may be supposed that these tame cows introduce a certain amount of dirt and smell into the house; but as regards cleanly habits they seem to be as well trained as a domestic dog or cat.

At the back of the principal dwelling-house there are smaller and

365. PEASANT'S HUT, UGANDA

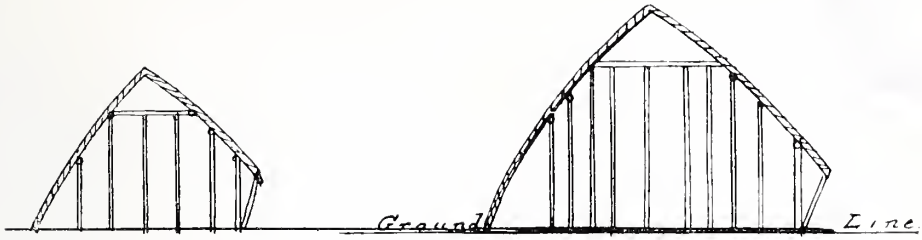
less neatly built huts which serve as cooking places, and sometimes as separate dwellings for supernumerary women or children, and attached to every establishment is a privy. In the courtyard which contains the

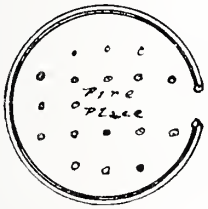


395. FRAMEWORK OF AN UGANDA HOUSE

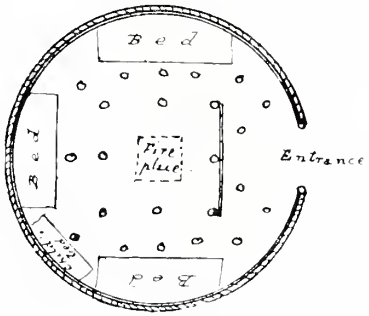
principal dwelling there may still be seen a small fetish hut near the house and close to the gateway leading into the courtyard. Every Uganda house of importance has attached to it a series of neatly kept courtyards surrounded by tall fences of plaited reeds. In visiting a chief one may pass through four or five of these empty courtyards, in which followers of the chief stand or squat under shady trees. Any really big chief or the king of Uganda would have in one of these courtyards a band of music, a number of men with drums, fifes, and horn trumpets, who would greet the arrival of distinguished strangers by striking up some melody. Or a couple of these may be seated on the ground playing tunes on the "amadinda," a xylophone which will be described later among the musical instruments of Uganda. These courtyards are called in the native language "kisikati" (in the plural "bisikati"). The reed fencing that surrounds them is usually of the pattern given in the accompanying illustration, and this style of fence will follow roadways in towns or settlements for miles, enclosing the plantations and settlements of well-to-do individuals. These fences, behind which rise handsome shade-trees or bright green bananas, give a singularly civilised aspect to the broad roads which traverse townships.

The Uganda *town* is a series of villa residences surrounded by luxuriant gardens. Occasionally there is an open square formed by the meeting of two broad roadways, and this may be the site of a market or a place of reunion for the people. Narrow paths may circulate between the huts

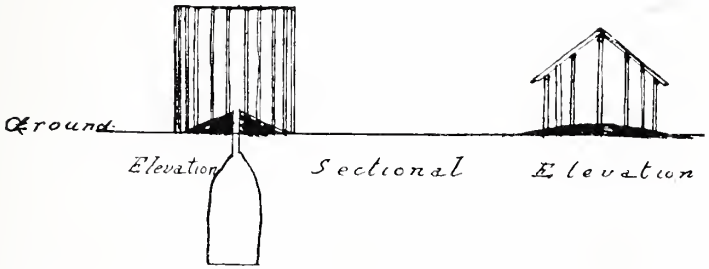


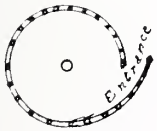


Plan of Cook-house.



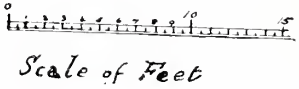
Plan of Dwelling-house.





Plan of Latrine.

Plan of Goat-house.



366A. PLANS OF UGANDA BUILDINGS.

To face page 656.]

of peasants or as by-ways, but as a rule the Muganda prefers to make roads as broad as those in vogue in civilised countries at the present day. The public ways are kept fairly free from the growth of vegetation, but no attempt is made, of course, to metal their surface, and consequently the heavy rains cut deeply into their clay soil, so that the roads in their present condition are quite unsuited to wheeled traffic.

The Uganda *road* is like the old Roman road. It aims, or attempts to aim, straight at its destination, perfectly regardless of ups and downs. The natives never dream of negotiating a hill by taking the road round it by a gentle gradient. On the contrary, it always seems to the wearied traveller that the person who laid out the road looked round the horizon for the highest point and made straight for it by the steepest ascent. As as matter of fact, the roads are carried with tolerable correctness from point to point along the shortest route. It is when the Baganda come

367. A HOUSE AND COURTYARD, UGANDA.

to one of their many thousand marshes that they show both perseverance and skill. It has been already remarked in Chapter III. that Uganda is a sort of "switchback-railway country," with lofty hills and broad

363 INTERIOR OF A NATIVE CHURCH, UGANDA

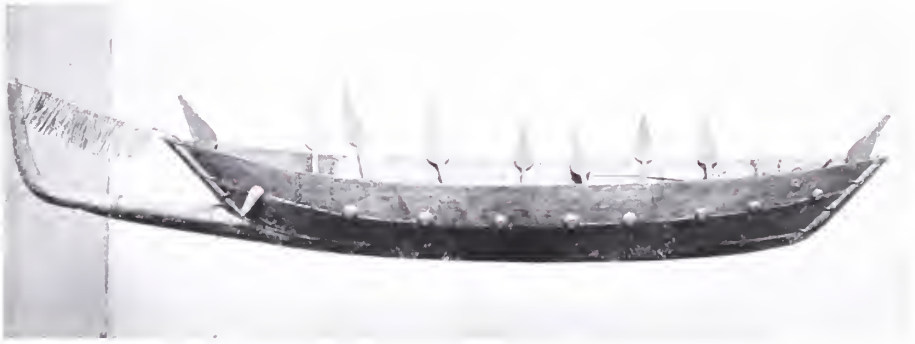
valleys which are marshes choked with vegetation and often filled with magnificent forest. Across these marshes the Baganda build causeways, which, though perhaps not sufficiently strong for heavy wheeled traffic, are generally quite solid enough for foot passengers and people on horseback. The causeway is usually made by driving poles into the marsh and building along these two rows of piles a coarse basketwork of withes and canes. Between these walls of basketwork are thrown down a quantity of papyrus stalks and branches of trees. Poles are fastened at short intervals above this groundwork of indiscriminate vegetation, and keep the opposite walls of basketwork from falling in. An immense quantity of mud and sand is then thrown down along the causeway, and gradually built up to a high, hard road some six feet above the surface of the marsh. At intervals tunnels are make in the basketwork as rough drains through which the slowly percolating water of these choked rivers may find its way. The weakness of this plan seems to lie in the perishable nature of the foundations. The immense quantity of papyrus leaves and branches which are thrown down at the bottom of the causeway rot by degrees and shrink in volume. This causes holes to form in between the poles. At the same time, one has only to travel in countries like Uganda outside the limits of Uganda civilisation to realise what a boon these dry roads are across the interminable marshes. When travelling in the northern part of Ankole I was frequently stopped for

days by the necessity of cutting a road through the marsh and then filling it in with a sufficient amount of piled-up stalks and branches to enable my caravan to traverse it without becoming hopelessly stuck in the bog.

The Uganda *canoe*, like the Uganda house and road, is a thing peculiar to Uganda. The germ of the idea possibly may be seen in the tub-like vessels which ply on all parts of the Albert Edward, and which, like the canoes of the Baganda, are made of boards sewn together with thongs. The foundations of the boat consist of a keel made from the long, slender stem of a tree, which may be as much as fifty feet long. The keel is straightened and slightly warped, so that it presents a convex aspect to the water. This long tree-trunk is a semi-circular hollow, the interior having been burnt out with fire, aided by the chipping of axes, and it is of sufficient girth to form by its breadth the bottom of the canoe. The prow end of the keel projects for a considerable distance out of the water, sloping upwards, as the Baganda generally load more heavily the after part of the canoe. Along the rim of the hollow keel the first long plank of the canoe side is fixed at an angle of perhaps twenty degrees. Its

369. AN UGANDA CANOE

bottom edge is firmly *sewn* to the upper rim of the keel by fine wattles, made generally of the flexible rind of the midribs of the raphia palm. Innumerable holes are pierced in the lower edge of the board and the upper rim of the keel with a red-hot spike of iron. A small pair of iron pincers draws the thin wattle through these holes, and in this way the board which is to form the first plank of the canoe sides is firmly fixed to the edge of the keel. A second and broader board is again sewn to the upper edge of the first one. When this has been repeated on both sides, the canoe is made, but it is rendered firmer and more stable by the insertion of the transverse poles which serve as seats and stays. The prow and the stern are finished off by another hollowed half-cylinder of wood stitched to the ends of the planks. The prow end of the keel is also strengthened by a long bent pole with a backward twist being



370. MODEL OF AN UGANDA CANOE

securely fastened to the keel. The top of this prow is generally ornamented by a pair of horns, and it is steadied by a stout rope being carried tightly from the uppermost point of the prow to the nose or beak of the canoe. Along this string hangs a fringe of banana filaments or bunches of grass. The joins in the planks and between the lower planks and the keel are generally covered by narrow rods on both sides, over which the bast which makes the stitches is tightly tied. Finally, the outside of the canoe is given a coat of grease to stop up chinks and holes, and is further smeared with red clay both inside and out, so that the canoe is sometimes almost the colour of vermilion.

It is curious that with all these ingenious notions about boat-building, the Baganda have never conceived the idea of using sails, and even now, when they are familiar with Arab dhows on the lake and European sailing vessels, they still prefer to propel their canoes entirely by paddles. The paddle, unlike so many Uganda implements, is not particularly artistic in

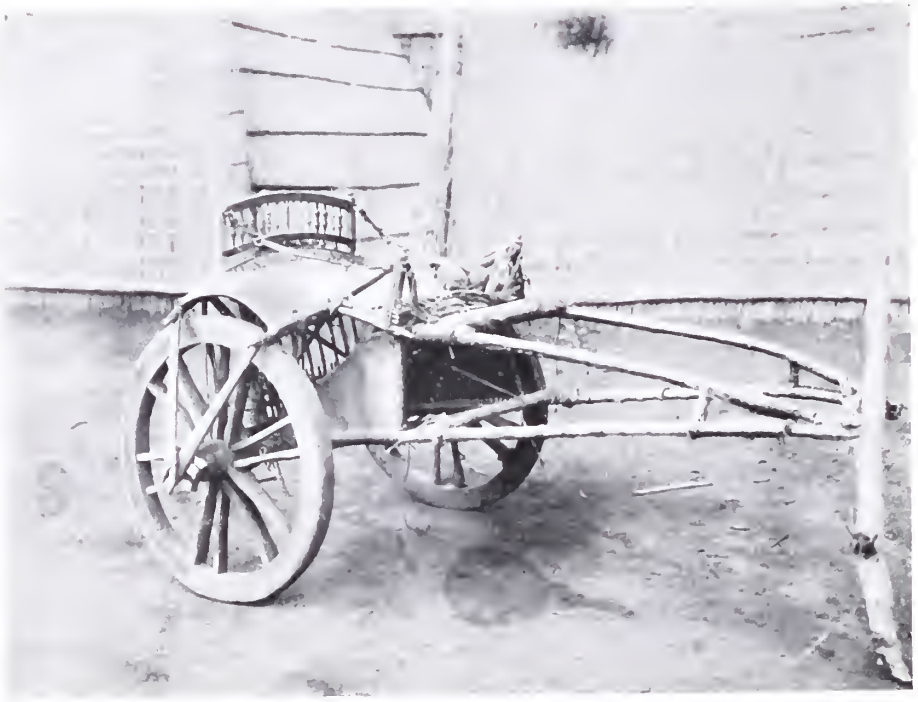
shape or design, nor has it that charming ornament characteristic of the canoe paddles of Benin. The paddles are stout and strong, with a heart- or spade-shaped blade, about three to four feet in length, and cut out of a solid piece of wood. Like the canoe, they are generally smeared with fat and red clay. All these canoes and planks are *hewn*. No such thing as a saw exists anywhere in Negro Africa, unless where introduced by Europeans. Planks are often obtained by splitting tree-trunks by means of wedges, and adzing down the thick layers of wood to the required thinness.

The Baganda certainly make artistic *pottery*. Their country provides them with many different kinds of clay. The red soil makes the large red earthenware, the kaolin gives them a white clay, and a black soil provides them with a dark bluish clay, a substance much favoured for making certain articles. This black pottery is further beautified by a plumbago glaze which is made from the graphite which occurs so frequently in the rocks of Uganda. Very handsome cups, vases, and milk-pots made with these black clays may be seen in the British Museum among the collections made by my expedition. They show particular taste and variety in the construction of pipe bowls. These are decorated with bold patterns in black and white or red and black. In one kind of tobacco pipe there is a simple bowl which is fastened on to the pipe stem, and which contains the tobacco. On this is laid a second and larger bowl which fits tightly over the tobacco. It is perforated at the top, and contains live embers from the fire. This second and removable bowl is fitted with a small handle so that it can be easily detached.

The Baganda carpenters now make chairs after the European model—in fact, a curious relic of the Speke and Grant expedition remained in the perpetuated camp stools. These useful articles were much admired by the Baganda, and after the departure of Speke and Grant two or three which were left behind in the possession of Mutesa were imitated over and over again by the carpenters, and now no person of importance is without one of these portable seats. In like manner the Baganda soon began to imitate in their pottery the shapes of European cups, candlesticks, and goblets. In all their pottery they show such taste and artistic skill that it is quite possible they may eventually produce schools of pottery like those of Japan and China. Gourds are cut into many different shapes for drinking vessels, or are left in their natural form to serve as bottles and beer calabashes. The exterior of these gourds is also covered with ornament drawn by means of red-hot needles.

Another article in which they display exquisite taste is the long tube made simply of a hollowed cane with which they suck up banana beer (the object being to draw up only the liquid into the mouth, and not fragments of pulp or rind). This cane is enclosed in a covering of tightly plaited straw,

many different colours being used in the plaiting, the result being a really exquisite piece of workmanship. Wooden spoons of quaint shape are cut out of solid blocks of the same hard wood which is used for canoe planks, and ladles are made of the same material. I have already described the making of bark-cloth and the wooden mallets (their sides scored with parallel ridges or a criss-cross file-like surface). Long wooden receptacles are also carved out of a solid block of wood, and are fitted with a rounded cap, stopper, or lid. The favourite white wood of which these things are



376. THE FIRST ATTEMPT OF UGANDA CARPENTERS TO MAKE A WHEELED VEHICLE. (THIS LITTLE CART BELONGS TO THE PRIME MINISTER, APOLO)

made is decorated with all manner of patterns by means of red-hot iron implements.

Basketwork is also much developed amongst these people, and is much the same as that already described as in use among the Bahima, though there is greater variety. Many of the plaited baskets of black and white straw are charming in design. It is difficult to realise that the exquisite workmanship of some of these baskets comes from the hands of a coarse-looking negro. Some of their workmanship makes one imagine that a fine chainwork of bast or the stiff rind of palm midribs may have

preceded goldsmiths' work in early days, and have been imitated by the goldsmiths subsequently. The Baganda will make necklaces composed of links of palm rind fitting one into the other, and resulting in a chainwork of extraordinary suppleness and finish.

The Baganda make *mats* of three kinds ordinarily. In the Sese Islands bundles of papyrus stalks are roughly fastened with bast string. The result is a soft mat of great springiness and by no means of ugly appearance, as the dry papyrus fades to a pleasing grey-green. Elsewhere in Uganda very finely-plaited mats are made, the finest form of all being

372. UGANDA POTTERY (A MILK-POT AND TOBACCO PIPES) AND AN UGANDA FLUTE

something like the Swahili "mikeka," which is varied by charming patterns of different coloured dyes. The material out of which most of the finer mats are made is the fibre derived from the fronds of the *Phœnix* or raphia palms. The Baganda make excellent ropes, almost good enough for exportation; also string of various degrees of fineness. The rope is generally made from the fibre of a species of *Hibiscus*, of *Sanseviera*, and of the bast of raphia and date palms. The string is made of various kinds of bast or hemp.

Leather is dealt with successfully in the making of sandals, and occasionally of caps, boxes, or the tops of drums. Skins of wild beasts

are beautifully dressed, being rendered perfectly soft and supple on the under-surface. The hide is continually scraped with a knife till all the fibres are loosened, and it is then rubbed with sand and fat. Lion and leopard skins, the skins of many antelopes, wild-cats, and monkeys, are dealt with in this manner. Especially noteworthy are the beautiful rugs that are made of the skin of the little blue-grey *Cephalophus* antelopes so common in Uganda. These are sewn together with exquisite fineness, so that the joints are scarcely observed.

There is a good deal of *ironwork* carried on by the Baganda, who make hoes of the usual African shape, elegantly shaped knives, spear-heads, pincers or tongs, finger-rings, chains, axes and choppers, sickles, needles used in the making of bark-cloth and the plaiting of grass, and sometimes iron bells. The best iron (which apparently is hæmatite) comes from Busindi.

As regards *musical instruments*, the Baganda are great flute-players. They make flutes out of the thick canes of sorghum, elephant grass, the *Phragmites* reed, sugar-cane, or bamboos, and play on them very agreeably. The shape of their drums may be seen from the accompanying illustration. The type of the Uganda drum is met with all down East Central Africa from the Upper Nile regions to the Zambezi. A description of it was given in the last chapter in relation to the Bahima. Another kind of drum is also in use, especially in Buddu. This is more of a West African type. It is a hollow tree-trunk about three feet long, covered at the top with the skin of a *Varanus* lizard. It is slung by a cord round the neck and one shoulder of the man, who plays it with his hands. There are also small hand drums, which are easily carried about. Then there is a kind of drum not often seen nowadays, of a singularly elegant shape, with a circular stand, from which rises a round column of wood about a foot in length. This widens out again at the top and forms a basin-shaped drum, over which is strained a skin neatly fastened by strings round the neck of the column.

Another musical instrument which should be catalogued is of a kind which the coast natives call "kinanda." An example of this is well illustrated in the author's book on British Central Africa. A number of thin slips of iron or of resonant wood with the ends turning up are fastened to a small sounding-board, and are twanged with the fingers. Horns are made of long gourds open at both ends, the opening at the narrow end being very small. The blow-hole is cut into the gourd at about six inches from the small end, and the sound is modified by the player closing or opening the small end of the gourd with his finger. Other trumpets are made of the horns of *Tragelaphus* antelopes, which are well suited for this purpose by their convolutions. Small horns of

this kind are, like the bottle gourds, open at both ends, with a large blow-hole cut near the point of the horn. The bigger horns of this kind have their large apertures partially closed with skin. In the eastern part of Uganda and in Busoga pan-pipes are made out of the reeds that are suitable for flutes.

373. A BAND OF MUSIC: DRUMS AND TRUMPETS

The harp of Uganda is interesting because its identical form is repeated in the paintings of ancient Egypt, where the instrument must have had its origin, reaching Uganda by way of the Nile, or by the roundabout route which ancient trade followed from Egypt to Somaliland and from Somaliland to Uganda. This type of Egyptian harp may also be noticed in the possession of the Sudan tribes along the Congo watershed and in the vicinity of the Niger, and I am not sure but what it does not turn up again in West Africa. The harp is constructed as follows: A curved, shallow basin of wood, in shape like the shell of a tortoise,* has a thin piece of sheep or antelope skin strained tightly over it. To one end of this basin or sounding-board is securely fixed a long, smooth, curved stem of wood, the skin being neatly fastened by some kind of glue all round the junction of this stem of the harp with the sounding-board. There are usually eight strings, which are strung from the turning-pegs along the stem to the opposite end of the sounding-board, where they are securely fastened. The turning-pegs tune the strings to the requisite note. The Baganda have also a lyre of a kind very common in Negro Africa, and met with in many other countries besides Uganda. In this there is a sounding-board with a hole in it, composed of a shallow basin of hard wood, across which skin—very often a lizard's skin—has been tightly strained. This sounding-board is of an oval shape. Two smooth,

* And tortoise-shells are often used for this purpose.

well-polished sticks are fastened securely against each long side, with their points converging and crossing inside the sounding-board. Outside the skin cover they diverge to a considerable distance, and a cross piece of wood connects the two diverging ends. From this cross piece eight strings usually are fastened to a bridge on the sounding-board. In the Sese Islands there is a slightly different form of lyre, in which the strings, after being gathered together and fastened on the sounding-board, radiate again to a frame of sticks which is fastened along the lower and short side of the sounding-board.

Then there is the "amadinda," which is well illustrated in the accompanying photograph. This xylophone is made of long, flattish segments of very hard wood, which are placed on the cylindrical trunks of bananas, with or without little cup-like sounding-boards. These flat slabs of wood are adzed to slenderness in the middle. They are usually kept in position when placed across the banana stalks by pegs being driven into the soft banana trunk to prevent one slip of wood from touching another. They are beaten with little hard sticks, and give out a very melodious sound.

The *weapons* of the Baganda (apart from guns, which are now in the country by thousands and much used) are spears and shields. The Baganda have no throwing-spears, nor do they—unless it be among the children—use bows and arrows; neither do they carry the swords or daggers used by the people in the eastern half of the Protectorate and in parts of the Congo Forest. Clubs were formerly in use in warfare in shape like the knobkerry. These were used until quite recently as one of the weapons of execution, men and women being frequently clubbed to death. The spear-head is not usually very large, and is often of the Hima type, with two blood-courses. Sometimes spears were used which were practically pikes fixed on long, stout wooden stems.

The shield of Uganda is quite characteristic. Its shape is a pointed oval which has a bend right down the middle—that is to say, the two sides are bent back, leaving a central ridge. In the very middle of the shield a large pointed boss (answering to the handle at the back) is fixed, generally made of wood, but occasionally of iron. The foundation of the shield is sometimes wood with an interior cover of wickerwork, but ornamental shields are occasionally made which are of wickerwork throughout. The handle of the shield is in the middle of the under-surface, just under the frontal boss. In Busoga and in Buddu the shield is bordered with the long hair of the colobus monkey. The shield is a very favourite ornament. Miniature shields are sometimes kept by the women as charms about their bed-places. In the Sese Islands the front of the shield is often rudely painted with white, red, and black clay. Although the

374. THE "AMADINDA" (A XYLOPHONE)

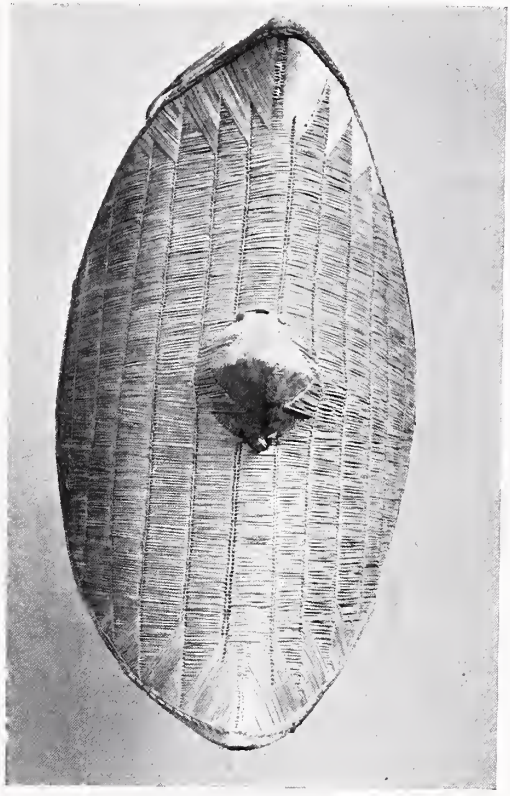
Baganda carry no sword or dagger, properly speaking, they sometimes stick a small knife in the armlet worn on the upper left arm, and a knife with a wooden or ivory handle is thrust into the waist-belt.

In former days the Baganda *hunted* with a good deal of bravery the wild beasts of their country. They surrounded the elephant, the lion, and the leopard with hordes of spearmen. Nowadays, if allowed by the Administration, they would attack the same animals with rifles or muzzle-loading guns. The smaller antelopes are still caught in snares. There is the suspended harpoon, weighted with a huge block of wood, which is placed over the path that hippopotamuses may follow. Pitfalls of various sizes and a snare (made of a sapling bent downwards by a stout cord, to which is fastened a slipknot placed over a game track) are also in use. In the last-named device the slipknot is kept in position by pegs, which are easily disturbed. A passing beast puts his foot into the slipknot, the sapling springs back, the knot tightens, and the creature is found suspended by one leg. There are also ropes fastened across these game paths in such a way that if a beast presses against them a heavy lance enters his body. The Baganda are very adroit at catching young hippopotamuses, elephants, zebras, and antelopes; but, strange to say, with all their intelligence they have hitherto shown themselves very poor hands at taming the wild creatures around them, and they have hitherto had absolutely no idea of domesticating beautiful birds and useful beasts.

Those of the Baganda that dwell on the shores of the Victoria Nyanza, and still more the islanders on the lake, spend a good deal of their time in *fishing*. They use weir baskets, usually made of the stiff rind of the raphia palm fronds or of the stems of certain wiry creepers. A wide-mouthed basket with a short funnel stem passes into another basket with a long funnel, and this discharges again into a largeish chamber of the same wickerwork, which has a hole at the back through which the fish are taken out. These weirs are usually fixed in a horizontal position with stone weights, and are often placed across the neck of a small inlet or gulf. The natives sometimes fish with rod, line, and hook, and they lay out night lines with floats. Very often fish are driven towards weir baskets by the men wading out into the shallow water of the lake and carrying after them a rude kind of seine made of long strips of banana leaves fastened to a floating or to a sunken line. This seine is gradually drawn in towards the narrower part where the baskets are placed, and the fish are in this way driven into the baskets, or may be driven right on to the shore without the use of baskets at all. Fish is a good deal eaten by the Baganda, especially near the lake, but it is also roughly cured, smoked, and taken inland as an article of barter. *Locusts* are eaten in the usual way—by pulling off the wings and roasting the

bodies. *White ants** at the time when they begin to fly from the ant-hills are much liked. Here, as on Lake Nyasa, the kungu fly (a minute species of gnat) rises in its millions from the lake waters, and is collected by the Baganda on screens of matting, made into paste and eaten as an agreeable condiment.

The Baganda keep as *domestic animals* the ox, goat, sheep, fowls, and dogs. Here and there may be an occasional cat, the descendant of breeds introduced by Europeans, or coming from the Egyptian establishments on the Nile. The cattle are usually of the humped zebu type. In the west and south long-horned Ankole oxen or half-breeds between these Gala cattle and the zebu are met with; but as a rule the Gala oxen do not thrive in the damp, hot climate of Uganda. The cattle of a chief are always herded for him by a Muhima, the Baganda not being very skilled in the care of cattle. Cattle-keeping, indeed, has never taken the same hold over these eaters of the banana as has been the case with the people of less distinctly negro character to the east and to the west. The Baganda nowadays appreciate milk more through the teaching of Europeans than from any original fondness for this liquid. The vessels in which the fresh milk is kept are generally filled with wood ash to cleanse them, and are smoked over a fire to keep them sweet. This gives the milk a very smoky (though not a very disagreeable) flavour. It is doubtful whether they made butter or "ghi" on their own account before being taught to do so fifty years ago by Arab traders. Their goats and sheep are of the ordinary type common to tropical Africa, the sheep, of course,



375. AN UGANDA SHIELD

* The flying termites enter considerably into Uganda and Unyoro folk-lore as a delicacy that is universally relished by men and beasts.

being hairy. In the west of Uganda and in Toro the sheep grow to a very great size, and have enormously fat tails. These very large sheep are often hornless.* They sometimes develop a mane down the front, like the domestic sheep of Western Africa. In Busoga and Eastern Uganda a breed of domestic goat is often met with that is prized for its strange appearance. The hair grows extremely long over the back and sides and on the top of the head. It falls over the eyes like the hair of a Skye terrier. This seems to be a breed that came from the Nile regions, and it is one which reappears again to the west near the north end of Lake Albert.

Fowls in Uganda belong to the usual small mongrel type so common throughout Negro Africa. Occasionally cocks and hens revert to the original colour of the wild breed, and are scarcely distinguishable from the jungle fowl of India. Eggs in large numbers are sold to Europeans. I cannot say that they are much eaten by the natives. I suppose as a general rule the hens would be allowed to hatch them if they were not in demand for the European market. When a European is travelling through Uganda a present of a thousand eggs from a chief is thought nothing of; though, of course, a large proportion of these eggs have been already sat on or are addled. Women are allowed by custom to eat eggs until they are married, or if they are living alone as widows; but a woman who is married is not allowed to eat eggs any longer. The Baganda women are equally disallowed fowls as an article of food, and also mutton. They may, however, eat beef or veal.

The dog used to be heard a great deal of in Uganda as a pet. Most persons who have read anything about African travel will recall the description given by Speke of king Mutesa and his pet dog. This pet dog of Mutesa appears to have been white, and Speke mentioned that a white dog, a spear, a shield, and a woman were the cognisance of Uganda. Although dogs are still very common throughout the country, they do not seem to be held in such special favour now by the natives. Sometimes they are used for purposes of hunting down antelopes. So far as I can see they mostly belong to the ordinary African pariah breed with reddish yellow hair and prick ears. Sometimes there are black and white specimens. During the past twenty years a good many dogs of European breed have been introduced into Uganda and have mingled freely with the native stock, giving rise to many types of mongrels.

It is strange that so intelligent a people as the Baganda should, before

* This last-named is evidently the oldest breed of domestic sheep that entered Africa. It is noteworthy that the sheep of Western Africa from the Congo basin and Angola through Nigeria to the Gambia is *without* a fat tail, and has a long throat mane.

the advent of Europeans, have done nothing whatever towards domesticating the interesting, beautiful, valuable, and eatable beasts and birds with which their country abounds. Mutesa and Mwanga had slight leanings towards the keeping of menageries. Mwanga caused a swamp at the bottom of his palace to be excavated and made into an ornamental lake in which he kept crocodiles. Mutesa and his predecessor Suna were said to have had tame lions and young elephants at their court, but no European observer ever saw these, and it is doubtful whether these creatures lived long in captivity. Occasionally a native catches and tames a young baboon or a colobus monkey. Until the last few years it never occurred to any of them to domesticate the Egyptian and spur-winged geese which swarm on the shores of the Victoria Nyanza. Yet these birds, if caught young, are most easily tamed and become just as fearless of man as the domestic goose. Guinea-fowls, if caught young, are equally easy to domesticate. There is no reason why (as the Baganda are handy enough at catching anything, from a hippopotamus to a snake) they should not capture and tame all the interesting creatures round them, and domesticate such as are actually of use to man.

As regards the *food* of these people, they are fond of meat when they can get it, either by killing goats, sheep, cattle, or wild animals. Meat is sometimes cooked in water with red pepper and the spicy grains of the amomum, or it is grilled over the fire on a rough gridiron. A common practice is to run lumps of flesh on to wooden spits and stick them up in a slanting position over the fire. Fish, of course, enters largely into the diet of the people, and I have already mentioned that locusts, white ants, and the kungu fly are also eaten. A kind of thick soup or curry is made of meat or fish, which is eaten with banana "stodge" as a relish.

The staple food is *bananas*. Sweet potatoes are also eaten, boiled or roasted, and ground-nuts and grains, such as Indian corn, but to a very limited extent. You frequently meet children herding goats in the fields or along the roads, and these invariably have a roasted potato in one hand and a small store of raw ones in the other. They are very quick at answering questions as to the correct road to any village, and munch away at the roasted potato in the intervals between question and answer. These random snacks of bananas or potatoes seldom answer the purpose of a regular meal. The fixed repast consists of bananas, or rather plantains,* prepared in the following way: A large earthenware pot is filled with plantains, then covered over with banana leaves, and a little water added. The plantains are first of all peeled, and as they grow

* "Banana" is more the name of the short, sweet fruit of which wine is made. "Plantain" is the long banana which is nearly always eaten unripe and cooked, and which is *not* sweet.

limp in the boiling, they fuse into a solid mass. The pot is supported over the fire by three stones of sufficient size, placed in position to serve as a tripod. Instead of stones for this purpose one occasionally sees three old pots, inverted, placed round the fire, and the cooking-pot set on top of them. When the mass is cooked, the pot is taken off the fire, some fresh banana leaves are put on the ground, and the contents is turned out on to the leaves by inverting the cooking-pot. The cooked bananas have a mashed appearance, but you can still detect the shape of the original fruit in the heap.

If they can afford it, they have a soup, curry, or gravy to eat with the bananas. Some meat is boiled down, or some fish is cooked in a small earthenware pot, not much bigger than an ordinary sugar-bowl. When the family has gathered together for the meal, each member of it washes his or her hands by pouring water out of a jar on the fingers, one person pouring the water whilst another twirls and rubs his fingers. Then the person who poured the water hands the jar to the other, so that he in turn may rub and wash his hands. There is no towel for drying; it is sufficient to give the hands a few violent shakes. They then sit round the mass of banana pulp, men, women, and children altogether. The soup or gravy is sub-divided between one or two other small earthenware bowls, so that a person has not to lean across the food to reach it. The heap of food is then parcelled out into a number of little mounds, and each person has one in front of him. He takes up a piece of the mashed plantain, forms it more or less into a ball in his hand, then dips it into the gravy. If he considers that there is little chance of the gravy dripping from the ball while it is on its way to his mouth, he raises the ball quietly and disposes of it. If he suspects that there is to be a drip, he casts a hurried glance at the ball of food as it is raised out of the gravy, and regulates the pace to the mouth so that it arrives just before any drop has fallen. If a drop has fallen on the ground, he disposes of the ball first, and then casts a rueful glance at the spot where it fell. Every drop of the soup is precious, and very little of it is wasted. The youngsters of the family, having had less experience and less tact in regulating the quantity of soup each time, and the rate at which the piece of food should be conveyed to the mouth, frequently waste some; but this is soon noticed, and the elder members of the family charge the younger ones with the waste, especially if there are several dipping in the same bowl. The youngster admits at once the heinousness of the offence, and in order to guard against a repetition of it he first of all dips the ball in the bowl, then touches it on his mound of banana pulp in order to catch any loose drops of gravy, and then conveys it to his mouth. He takes care next time to pick up the part of the mound on which he

touched the loose drop on the last occasion, immerses it in the bowl, touches it again on the mound, and so on; so that by this method none at all of the gravy is lost. The pieces of meat or fish used in making the soup are allowed to remain for the end, and are then distributed so that each person gets at least one morsel. When the meal is over, the hands are again washed.

Plantain pulp is nourishing food. Thousands never eat anything else. It does not follow that the people are not hardy because they are fed on this soft, bulky food. "I have seen," writes Mr. Cunningham, "boys and men whom I have overtaken on the road start off to race my bicycle, and keeping up the race for a distance of five miles without effort, even at the rate of eight or nine miles an hour."

The favourite *drink* of the Baganda is "mwenge," a kind of sweet beer which is made from the juice of the banana. For this purpose a small kind of banana is usually employed which grows very sweet, as it ripens after the bunch has been cut from the tree. This liquid, when first brewed, is perfectly delicious. After twenty-four hours it begins to ferment, and may become a very heady, intoxicating beer. I am not aware that the Baganda make that porridge-like beer from various kinds of native grain which is so common elsewhere in Africa; nor do they, as is done both to the east and to the west, make a fermented drink out of honey. As soon as the Sudanese from the Upper Nile settled in the country as soldiers or soldiers' followers, they introduced the bad practice of distilling a heady spirit from bananas, and this when drunk by the Baganda renders them quite mad. They get tipsy over their banana drink when it becomes fermented, but not stupefied or frantic.

It is said that there are no fewer than thirty-one distinct kinds of bananas cultivated in the Kingdom of Uganda. Some of these are short, squat bananas prized for their sweetness and beer-making qualities. Others, again, are of the kind known to us as plantains—of considerable length, not excessively sweet when ripe, and used by the Baganda in an unripe state, and consequently without any sweetness at all. The banana is too much the main staple of food. When on rare occasions a drought visits the country, and the bananas fail to bear fruit, the people are on the verge of starvation, since they grow a very insufficient supply of any other vegetable food. Sweet potatoes * are cultivated, and the English potato has been adopted with approval, but it is cultivated in large quantities more for sale to Europeans than to be eaten by the people themselves. A little maize and still less sorghum is grown for food. Eleusine is rare. There are practically two harvests of everything in the year (except

* There are said to be no less than fifty-three kinds of sweet potatoes, and twelve kinds of Indian corn.

bananas, which produce all the year round), and these are coincident with the two short dry seasons which follow the heavy rains of the winter and summer.

There is a considerable growth of *mushrooms* throughout the whole country, and *five species* are wholesome. They are much liked by the Baganda, and are equally appreciated by Europeans. The flavour of one kind is quite sufficient to provoke the raptures of a gourmet. The Baganda grow sesamum, which produces a seed full of oil. No less than twenty kinds of peas and beans, certain herbs the leaves of which greatly resemble spinach, and various seeds, fruits, roots, and leaves of the forest are in use as articles of food. The sugar-cane grows most luxuriantly in the regions near the lake shore or near rivers, and produces an excellent cane sugar. Before the arrival of Indians and Europeans, however, the Baganda never made sugar. They only chewed the stalk of the cane for its delicious sweet juice. Tomatoes grow abundantly in Uganda now, and are no doubt eaten by the natives, who also sell them to Europeans. The coffee-tree is possibly indigenous to the forests of Uganda and the neighbouring islands. The Baganda chew the sweet pulp round the beans, but make no use of coffee as a beverage. A plant which has spread rapidly throughout Uganda in a few years is the Cape gooseberry, the fruits of which have an agreeable sub-acid flavour, and a taste very much like cherries.

Excellent tobacco is grown by them with very little care. It grows sometimes luxuriantly on their middens or on places where they have allowed cow-dung or refuse of human habitations to accumulate. Tobacco is smoked in clay pipes, which are often most artistic in design, ornament, and colouring. It is not, I believe, taken nowadays as snuff. Both sexes smoke. Hemp is grown, but when smoked by the people in water pipes it so infuriates them that hemp-smoking is virtually prohibited by native law. The word for "hemp-smoker" is practically synonymous with "brigand," "fanatic," or "debauchee."

As regards their agriculture, it is not in any way remarkable. They devote themselves so largely to their banana groves, which they are careful to keep clear of undergrowth, that they have not developed any special skill in dealing with other food crops. Needless to say, they have no idea of *ploughing, the plough being an implement of the Caucasian, and utterly foreign to the Negro,** and in early days to the Mongolian. The soil is tilled almost entirely by the hoe. Neither have the Baganda much idea of irrigation or draining.

The improvement shown in the growth of tobacco on dung-hills does

* It is remarkable that even the wild pagan Gala of inner North-East Africa use a plough, showing that they are mainly a Caucasian race in this as in other respects.

not seem to have given them any notion of manuring the soil. When a piece of ground is exhausted by the frequent bearing of crops, they clear a fresh piece of brushwood. In this way, of course, they encroach year by year on the forests that remain in the country. It is this wasteful habit of the African—whose only idea of manuring the soil is, when he first clears it, to cut down and burn to ashes all the brushwood and trees, afterwards digging the ashes into the soil—which has done so much to turn Africa from a land of forest into one of prairie, steppe, and even desert. As a Negro tribe flourishes and increases in numbers, so it gradually destroys all the forests in its country by extending its clearings for agricultural purposes and abandoning each plantation as the soil becomes exhausted after the first few crops.

376. METHOD OF CARRYING PIPE SLUNG OVER THE LEFT SHOULDER

The Baganda seem to have appreciated shade-trees, and even trees with handsome foliage, and to have left them growing near their habitations (rather than to have planted them). Yet to a Muganda the idea of one's deliberately planting a tree for the sake of its *beauty* is one almost beyond his grasp at present. Their country blazes with magnificent flower-shows of which the Baganda remain quite insensible. The ekirikiti (*Erythrina*), the *Lonchocarpus*, the *Spathodea*, the *Combretum*, the *Mussænda* display to him their lamps of scarlet and crimson, their lilac bunches and cascades of mauve, and he sees no beauty in all this, though he has a keen eye for what is lovely and elegant in other directions. I have never once heard a pure-blooded Negro in Africa express admiration for a beautiful or bright-coloured flower, though I have seen the little Congo Pygmies occasionally pick off small blossoms and thrust them by the stalk into the holes which they have bored in their upper lips.

There are three kinds of "doctors" in unsophisticated Uganda settlements.* The "Musawo" is a real doctor, a man who has acquired a knowledge of the curative power of certain herbs and plants, and who knows how to treat ulcers, wounds, or skin diseases empirically, if not always with practical benefit. The "Mulogo" has an evil reputation. He is said to travel about at night stark naked, and is then believed—and believes himself—to be in some respects a ghost or disembodied spirit. If he has a spite against any one, he will dance naked at midnight before their banana plantation. The trees will then become withered and the fruit shrivel. The "Mulogo" has some power of self-hypnotism, and undoubtedly exercises a mesmeric influence over weak-minded people. He is used as a detective of criminals, and his aid is invoked when love charms are required or when an injury to an enemy is to be worked by secret means. Before the bulk of the people became converted to Christianity, the "Mulogo" was often confounded with the priest, and carried on the worship of spirits. There is also a class of individuals known as the "Mwabutwa." He is a poisoner, either on his own account or for hire.

The Baganda have a great belief in *blood-letting* as a relief to pain or inflammation, or even as a prophylactic measure. The cupping is done with a small antelope or goat horn that has a hole pierced at the tip. The place where the cupping has to take place (on the back of the head, back of the neck, or elsewhere on the body) is first of all scarified with a razor. The mouth of the horn is then placed over the incisions, and the blood-letter sucks hard through the tip of the horn. The blood of the patient cannot enter the mouth of the man who operates because there is a wad or coil of banana leaf fitted inside the horn. The Baganda also believe that there is much good in both massage and sweating. Patients suffering from dyspepsia have the stomach kneaded not only with the hands, but actually trampled on with the feet. No doubt they occasionally cure some small complaints by shutting themselves up in a small hut with a fire and causing themselves to perspire freely. They profess to be acquainted with native remedies for both syphilis and gonorrhœa; and no doubt there is something to be said for their treatment, if one may judge by the results effected on those who submit to it. Many of their remedies are purely empiric, but it is possible that the herbs, bark, and roots of which they make their native medicines may often possess valuable therapeutic qualities.

Theoretically, the whole of the Kingdom of Uganda *is now converted to Christianity* in its Roman or Anglican forms, with the exception of about

* It is necessary to write "unsophisticated," because the manners and customs of the people are changing so rapidly under the spread of European and Asiatic civilisation that old beliefs and practices are fast disappearing in favour of more enlightened procedure.

a twentieth part of its population, which is *Muhammadan*. That is to say, that all the chiefs and aristocracy and a large number of the peasants have become more or less professing Christians, and any open adherence to pagan beliefs is practically at an end, though, no doubt, a great deal of belief still exists in outlying parts in the ancestral spirits and in witchcraft. When Speke first entered Uganda the chiefs and people firmly adhered to *a somewhat elaborate religion*, based, no doubt, like all African religions, on the original worship of ancestors, but actually developed into a cult of numerous spirits or supernatural agencies (about thirty-seven in number), who were associated with the lightning, the hurricane, the rain, various diseases, earthquakes, and other natural phenomena.

No doubt the religious beliefs of Uganda were at one time identical with those of Unyoro and Busoga. Nowadays, the word in general use for the Supreme Deity is *Katonda*. It is doubtful, however, whether, before the Baganda came under the influence of Muhammadans and Christians, they recognised one supreme god high above all the other deities. The spirit which came nearest to occupying such a position was *Kazoba*, who was the god of immensity, of the firmament. His name is interesting etymologically, as its root "-zoba" is a variant of an old Bantu word for "sun," a root which, with other prefixes, is sometimes applied to the sky in general. The most influential of their gods was *Mukasa*, who seems to have been originally an ancestral spirit,* and whose place of origin and principal temple was on the biggest of the Sese Islands. Mukasa became in time the Neptune of Uganda, the god of the lake, who was to be propitiated every time a long voyage was undertaken. In former times—in fact, down to the conversion of Mwanga to Christianity—Mukasa and some of the other gods were provided with earthly wives. Virgins were set apart to occupy this honourable position, and lived under the same disabilities as the Vestal Virgins, though it is to be feared that their infraction of the rule of chastity was far more frequent.

Among other gods was *Musisi*, who was identified with the cause of earthquakes; *Kiwanuka*, the god of lightning; *Nakayaga*, the deity who rode on the hurricane. *Lule* caused the rain to descend, or withheld it. *Ndaula* was the smallpox fiend.† *Kiwuka* and *Nenda* were the gods of battle.‡ Many temples to Mukasa existed in the coast-lands of the Victoria Nyanza and in the Sese Islands. There was one large house dedicated to

* According to tradition, Mukasa was one of the companions of Lukedi, the "William the Conqueror" of Unyoro.

† Note that this evil spirit is developed from the worship of the real or mythical person Ndaula, of Unyoro, who founded the Unyoro dynasty. *Vide* p. 594.

‡ Besides the ancestral spirits and demi-gods, the Baganda, especially those dwelling in the Kiagwe Forest, believed vaguely in the existence of elves, or sprites, whom they call "Ngogwe."

this Spirit of the Waters on a headland about twenty miles to the west of Entebbe, which was destroyed by Mwanga, more with the idea of seizing the vast stock of goods which had accumulated there by religious offerings, than because of his conversion to Christianity. The men—apart from doctors and wizards—who were specially attributed to the cult of the various deities and ancestral spirits in the Uganda religion were termed "Bamandwa." Their functions, clothing, and practices were very similar to the priests of the Bachwezi in Unyoro. They usually wore little white goat skins as aprons, and were adorned with various charms, such as antelope horns, containing mysterious rubbish believed to be medicine. The "Mandwa," or priest, was also a diviner, able by supernatural means to answer questions put to him as to an oracle. If a man was travelling and wished for news of his parents and his wife, he went to the Mandwa, who, furnished with his nine kauri shells sewn on a strip of leather, would with this strip (which was called "Engato") make the sign of the cross and fling it before him, and then, as if inspired, would reply to the questions. Some diviners naturally enjoyed greater repute than others for the fidelity of their predictions or prognostications. It is a curious fact, attested by several missionaries who are authorities as to the practices of the Baganda before Christianity was introduced, that the *cross* was often employed as a mystic symbol by the priests who directed the worship of the spirits. The priests of the Uganda Neptune (Mukasa) carried a paddle as the emblem of their office or as a walking-stick.

History in Uganda goes back with a certain proportion of probability and truth to about the middle of the fourteenth century of our era, when the western coast-lands of the Victoria Nyanza were regarded as loosely held appanages of the two or three Hima kingdoms which stretched over Unyoro, Toro, Ankole, and Karagwe. Possibly for reasons of health the Bahima did little to occupy the richly forested countries of Kiagwe, Uganda, Buddu, Kisiba, etc. They applied the term "Bairo," or "slaves," to the Negro races living in these well-forested countries from which the Bahima aristocrats on the interior plateaux derived coffee berries and bark-cloth. Some 450 years ago (if one may venture to estimate the lapse of time by native tradition as to the number of kings that have reigned since then) a Muhima hunter from Unyoro, who went by the name of Muganda, or "the brother."*

* The root "-ganda," in the language of Uganda, means, with the prefix "Mu-," "brother" or "cousin" (son of father's brother). "Buganda" should theoretically mean "brotherhood," but "Muganda" means nothing in the language of the Bahima (Urunyoro). There is probably not much truth in the legend that the first sovereign of these countries was called "Muganda," and gave his name to the land. On parts of the southern shore of the Victoria Nyanza there are lands or districts called "Bugando," and it is possible that this name "Buganda" may have long been hanging about the western half of the Victoria Nyanza, and that it existed as a place-name before the Baganda had deflected the root to mean "brother."

came with a pack of dogs,* a woman, a spear, and a shield to the Katonga valley. The Katonga marsh-river is a long watercourse, which at the present day separates the Kingdom of Uganda from its dependent Province of Buddu. This hunter, Muganda, was a poor man, but so successful in hunting that large numbers of the aboriginal negroes, the Bairo, flocked to him for flesh. They became so attached to him as to invite him to become their chief, complaining that their distant Muhima sovereign in Unyoro lived too far away for his sovereignty to be of any use to them. Muganda hesitated, fearing to come into conflict with the Bahima aristocracy, who looked upon these lake countries as their hunting ground for slaves. But at last he consented, became the ruler of the country between the Nile and the Katonga River (the modern Uganda), gave his own name to the country, which he called Buganda, and himself took the new name of *Kimera*. The legend runs that the kings of Gala blood in Unyoro and on the Ankole Plateau received the news of a Hima wanderer having become the elected chief of Uganda with equanimity, saying, "What does it matter to us what goes on in those lands from which we draw our slaves?" However, this Norman of Central Africa soon erected his principality into a strong and well-organised power. The people of the coast-lands between Busoga on the north and the Kagera River on the west formed a group of Bantu Negroes somewhat distinct from the Unyoro stock to the west of them (that group of Unyoro Bantu Negroes which stretched, and stretches still, its range from the north end of Lake Albert right round to the south-west corner of the Victoria Nyanza and its southern archipelago of Bukerebe, and also south-westwards towards Tanganyika).

Although the two great languages of *Urunyoro* and *Luganda* (with their derived dialects) are very near akin in general structure and vocabulary, still they are as different one from the other as Spanish is from Italian, perhaps a little more so. In one small point the language of Uganda is more primitive, comes nearer to the original Bantu mother-tongue than the Urunyoro or Kavirondo groups on the west and east of it. Among the sixteen or seventeen original Bantu prefixes there is a very well defined one applied to place, the locative prefix. This in the original tongue was "Pa-," and in that form it is still met with in a large proportion of Bantu languages at the present day. But in the regions of the Victoria Nyanza there is a strong dislike to the consonant "P" as an initial, and the "Pa-" prefix has nearly everywhere became "Ha-." But for this detail the Bantu languages of the regions round the northern half of the Victoria Nyanza would come very near in structure and vocabulary to the original Bantu mother-tongue. Now in Uganda the

* Some say "a white dog."

"Pa-" prefix has become "Wa-," which is, perhaps, a degree nearer to the original form. This may seem a trifling matter to occupy so much space in print, but taken in connection with other features of the Luganda language it argues that there has been a marked separation for centuries between the Negro people of the northern and western coast-lands of the Victoria Nyanza and the countries behind them to the north and west, which for a period of untold length have been permeated and ruled by a Gala aristocracy.

The Baganda historians of the last forty years who have told the traditions of their country to European inquirers have, however, not been satisfied to commence the dynasty of their kings with *Kimera*. They trace the descent of Kimera further back, through several mythical monarchs of the demi-god order, to a being named KINTU, who (as may be seen in the last chapter) exists also in the traditions of Unyoro. Kintu may be a personification of the first influential emigrants from Gala countries who gave an impetus to civilisation in Unyoro. Official Uganda genealogies have adopted this mythical Kintu and a number of his ancestors, who were Gala kings or chiefs in Unyoro, as the first monarchs of the Uganda dynasty, which would be the same thing as though in Great Britain we recognised the Electors of Hanover before George I. as "Kings of England." The first real king of Uganda was this *Kimera*, who, at a rough guess, must have reigned over a portion of Uganda about the time that Henry IV. of Lancaster was King of England—that is to say, about the beginning of the fifteenth century. In the days of Kimera and his immediate successors the kingdom of Uganda was a small tract of country about an average fifty miles in breadth, extending along the lake shore from the mouth of the Katonga River on the west, to the vicinity of Mengo (the modern District of Kiadondo) on the east. Later on, but not so very long ago, the forest district of *Kiagwe* (which is bounded by the Victoria Nile, and in which remnants of a Pygmy race still linger) was added to the dominions of the king of Uganda, though its own native ruler was apparently recognised as a vassal prince, and the governor of Kiagwe to this day is a very important, semi-independent functionary in the kingdom.

On the west and north by degrees Uganda stretched out its hands over Singo, Busuju, and Mawokota; and, finally, *Buddu*, the largest district in the Uganda kingdom at the present day, which lies on the west coast of the Victoria Nyanza, was conquered by a king of Uganda named Junju, who lived in the latter part of the eighteenth century. Nevertheless, though this kingdom has been gradually built up by the conquest of a number of lake-coast provinces formerly attached to the western Hima kingdoms,[1] its extension until comparatively recent days was apparently

mainly co-ordinate with the area over which the Luganda language was spoken. Had Uganda definitely included at the present day a part of Busoga on the east and the country of Kisiba on the west (which lies to the south of the Kagera River), it would include all the Luganda-speaking countries. As a matter of fact, it is the British Government, which for various reasons decided not to include Busoga within the limits of the Uganda kingdom, and which assented to a small portion south of the Kagera River coming within the German sphere, that has brought about the existence of an "Uganda irredenta."

The following is a list of the kings of Uganda from the present day back to the name of Kimera, the assumed founder of the dynasty. This list is compiled by me from such information as could be obtained from intelligent chiefs who were still versed in their country's traditions. It cannot claim to be historically accurate any more than any other rendering of floating traditions. Some of the names may be synonymous for the same individual, or they may be the names of independent and rival monarchs who reigned simultaneously. Local tradition points to the graves of nearly all these monarchs as still existing in the district of *Busiro*, which, in some respects, seems to have been the nucleus of the Uganda power. Monseigneur Streicher informs me that in travelling about Busiro he has counted thirty-eight tombs alleged to be the burial-places of successive kings who reigned before Mutesa. The following is a tentative list of the Uganda kings. This list differs slightly from the previous catalogues given by Wilson, Stanley, and Stuhlmann.

Kimera (said to have been called "Muganda").
Tembo.
Kigala.
Nakibingo I.
Wampamba, or Matebe.
Kamanya I.
Suna I.
Zemba.
Kimbugwe (? a mayor of the palace, a powerful minister. See p. 683).
Kaima " " " " " "
Nakibingo II.
Mulondo.
Tewandike.
Juko.
Kaemba.
Kalemera.
Ndaula.
Kagala.
Mawanda.
Mwanga I.
Katerega.

Namugara.
Kiawago.
Junju.
Semakokiro.
Kamanya II.
Suna II.
Mutesa ("The Measurer").
Mwanga II. (deposed).
Kiwewa (killed).
Karema ,,
[Mwanga II. (restored)].
Daudi Chua (a minor).
Apolo Kagwa, Mugwanya, Zakaria Kangawo } regents.

According to tradition, *Kimera*, the founder of the Uganda dynasty, laid down the constitution of the kingdom and its main features as it exists at the present day. He ordained that his descendants, who were numerous (for he kept a large harim), should bear the special title of "Balángira," or princes, and this title is always given now to the descendants of the royal house. "Bambeja" is the term applied to the princesses of the royal family. From amongst the warriors who had helped him he created a peerage of barons styled "Bakungu." Next in rank to the "Bakungu," who have become an aristocracy, are placed the "Batongoli," a sort of upper middle class of minor functionaries who are recruited from the ranks of the "Bakopi," or peasants.* *Kimera*, the Hima founder of the Uganda dynasty, also brought with him into that country the practice initiated by the Gala conquerors of Unyoro and Ankole of founding a court of officials round the person of the sovereign. Some of these dignities subsequently became hereditary, because they were conferred on the conquered or feudatory princes of outlying districts, such as Buddu and Kiagwe. Thus the "Pokino," or governor of Buddu (though the present occupant of the post may be descended from a Muganda who replaced the hereditary prince of Buddu), is considered to be an hereditary title. The governor of Kiagwe is called the "Sekibobo." The "Kangawo" (governor of Bulemezi), the "Kitunzi," "Luwekula," and other dignitaries became the governors of provinces—"Abamasadza"—

* Some authorities on Uganda are of opinion that the word "Bakopi," which is applied to the mass of the population, the peasant cultivator class, at the present day, was the name of an aboriginal population which inhabited Uganda and Unyoro in ancient times, and which was conquered and enslaved by the original Bantu invaders and again by the Hamites. In Unyoro the root "-kopi" becomes "-chiope." It is the name at the present day of a large tribe in the north of Unyoro, and the word reappears in similar forms to the west of Lake Albert.

and are nowadays rulers over districts. "Kasuju," now a governor, was formerly "guardian of the king's sisters." "Mukwenda" was his treasurer. The "Kimbugwe" was the keeper of the big drums and the royal fetish. The "Jumba" (now the "Owesadza" of Buvuma) was formerly the admiral of the canoe fleet, this post now being occupied by the "Gabunga," who is also governor of the Sese Islands. The "Mugema" was the commissioner in charge of tombs; "Mujasi" was the commander-in-chief of the army; "Kauta" was the steward of the king's kitchen; "Mufúmbiro" was the

377 UGANDA CHIEFS. THEY ARE (BEGINNING ON THE LEFT) EMBOGO, THE MUHAMMADAN CHIEF (BROTHER OF MUTESA); MUGWANYA (A REGENT); KANGAWO (A REGENT); AN "OWESADZA" (GOVERNOR OF A DISTRICT); PAUL MUKWENDA; AND ANOTHER OWESADZA

king's cook; "Seruti" the head brewer of "mwenge" (banana beer). The principal personage in the kingdom amongst officials was, and is still, the "Katikiro," formerly styled "Kamuraviona." The Katikiro seems to have been originally the commander-in-chief of the army, but he gradually moved to the position of a prime minister or vizier. "Kunza" and "Busungu" were the first- and second-class executioners. In addition to these functionaries there were established castes attributed to special professions about the court, such as the "Banangalabe," or

drummers; the "Nsase," who rattled the gourds full of dry peas; the "Bamilele," or flute-players; the "Bakonderi," or trumpeters; the "Bananga," or harpers; the whistlers; the singers. There was the "Sabakaki," or doorkeeper; the "Mntuba," or head bark-cloth manufacturer; the "Musali," or king's guide (on journeys); the "Sabadu," or overseer of the slaves; and the "Mumboa," or principal hangman. The mother of the king became and remains still a great person in the land. She is entitled the "Namasole," and keeps a little court of her own. The King's eldest or chosen sister, both in Uganda and in Unyoro, was another personage of great importance at the court. She is generally called "Nalinya," or the "Dubuga." The princesses, as distingnished from the king's sisters, are sometimes called "Bambeja." A personage of great importance under the old *régime* was the woman, the midwife, who had charge of the king's navel string.

The word for "king, supreme chief," in Luganda is said to have been originally "Mukabya." "Oku-kabya" means in Luganda "to make a person cry or weep": seeing the barbarities inflicted by the best kings of Uganda it is not impossible that the etymology of the word "king"—"Mukabya"—is "one who causes people to weep." The word, however, is never heard now, and for it has long since been substituted "Kabaka," which is said to mean emperor rather than king—that is to say, a monarch over monarchs: "-baka" means "to catch, surprise, take unawares." I do not know whether there is any connection between the two words. "Ka-," of course, is merely a prefix. "Mubaka," with a different prefix, means an envoy, a messenger.

The kings of Uganda kept up their prestige, maintained their wealth, and asserted their influence over the aristocracy by the continual raids they made over the adjacent countries of Busoga, Bukedi, Unyoro, Toro, Ankole, and even Ruanda. On the north-east they penetrated as raiders as far as the western slopes of Mount Elgon. They stood in too great dread of the Masai and Nandi to pursue their ravages any farther in that direction. The limit of their power to the west at times was only the wall of the Congo Forest. Mr. Lionel Décle, in his extended explorations of the country immediately north of Tanganyika, found in a village an ancient Uganda shield, supposed to have been there about a hundred years, and according to the traditions of the natives it was obtained from one of the warriors of a Uganda expedition who fell in battle against the people of Burundi. These powerful Negro kings maintained a certain civilisation and a considerable amount of law and order in the territories which they governed. But they put no limits to their lust and cruelty. The precincts of their courts were constantly stained with human blood, execution for perfectly trifling offences being a daily occurrence. Stanley

relates how Mutesa, in the earlier years of his reign, when excited by banana wine and irritable from one cause and another, would slake his wrath by rushing in amongst his women and slashing them right and left with a spear. Speke gives numerous instances of Mutesa's leopard-like ferocity, though, like his vile son, Mwanga, he was a physical coward. Speke describes on one occasion how, when Mutesa and his wives were on a picnic with him, and one of the most beautiful among them in the gaiety of her heart offered her royal husband a nice ripe fruit which she had plucked, he turned on her savagely for her familiarity, and commenced beating her to death with a club. Speke, at the risk of his own life, intervened and saved the woman; but his narrative abounds with similar instances of reckless cruelty on the part of the Uganda despot. The Negro worships force, and has a sneaking admiration for bloodshed. The kings of Uganda came to be regarded at last as almost god-like, and the attitude of their courtiers towards them was slavish to the last degree. Mwanga might have been a Stuart for his debaucheries, his cruelties, and utter faithlessness to those to whom he had passed his word. Perhaps he might still have been king had not his vicious propensities taken a turn which disgusted even his negro people, and made them fear that his precept and example spreading widely among his imitative subjects might result in the disappearance in time of the Uganda race.

The cruelty of despots always seems to engender politeness. The freest nations are generally the rudest in manners. An Indian official once remarked to the present writer that the excessive, deep-seated, elaborate politeness of the natives of India was due to the 2,000 years' "whacking" they had received from dynasty after dynasty of cruel despots. So it has been in Uganda. The chiefs and people became fastidiously prudish on the subject of clothing, and regarded a nude man as an object of horror. They preferred in their language not to call a spade a spade, but to substitute for any plain noun dealing with sex or sexual intercourse the politest and vaguest of paraphrases. Yet the nation was profoundly immoral, and the dances in vogue even at the present day can be exceedingly indecent. But the race became, and remains, the politest in Africa. The earlier travellers in Uganda have often dilated on the elaborateness of Uganda greetings and the exaggeration of their thanks. If a chief or a notable European gives a present, large or small, to a Muganda, or confers on him the least of benefits, the latter will at once kneel down, press his hands together, and wave the clasped hands up and down, gasping out a rapid repetition of "Neyanzi-gé" ("I praise or thank very much"); or, if they are speaking for a number, "Tweyanzi-gé" ("We praise or thank exceedingly"). This exaggerated spirit of thankfulness sometimes displays itself rather charmingly. The people are full of keen

sympathy for any one who appreciates their country and its beauties. Chiefs and peasants have frequently said to me, "Thank you for coming," "Thank you for having enjoyed yourself." "Thank you for having painted such a nice picture," "Thank you for having slept well," "Thank you for admiring those flowers." "Thank you for having slapped my son" was once said to me by the father of a boy who, with most un-Uganda-like impoliteness, had, when romping with another boy, dashed through the verandah of my tent and upset a glass of water over my drawing. Throughout all this elaboration of courtesy the Muganda retains a native manliness, and the women a most winning conviction of their inherent charms, which entirely rob their smiling faces, the gestures of their well-kept hands, and their constant anticipations of one's desires, of anything like servility, just as they have adopted Christianity more whole-heartedly than any Negro race existing, and yet I do not think I have once met a Uganda hypocrite. Their chiefs are certainly native gentlemen who possess a degree of tact which many Europeans might imitate. I do not think I have ever been bored by a Muganda. If they come on a visit, they rise to go at the right moment. When you are travelling through their country, and arrive at a camp near the residence of a big chief, he would never dream of paying you a visit until he had first ascertained that you had rested from your fatigue, and that his presence would be agreeable.

Many of their salutations and greetings are somewhat elaborate. Peasants passing one another who have frequently met will probably say nothing but "Kulungi?" ("Is it well?"). But if two individuals have not met for some considerable time, the following dialogue (with variations) will take place:—

M. "Otya?" or "Otyano?" ("How dost thou do?")

N. "Aa" ("No, no"—this in deprecation). "Otya?" ("How dost *thou* do?")

M. "Ye" ("Yes"). "Gwotyano?" ("How dost thou do?")

N. "Kulungi" ("Well").

M. "Agafayo" ("What news?")

N. "Enungi" ("Good news").

M. "Aa."

N. "Aa."

M. "Um!"

N. "Um!"

And so they go on, grunting at each other loudly, then in a lower key, until at length they are scarcely audible, though the lips go on working. The Baganda are most particular about this interchange of grunts. It is thought a gross rudeness to break off after merely grunting six times.

Most of this time the grunters are crouching in a squatting attitude. Another dialogue of greetings might be between an inferior and a superior, between master and servant. The servant will say: "Wasuz' otya?" ("How hast thou slept?"). The master will reply: "Obulungi" or "Nasuze" ("I have slept well").

Another dialogue between equals may be as follows:—

Q. "Erade?" ("Art thou well?")

A. "Erade" ("[I am] well").

Q. "Nyo?" ("Very well?")

A. "Nyo."

Q. "Nyo ge?" ("Very well indeed?")

A. "Nyo ge."

Q. "Mamu?"

A. "Mamu."

When a person is going, or when it is desired to terminate an interview, the following phrase is used: "Mase okukulaba; ñenze" ("I have finished seeing you, I am going"). The not very intelligible reply is "Weraba" ("See yourself"). "Weraba" is the polite phrase for "Good-bye" "Wewao!" is a curter form of assent or dismissal. Simple expressions for "Thank you" are "Webale" ("Bravo! well done!"), "Wampa" ("You gave me"), "Ompade" ("You have given me"). Equivalents of the English words "sir" and "madam" would be "Sebo" addressed to a man, and "Nyabo" addressed to a woman. A more familiar form of address would be "Munange," or "friend." "Otya baba" ("How do you do, my dear sir or lady?") is a greeting combining affectionate familiarity with respect.

It is usually a sign of respect in Uganda for men to remove their head-coverings when they enter the presence of a superior or one whom they do not know very well, and this is done even though it means the taking off of a turban with many folds. Women under like circumstances will squat down on their "hunkers," and softly clap the hands, bowing the head at the same time.

With regard to *marriage*, the peasantry, or "Bakopi," follow this procedure: A man has generally ascertained that his advances will be favourably received before he makes any definite move. If he meets the girl, he asks permission to speak to her elder brother or uncle, and if she consents the peasant buys two gourds full of native beer, and repairs to her father's house. The brother or male relative meets him at the entrance to the enclosure that surrounds the house, takes the beer, and conducts the suitor to the girl's father. As soon as the beer is disposed of, the father mentions certain articles that he should like as a present, possibly 10,000 kauri shells, a goat, a bundle of salt, and a few strips of bark-cloth. The suitor then retires and does the

best he can to obtain the quantity of each article mentioned. If he is a rich man, he will not take long, but in any case he must not return for the bride before three days. This is the period universally allowed for making her ready—that is, shaving her hair and anointing her all over with oil. After a lapse of an interval ranging from three days to a month and a half, the suitor returns with the shells and other things, probably costing, all told, some 18*s.* to 20*s.* These things are given to the father of the girl. At the same time, the suitor must not have forgotten to bring a small calabash of beer for the bride's sister. When these things are handed over, a party is formed at the father's house and all proceed to the bridegroom's house, beating drums and singing. The afternoon, evening, and night are spent in dancing and drinking beer. In the morning the party separates, and the ceremony is finished, the bride remaining with her husband.

Marriage between *first cousins* is forbidden to the Baganda. The wife's mother is under a serious ban in Uganda. She must not enter her daughter's house, and she must not speak to her son-in-law. Should they meet accidentally on the path, she must turn aside and cover her head with her clothes. If her wearing apparel is not sufficient to cover her head, the exactions of etiquette may be met by sitting on the haunches and covering the eyes and part of the face with the open hands. When the son-in-law has passed, she may go on her way. She may pay a visit to her daughter, but she cannot enter the house. She remains twenty yards off; the daughter goes to her, and they sit and talk. If the son-in-law is indoors, and not in view from outside, the mother-in-law may shout "Otya" (that is, "How dost thou?") and the son-in-law may answer her from inside the hut; but it would be a *gross* breach of etiquette either to carry the conversation further, or for the mother-in-law to look in at the door, or her son-in-law to glance at her from within the hut.

The marriage of a noble with another noble's daughter is modelled on the peasant's routine. If a chief wishes to marry a "Mukope" (or peasant) girl, there is often a departure from routine, but foul play or violence in such matters is now a thing of the past.

Even the "Kabaka," or king, follows the routine in the matter of sending native beer to the girl's father as the first step in contemplated matrimony; but as a rule, in the past, the chiefs gave him their daughters willingly, and if the daughters were given without any overtures on the part of the Kabaka, then no beer was offered to the father of the girl. A peasant could not offer his daughter directly to the Kabaka: she had to be passed to one of the great chiefs, and thence she was taken to the royal household. After a lapse of four or five years she might be allowed to return to her father's house for a visit of from three to four months, and on such occasion,

if she was still in favour, the Kabaka was wont to behave very generously, sending handsome presents of cattle and cloth to her parents.

The standing of the child depends very little, if anything, on the rank of his mother. Kulabako, the mother of the present Kabaka, is a Mukopi woman from Buddu. She is, nevertheless, a charming person, and one cannot help admiring the easy and graceful way in which she bears herself on great occasions.

The princess Nalinya is considered very pretty, and her native gracefulness is quite as remarkable as that of the queen-mother. Nalinya is a daughter of king Karema. The princess Kamwanda is not so charming as Nalinya. She is also a daughter of Karema. These princesses appear to be not more than eleven or twelve years of age. They are slim of build, tall, and graceful, and seem very much attached to their cousin, H.H. the Kabaka (Daudi Chua).

By the new constitution the Kabaka comes of age at eighteen, and will then draw a subvention at the rate of £1,500. During his minority he draws £800 a year. The Uganda Administration has also made ample provision for the queen-mother, the native ministers, and the junior members of the royal house of Mutesa.

Divorce.—Faithlessness on the part of the Kabaka's wives was a serious matter. The penalty was, both for the woman and the co-respondent (if found), to be "chopped up alive together"—that is, they were cut into little pieces. This, of course, refers to the past. At the present time adultery is dealt with by fines in the native court.

In some parts of Uganda the penalty is the whipping of the male offender. On no account whatever can a woman be subjected to corporal punishment. A wife is not discarded by her husband on account of faithlessness. Even if she contracts disease from promiscuous connection, and temporarily leaves her husband's house, she is taken back when she wishes to return, and the husband even brings the influence of her relations to bear on her with the object of inducing her to return.

These formalities in regard to marriage are adhered to more or less strictly in remote places at the present time; but near the more populous settlements the girls and even women take an independent course of their own. One frequently meets girls who say quite frankly, not that they wish to be married, but that they have no husbands.

Birth.—A wife is not delivered in her husband's house. As the period of pregnancy draws to a close, the husband borrows a neighbour's house, or he builds a temporary shed at a short distance from his own hut, and some days before delivery the wife adjourns to the temporary quarters. Her mother is called to attend her, and any other neighbouring women who are skilled in obstetrics may be called in to assist. The mother-in-law

remains with her daughter for four days after the event, then she returns home, and the wife comes back to her husband's house. The husband does not visit his wife while she is absent from his hut: it would be a breach of etiquette to do so.

There are no ceremonies, superstitious or otherwise, before or after the birth of a child. A large percentage of Uganda women are childless, possibly barren. When one woman has a second son it is considered a great event, and there is a special drum beat to announce the fact to all whom it does and does not concern. This drumming is called "Ntujo," and a joyful husband may keep it up at his own door for a period of a month. The "Ntujo" is a signal to all his friends to come and rejoice and drink beer with him. A wife who has borne a second son must be presented with nothing less than a new piece of bark-cloth, costing at least 1s. 4d., as a recognition of her achievement.

378. BAGANDA WOMEN

The paternal grandfather gives a name to the child. This naming is a very peculiar function. A great deal depends on the name given, and there are certain foods forbidden to families bearing certain names. For instance, if a child is called *Luanga*, it must never eat the flesh of an otter; a man named *Mayanja* cannot eat the flesh of a sheep; nor can one who is called *Katenda* eat the *Protopterus* (lung-fish). The prohibition extends to the man's descendants for all time; but it does not include his wife or wives. They may have a prohibition of their own inherited from their father, but the sons or daughters are only involved in the prohibition of their father: the prohibition (if any) which applies to their mother does not affect them. These restrictions regarding diet are no doubt connected with the totem or sacred symbol of the clan ("kiká") to which any person belongs.

A Muganda woman may not eat fowls. If she is a single woman, and living in a house of her own, she may eat eggs; but if she marries, she ceases by custom to eat eggs, though her husband may do so.

Mutton is also prohibited to all Muganda women. If they ate forbidden food they would suffer something like a loss of caste, and they assert that if either a man or woman ate food which was forbidden by caste, he or she would become covered with ulcers. In regard to beef or veal, there is no name involving a prohibition. Any one may eat it.

Allusion has already been made in connection with Unyoro to the fact that the people of Unyoro and Uganda are divided into clans which have as their totems—these totems being sacred or heraldic objects—beasts, birds, reptiles, fishes, insects, or vegetables which in some way or other are identified with the original founders of the clan. In Uganda proper and its southern province of Buddu there are twenty-nine clans with the following totems:—

No.	Luganda designation.	English equivalent.
1.	Nsenene	Grasshopper.
2.	Mamba	Lung-fish (*Protopterus*).
3.	Fumbi	*Lycaon* dog (Cape hunting dog).
4.	Njovu	Elephant.
5.	Nońge	Otter.
6.	Ngo	Leopard.
7.	Mporogoma	Lion.
8.	Butiko	Mushroom.
9.	Musú	Ground-rat, an octodont rodent (*Thryonomys swinderenianus*).
10.	Enkima	White-nosed monkey (*Cercopithecus petaurista* or *rufoviridis*).
11.	Mvubu	Hippopotamus.
12.	Kobé	A creeping plant with a fruit like a chestnut or potato.

No.	Luganda designation.	English equivalent.
13.	Mpeu	An oribi antelope.
14.	Ntalaganya	*Cephalophus* antelope.
15.	Ngabi	Bushbuck (*Tragelaphus*).
16.	Mbogo	Buffalo.
17.	Nyonyi	Widow-bird (*Vidua*, *Penthetria*, *Chera*, etc.).
18.	Mbwa	Dog.
19.	Kasimba	Serval cat.
20.	Lukindo	Wild date palm.
21.	Kibé	Jackal.
22.	Enkedye	Small fish like whitebait fry.
23.	Endiga	Sheep.
24.	Nali	Crowned crane (*Buddu* only).
25.	Nombe*	Ox (*Buddu* only).
26.	Lugavwe	Manis (the scaly ant-eater).
27.	Engeye	Colobus monkey.
28.	Katumvuma	A small flowering bush or shrub.
29.	Mpindi	Haricot beans.

The word for "clan" in the singular is "kiká," and in the plural "biká." The name for "totem" is "muziro." "Muziro" means something tabooed, "something I avoid for medical or other reasons." "Muziro" is a fair translation of the American Indian word now adopted into English—"totem." The most numerous, and at present the most fashionable, clan is that of the "Mamba," or lung-fish (*Protopterus*). There is no prohibition against a man marrying a woman of the same clan as himself; on the contrary, it would seem as though they married a good deal within the clan, provided always that cousins may not intermarry. Every family has its "kialo," or place of origin, clearly written in the general memory of the nation, and villages are a good deal associated with different clans, the residents in a village being generally people of the same totem. The people of each clan hold their own especial totem sacred in so far as they will not willingly destroy or eat it. Thus, much as the "Mamba" or lung-fish is appreciated as an article of diet, it will never be killed or eaten by a member of the Mamba clan. The people of the "Njovu," or elephant clan, will refuse to injure this animal, and those who belong to the leopard or lion tribe will endeavour to avoid killing leopards or lions.

In Uganda, as (I am beginning to believe) in many parts of Bantu Africa, there is a secret society of ghouls who join together at midnight for the purpose of *disinterring and eating corpses*. People cursed with this morbid taste are called in Uganda "Basezi." The Basezi are chiefly met with (it is said) on the coast of Buddu and in the Sese Islands.

* It is remarkable to find this old Bantu word for "ox" surviving in the totem name. In ordinary parlance in Luganda and Urunyoro it has long since been dropped in favour of "Enté."

The society to which they belong is a secret one, and is naturally held in great abhorrence by the saner majority. The natives of the Sese Islands have an ill fame among their fellow Baganda of the mainland as suspected cannibals. "Cannibalism" during late years has been so severely put down by the Baganda chiefs and sub-chiefs, whose administration of the Sese Islands has recently been strengthened by European support, that it is practically extinct there now; but many stories are still told of the ogreish feats of the Basese. It will be related how such and such a Musese would conceal himself in the foliage of a branch which overhung a road, holding a heavily weighted spear upright in his hand ready to send it like a harpoon between the shoulders of an unsuspecting passer-by, whose body he would afterwards remove to his village and devour. The Basese are accused of carrying off sick people into the bush and knocking them on the head so that they may not actually die of a malady, and thus render themselves less suited for consumption as food. Monseigneur Streicher informs me that he knows a Musese peasant who killed his wife on the wedding night because she refused to cook the thigh of a man buried the night before, which her husband had dug up as a toothsome morsel for his marriage supper.

Death.—When a native is sick for some time, and his case does not yield to the treatment given by the local quacks or "basawo," he is removed to another house, and other remedies are applied. Any friend who has a recognised "mixture" of his own may bring it for trial on the sick man. If the result is not satisfactory it is discontinued, and another friend tries *his* mixture. And so on.

If the patient dies, the dead body is washed—not with water—but with the spongy pulp of the stem of the banana-tree. Muhammadanised Baganda wash their dead with water, but the real Uganda native always uses the pulp of banana stems.

If the dead man is the head of a family, a frame is made in the centre of his hut, and short pieces of banana stems (called "Sanja") are placed across the frame, making a rude sort of couch about eighteen inches above the floor. Bark-cloth is spread on this framework, and the corpse is stretched on this, and a few pieces of bark-cloth are spread over it. The head wife, in case of her death, can also claim to have a frame made in the centre of the hut, but the ordinary members of the family, the sons or daughters or subsidiary wives, cannot be accorded this mark of distinction when they die. The head wife is called "kabedya." The corpse frame in the case of the junior members of the family must be erected along one of the side walls of the hut.

The period between death and interment varies from a few hours to a few days. Generally, as soon as the relations are come together, they dig

a grave in the garden before the door of the hut, and the corpse, wrapped up in bark-cloth (not in a coffin), is put in, and the whole covered up. A little mound of earth is made on top, and then a layer of grass ("Tete"), similar to what is strewn on the floors of houses, is laid over the earth, and the cross pieces of banana stem from the frame ("Sanja") are laid transversely over all, and the burial is complete.

Weeping over the grave is quite common, even amongst the men. After the burial a small hut may be built just beside the grave, and those who wish to mourn bitterly live there for a month; other members of the family and some of the relations live in the former house, and it is not usual to break up the party before a month has passed. At the end of a month they all disperse to their various homes.

At the end of another month all the relations gather together again, the avowed object being "to make an heir," or "Mnsika." They bring beer with them, and there is a special kind of dance and drum festival called "Ngalobi," which is proper for such occasion. The great Ngalobi is a drum almost as tall as a man. The smaller one is called "Mbutu." The Ngalobi song is as follows:—

Ah! ah! ah! ah! ah! ah! — These two lines are sung by the leading drummer.
Kanwete nga imamba bweyaweta
(Let me bend [plunge] like a lung-fish when it plunges.)
Ah! ah! ah! ah! ah! ah! — They are all dancing at the time this song is being sung.
Chorus.—Ah! ah! ah! ah! ah! ah! — Repeated by all present.
Kanwete nga imamba bweyaweta.
(Let me bend and plunge like a mamba (lung-fish) when it plunges.)

The Ngalobi goes on till morning, when the period of mourning is supposed to terminate, except in the case of powerful chiefs. The practice of burying living people with the deceased has long since fallen into disuse, though it was a practice in past times.

Laws of Succession.—In Uganda inheritance goes by election rather than by prescribed right. On the morrow, after the Ngalobi or final mourning festival, a mat or piece of bark-cloth is spread in front of the house. The heir is elected from amongst the sons by the sons and daughters of the deceased. The relations do not interfere in the selection. The heir, or "Musika," may be the youngest or oldest or any of the sons. The individual chosen is usually he who has distinguished himself in any way more than the other brothers. A daughter of the deceased cannot inherit his house and garden or property. If there is no son then the brother of the deceased or his nephew is selected. Immediately after the selection is made, the "Musika" is called to sit on the mat or bark-cloth, and all the other relations come up and are introduced by the next in favour to the heir, as,

for instance, "This is your brother, this is your friend, this is your cousin, this is so-and-so," till all have been formally presented. And all who are thus introduced henceforth acknowledge the man chosen to be "Musika" as the heir and successor to the deceased.

The widows of the deceased do not become the wives of the heir. They have a lien on the house and gardens, and he must build them huts, and in return they till the gardens and cook his food. One of the uncles generally sends a young daughter to live with the old women, but as this girl is cousin of the heir he must not make any overtures to her. Cousins cannot enter the same house, and must not eat out of the same dish. A man cannot marry his cousin. The widows may receive the attentions of other men in their new houses, and may marry without in any way consulting the wishes of the heir. They are not allowed to enter *his* house, but they may cook his food in *their* house and carry it to his door. If they marry there is no offering of beer given to the heir, as there was to their fathers when they were married originally.

The Baganda are very quick at mastering and speaking *other languages*. They have only begun to tackle English the last two or three years, because hitherto it did not lie within the policy adopted by the two missionary societies that these people should be taught a European language. As soon, however, as the missionaries realised how completely this ignorance would shut off the intelligent Baganda from performing their due share in the administration of their country under European supervision, they at once set to work to give lessons in English to those who desired to pass beyond the elementary instruction in Luganda. The following extract from my notebook may be of interest in this connection. It is in the handwriting of the prime minister of Uganda, Apolo Kagwa. He once made a steamer voyage with me on the lake. Much of his spare time was spent in writing in an exercise-book. He tore out a piece of this book one day to assist me in noting down the names of the Baganda clans. On the reverse side of my note I found this fragment in his own handwriting. This man was patiently teaching himself English by means of a Luganda-English exercise-book furnished to him by the Church Missionary Society:—

"I have tolled him and he refused" ("Namubulide nagana").

"Have you finish to eat?" ("Mumaze okulya?").

"We have finished" ("Tumaze").

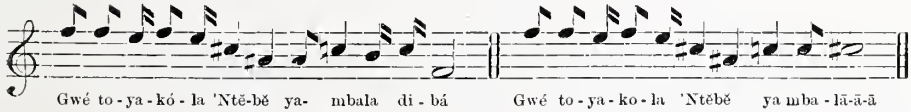
The Baganda take readily to *arithmetic*, and are wonderfully quick at sums. Before European or Arab civilisation came anywhere near them they had already developed the expressions for *numerals* in their own tongue to a considerable degree. The calculation is *decimal*. They have words for every multiple of ten up to twenty millions. For anything beyond twenty millions they employ a word—"akatabalika"—which means "beyond count."

379. APOLO KAGWA, FIRST REGENT AND PRIME MINISTER OF UGANDA

It has always seemed to me a remarkable characteristic of the Negro race, as contrasted with the Asiatic or the European, that beyond a slight interest in the sun or moon so little notice was taken of the heavenly bodies. I have never encountered a race of purely Negro blood that took much interest in the stars. The Hottentots are said to have names for the Pleiades and one or two other constellations, but these names seldom, if ever, occur amongst Bantu or West African Negroes. The average native of Uganda likewise takes little or *no interest in the stars*. They know the constellation of the Great Bear, but their only name for it means "six stars." Orion they call "the three stars." Sirius is simply "Munyenye," or "*the* star." I believe they have names for Jupiter and Venus, but I have not been able to find a native who could repeat them to me.

Their knowledge of *geography* before the Arab and the European came within their cognisance was very limited. On the north it extended to the Acholi and Luru countries, beyond Lake Albert, and thence through the Acholi and Lango tribes to Mount Elgon. They had perhaps a glimmering knowledge, a vague legendary tradition, that far to the north-east of Mount Elgon there was a big salt lake (Lake Rudolf), and beyond that again a land—Galaland or Abyssinia—in which people like their own Bahima dwelt; otherwise their knowledge of an outer world did not extend beyond the plateau occupied by the Nandi and Masai. South-west they knew of the Unyamwezi country and of the existence of Lake Tanganyika. Westwards their knowledge was entirely bounded by the great wall of the Congo Forest. They were vaguely aware that the high peaks of the great mountain ridge (Ruwenzori), which they called *Gambaragara*, were covered with a mysterious white stuff. They had heard of or had seen the active volcanoes of *Umufúmbiro* and *Kirunga*. These were the bounds of their knowledge before 1850, or 1848, when a runaway Baluch trader, Isiau, from Zanzibar, took refuge in Uganda, and first enlightened its king (Suna) as to the existence of other worlds outside the lands of the Victoria Nyanza.

The love of music on the part of the Baganda has been insisted on by many travellers. The musical scale adopted is generally the Pentatonic. One air sung to a flute accompaniment I took down on the phonograph. It had the following notation:—



(You who don't work at Entebbe! (Go and) wear skins!
You who don't work at Entebbe! (Go and) wea-a-a-r . . .!)

The following specimens of some of the songs of Uganda were kindly collected for me by Mr. J. F. Cunningham:—

Original.	Translation.
A song of canoemen, when rowing or paddling.	
Nsologumba* kanpitepite kunyanja	A man without helpers, let me go up and
Nsologumba oluilaita kunyanja	down on the lake.
Nsologumba kanpitepite kunyanja	A man without helpers, passing up and
Nsologumba leka npitepite kunyanja	down on the lake.
Nsologumba.	A helperless man, let me go up and down on the lake.
	A helperless man, let me go up and down on the lake.
	A man without helpers.
Song.	
Bagala kutabala tebagala kuyomba	Those who want to go raiding do not want to quarrel (among themselves);
Bagala kutabala	They want to raid.
Nkuwaire omwenge siagala kuyomba	I give you beer; I do not want to quarrel.
Bagala kutabala	They want to fight. The fleet of canoes of the Muganda hisses through the water as it goes.
Empingu yomuganda erigendevuma	
Bagala kutabala.	They want to go raiding.
Song.	
Laba nkwesibide nsituse nzinya	Look, I have girded myself; I have got up, I have danced.
Omutwe gunyinya mwanawatu	My head is shaking, my child Alirwa.
Alirwa	Look, I have girded myself; I have got up; my head shakes, my child Alirwa.
Laba nkwesibide nsituse omutwe	
Gunyinya mwanawatu, Alirwa.	
Song.	
Senzige zirya ebiyalo zabiryanga	The locusts have eaten up the gardens,
Muzewa muleke nezerira kazita	They have eaten them all up.
Zirya ndagala kyotolya okiwammo	Where have you all gone? You leave them to eat, but after all they only eat leaves. What you yourself do not eat you give your friend.
Emvunza twaziwa bigere.	We have given our feet to the "jigger" (burrowing flea).
Song.	
Ndiba nzewonye.	If I escape from the wars of Mabenga, if I escape
Ezemabenga ndiba nzewonye	I will tell you, I will praise you.
Ndikubulira ndibatendera.	
Song for the Flute. (A Busoga Song.)	
Nkoba ntya bolese omugonero	What shall I say of those who brought a load? It fell off on the road.
Gwagwa mungira	Waswa, I say, a load.
Nkoba, Waswa, mugonero.	

* A barren animal, Nsologumba; hence a man with no children, no one to help him, no retainers. He has to do all his paddling himself.

Original.	Translation.
Song.	
Namayanja : kubakungoma erawe Namayanja : abazalakabaka bazala Namayanja : kubakungoma erawe Namayanja : azala Kabaka alilusaka Namayanja !	Namayanja : beat the drum, let it speak out. Namayanja : those who bare the king bare well. Namayanja : beat the drum, let it speak out. Namayanja : she who bore the king is at Lusaka (the queen-mother's place is called Lusaka). Namayanja !
Song.	
Anamwanganga anabani ? ah ! ah ! ah ! Entambazi teva kukyoto Anamwanganga anabani.	Who will venture to go there ? ah ! ah ! ah ! The angry man will not leave the fire-place. Who will venture to go there ?
Leka ntuke kugadi, ntuke wekoma Leka ntuke wekoma ntuke wesula Wova mukolokoni kyewerabira todira Leka ntuke mugadi.	Let me get to the railway, let me reach where it stops : Let me reach where it stops ; let me reach where it rests. When you are out of the chain gang you do not go back for what you may have forgotten. Let me get to the railway.
Nsejere ziwerera sebawala balika eyo Nkanda kubaita tebaitaba ensejere Ziwerera.	The white ants are flying ; the girls who are there— I shouted for them, they did not reply. The ants are flying..
Marriage Song.	
Weroboli Bwotya emundu olizimbawa wompa *mailo** Nkuloza ayisa omwenge ajagana Abatalina nte mulinywaki Mulimu atasiba nte Balinywaki ?	Choose what you like. If you are afraid of fighting (guns), where will you build ? If you give me an estate, I will think of you as one who distributes beer and swaggers. You who have not cows, what will you drink ? There are some who have no cows ; What will they drink ?

* The author of this book is responsible for adding one word to the Uganda vocabulary : "mairo" or "mailo" (the English "mile"). This now means an "estate." When the land settlement was taking place, the Special Commissioner often dealt with claims in square *miles*, half a square mile, and so forth. The native mind, therefore, associated the mile measurement with the idea of a private estate.

Original.	Translation.
Song.	
Tebawaya Tebaja kuwaya awo ndide a kumere Ndowozalwa nyimbye Abemengo tebaji Kuwaya nyimbye abebyalo tebaja kulima.	They do not speak. They do not know how to converse. I have eaten food. Whom am I thinking of? I lied to the people of Mengo. They do not know how to converse. Those in the gardens do not know how to cultivate.
Marching Song.	
Yakuba emundu ngagayala Mukamawange katabazi sikyasenga Basese nasenga Jumba ni Gabunga Amaso gamyuka mwenywera omwenge.	He fights despising his enemies. My master, I shall never serve a bad fighter. Among the Basese I will serve Jumba and Gabunga. My eyes get red when I drink beer.
Tugire tugende ewamukwenda tweyanze ewamukwenda tweyanze ewa- mugwanya tweyanze, tweyanze, tweyanze ewamuk- wenda tweyanze.	Let us go to the Mukwenda. Let us return thanks at Mukwenda's. Let us return thanks at Mugwanya's. Let us return thanks, return thanks, return thanks at Mukwenda's. Let us return thanks.
Olyokulya ewelwakuleta Tetoterotero? Namukolantya omufumbiro mukazikitunzi Afumbye emere mbisi namukolantya Olwokulya ewelwamuleta.	It was food that brought you, Tetoterotero? What am I to do? The cook, the wife of Kitunzi, has cooked unripe food. What am I to do with her? It was food that brought him.

The following illustrations of the myths and folk-lore and beast stories of Uganda will be found of great interest. I am indebted to Mr. J. F. Cunningham for their collection :—

Uganda folk-lore is very extensive. Amongst the chiefs it is slightly tinged with Christian and Muhammadan traditions, but the following stories were taken down direct from peasants, the narrator receiving one rupee for each of them :—

The Creation.

Kintu was the first man, and when he came from the unknown he found nothing in Uganda—no food, no water, no animals, nothing but a blank. He had a cow with him, and when he was hungry he drank her milk.

One day as he roamed about searching for something he saw two girls just dropping down from Mugulu (Heaven, or the Above). He stopped. The girls also stopped a long way off. They were Mugulu's daughters, Nambi and her sister. The girls were much surprised, and Nambi said: "Sister, look at the two things over there. What can they be?" The sister looked, but said nothing. Nambi continued: "We never saw anything like them before. Just go down and see what brings things like these to such a place as the earth."

"How can I?" replied the sister. "Look at those horns!"

"Oh, I don't mean that one; try the other."

The sister then advanced a little way, and when Kintu saw her coming he also advanced to meet her, whereon the sister ran back to Nambi, and they both prepared for flight. Kintu, however, did not continue the pursuit, but returned to the cow.

After some time Nambi and her sister decided to come close to Kintu, and when a hundred paces only separated them Nambi spoke to him.

"Who are you?"

"I am Kintu."

"And what is that," pointing to the cow.

"That is my cow."

Nambi and her sister withdrew to consider whether this could possibly be true. They returned directly and asked: "We have never seen anything like you before; where did you come from?"

"I do not know."

Kintu at this point milked some milk on to the palm of his left hand and drank it.

"What do you do that for?" asked Nambi.

"That's my food," replied Kintu.

"We see no water here. What do you drink?"

"I drink milk."

The girls then retired for another conference, and Nambi confided to her sister that she believed this was a man; nothing else could do such extraordinary things. They returned to Kintu and submitted their decision, and Kintu said: "Yes, I am a man."

Nambi then told him all about themselves, and suggested that he should accompany them to Mugulu. Kintu agreed on condition that they also took his cow. This they declined to do, and disappeared.

As soon as they arrived they told Mugulu that they had found a man and a cow.

"Where?" asked Mugulu.

"On the earth."

"Not a real man, surely?" and Mugulu smiled as if he did not believe them, but they suspected he knew all the time.

"Oh yes, a real man. We know he is a real man because he wants food, and when he is hungry he drags the udder of his cow, and squeezes out white juice, which he drinks."

"I shall make inquiries."

"He is very nice," said Nambi, "and I wanted to bring him up here. May I go and fetch him?"

"Leave the matter to me," said Mugulu, and the girls withdrew.

Directly they had gone Mugulu called his sons and said: "Go to the earth and test this story about a real man being there. Nambi says she saw a wild man and a cow, and that the man drank the cow's juice. Fetch the cow."

The boys prepared to start at once.

"Soka olinderira" ("Wait a bit"), said Mugulu; "I don't want the man. He will probably die when he sees you; the cow only."

The boys arrived near Kintu's resting-place, and he was asleep. They took the cow and carried her off. When Kintu awoke he did not see the cow, but just then he did not start in search of her, as he supposed she had only wandered a short distance. Presently he got hungry, and tried to find the cow, but in vain. He ultimately decided that the girls must have returned and stolen her, and he was

very angry and hungry. He used many words not of peace, and he sat down and pointed his nails and sharpened his teeth, but there was no one with whom to fight. He then peeled the bark off a tree and sucked it, and thus he fed himself.

Next day Nambi saw Kintu's cow as the boys arrived, and she exclaimed: "You have stolen Kintu's cow! That cow was his food and drink, and now what has he to eat? I like Kintu, if you do not. I shall go down to-morrow, and if he is not dead I shall bring him up here," and she went and found Kintu.

"So they have taken away your cow?"

"Yes."

"And what have you been eating since?"

"I have been sucking the bark of a tree."

"Did you really do that?"

"What else was there to do?"

"Well, come with me to Mugulu and you shall have your cow given back to you."

They went, and Kintu, when he arrived, saw a vast multitude of people and plenty of bananas and fowls and goats and sheep—in fact, everything was there in plenty. And the boys, when they saw Nambi arrive with Kintu, said: "Let us tell our father Mugulu," and they went and told him, and Mugulu said: "Go and tell my chiefs to build a big house without a door for the stranger Kintu." The house was built, and Kintu went into it.

Mugulu then gave the following lavish order: "My people, go and cook 10,000 dishes of food, and roast 10,000 cows, and fill 10,000 vessels with beer, and give it to the stranger. If he is a real man he will eat it, if not, then—the penalty is death."

The food was prepared and taken to Kintu's house. As there was no door, the crowd put their shoulders to one side of the house and raised it up off the ground, and put the food inside, and told Kintu that if he did not finish it all at a meal the result would be death. They dropped down the side of the house again, and waited outside.

Kintu surveyed the mass of food with dismay, and then started to walk round it, muttering his feelings to himself. As he went round the heap his foot slipped into a hole, and on examination he found that it was the opening of a cavern. "Ha! ha!" said he, "this cave has a good appetite; let me feed it," and he took the 10,000 measures of beer and spilled them in, laying the empty vessels on one side; then the 10,000 carcases of roast cows were pitched into the cavern, and lastly the food from the 10,000 baskets; and then he called to the people outside, after he had closed the hole: "Haven't you got a little more food out there?"

"No," they replied. "Did we not give you enough?"

"Well, I suppose I must do with it, if you have nothing more cooked."

"Have you finished it all?"

"Yes, yes. Come and take away the empty dishes."

The crowd raised the side wall of the house, came inside, and asked Kintu whether he really had disposed of the food. He assured them that he had, and they with one accord cried out: "Then it is a man indeed!" And they went direct to Mugulu and told him that the stranger had finished his meal and asked for more.

Mugulu at first branded this statement as a falsehood, but on consideration he believed it. He pondered for a moment, then taking up a copper axe he said to his chiefs: "Take this to Kintu. Tell him I want material to make a fire. Tell him that Mugulu is old and cold, and that Mugulu does not burn wood for a fire. Tell him I want stones, and tell him that he must cut up rocks with this copper axe and fetch the pieces and light me a fire. If he does so, then he may claim his cow. He may also have Nambi, and he can return to the earth."

The chiefs went to Kintu and told him that Mugulu wanted a fire made of stones, and that he must chop a rock with the copper axe.

Kintu suspected there was something wrong, but he spoke no words to that effect. He put the axe on his shoulder and went out before they allowed the wall to drop to the ground. He walked straight to a big rock, stood in front of it, placed the head of the axe on the rock, and rested his chin on the tip of the handle.

"It does not seem easy to cut," said he to the axe.

"It is easy enough to me," replied the axe: "just strike and see."

Kintu struck the rock, and it splintered in all directions. He picked up the pieces of rock, and went straight to Mugulu and said: "Here's your firewood, Mugulu. Do you want any more?"

Mugulu said: "This is marvellous! Go back to your house. It only remains now for you to find your cow," and Kintu went away.

Next morning the chiefs were called before Mugulu, and he said: "Take this bucket to Kintu, and tell him to fetch water. Tell him that Mugulu does not drink anything but dew, and if he is a man he is to fetch it quickly."

Kintu received the bucket and the message, and again he suspected there was something wrong, and he said words within himself, but he spoke nothing to that effect. He took the bucket and went out, and he set it down on the grass, and he said to the bucket: "This does not seem very easy." The bucket replied: "It is easy enough to me," and when Kintu looked down he saw that the bucket was full of dew. He took it to Mugulu and said: "Here's your drinking water, Mugulu. Do you want any more?"

Mugulu said: "This is marvellous. Kintu, you are a prodigy. I am now satisfied that you are a man indeed, and it only remains for you to get your cow. Whoever took Kintu's cow let him restore it."

"Your own sons stole my cow," said Kintu.

"If so," replied Mugulu, "drive all the cows here, and let Kintu pick out his cow if she is amongst them."

Ten thousand cows were brought in a herd. (It will be remembered that Nambi and her sister assumed a fine astonishment at the "horned thing" when they first saw Kintu's cow, and yet this large herd had belonged to Mugulu all the time. It is, however, fatal to cross-examine the story-teller, as will be seen later on.)

Kintu stood near the herd in great perplexity, lost in thought. A hornet came and sat on Kintu's shoulder, and as Kintu gave no heed, the hornet prepared his sting and drove it home.

Kintu struck at the hornet and missed him, and the hornet said: "Don't strike. I'm your friend."

"You have just bit me," replied Kintu.

"It wasn't a bite. Listen. You can never tell your cow amongst all that herd. Just you wait until I fly out and sit on the shoulder of a cow. That's yours. Mark her."

The herd of 10,000 cows was driven past, but the hornet did not move, and Kintu said aloud: "My cow is not amongst them."

Mugulu then ordered another herd to be brought, numbering twice as many cows as the last herd: but the hornet did not move, and Kintu said aloud: "My cow is not amongst them."

The herdsmen drove the cows away, and another herd was brought, and the hornet flew off and sat on the shoulder of a cow. Kintu went forward and marked her. "That's mine," said he to Mugulu. The hornet then flew to another, a young cow, and Kintu went forward and marked her, and said: "That also is mine." The hornet flew

to a third, and Kintu went forward and marked this one also, and said: "That is mine also."

Mugulu said: "Quite correct; your cow has had two calves since she arrived in Heaven. You are a prodigy, Kintu. Take your cows, and take Nambi also, and go back to the earth. Wait a bit." Here Mugulu called his servants and said to them: "Go to my store and fetch one banana plant, one potato, one bean, one Indian corn, one ground-nut, and one hen." The things were brought, and Mugulu then addressed Kintu and Nambi: "Take these things with you; you may want them." Then addressing Kintu he said: "I must tell you that Nambi has a brother named Warumbe (Disease or Death). He is mad and ruthless. At this moment he is not here, so you had better start quickly before he returns. If he sees you he may wish to go with you, and you are certain to quarrel." Then to Nambi: "Here is some millet to feed the hen on the road down.* If you forget anything, don't come back to fetch it. That is all; you may go."

Kintu and Nambi started, and when they were some distance on the journey Nambi suddenly remembered that it was time to feed the hen. She asked Kintu for the millet, but it was nowhere to be found, and now it was clear they had forgotten it in the hurry of departure.

"I shall return and fetch it," said Kintu.

"No, no, you must not. Warumbe will have returned, and he will probably wish to accompany us. I don't want him, and you had better not return."

"But the hen is hungry, and we must feed it."

"Yes, it is," assented Nambi.

Nambi remained where she was, and Kintu returned to Mugulu, and explained that he had forgotten the millet. Mugulu was very angry at his having returned, and Warumbe, who just then arrived, asked: "Where is Nambi?"

"She is gone to the earth with Kintu."

"Then I must come too," said Warumbe (literally, "Death").

After some hesitation Kintu agreed to this, and they returned together to Nambi.

"Otya," said Nambi.

"Otya," replied Kintu.

"Hum."

"Ham."

"Hum."

"Ham."

"Hum."

"Ham."

Nambi then objected to Warumbe accompanying them; but he insisted, and finally it was agreed that he should come for a time and stay with Nambi and Kintu.

They all three proceeded, and reached the earth at a place called Magongo in Uganda, and they rested. Then the woman planted the banana and the Indian corn, the bean and the ground-nut, and there was a plentiful crop. In the course of time three children were born, and Warumbe claimed one of them.

"Let me have this one," said he to Kintu. "You have still two remaining."

"Oh, I cannot spare one of these, but later on, perhaps, I may be able to spare one."

Years passed by, and many more children were born, and Warumbe again begged Kintu to give him one. Kintu went round to all the children with the object of

* Mugulu never omitted a detail.

selecting one for Warumbe, and he finally returned and said: "Warumbe, I cannot spare you one just yet; but later on, perhaps, I may be able to do so."

"When you had three you said the same thing. Now you have many, and still refuse to give me one. Mark you, I shall now kill them all. Not to-day, not to-morrow, not this year, not next year; but one by one I shall claim them all."

Next day one child died, and Kintu charged Warumbe with the deed. Next day again another died, and next day again another; and at last Kintu proposed to return to Mugulu and tell him how Warumbe was killing all his children.

Kintu accordingly went to Mugulu and explained matters. Mugulu replied that he had expected it. His original plan was that Kintu and Warumbe should not have met. He told him that Warumbe was a madman, and that trouble would come of it; yet Kintu returned for the millet against the orders of Mugulu, and this was the consequence.

"However," continued Mugulu, "I shall see what can be done." And with that he called his son Kaikuzi (literally, the "Digger"), and said to him: "Go down and try to bring me back Warumbe."

Kintu and Kaikuzi started off together, and when they arrived were greeted by Nambi. She explained that in his absence Warumbe had killed several more of her sons. Kaikuzi called up Warumbe, and said: "Why are you killing all these children?"

"I wanted one child badly to help me cook my food. I begged Kintu to give me one. He refused. Now I shall kill them every one."

"Mugulu is angry, and he sent me down to recall you."

"I decline to leave here."

"You are only a small man in comparison to me. I shall fetch you by force."

With this they grappled, and a severe contest ensued. After a while Warumbe slipped from Kaikuzi's grasp, and ran into a hole in the ground. Kaikuzi started to dig him out with his fingers, and succeeded in reaching him, but Warumbe dived still deeper into the earth. Kaikuzi tried to dig him out again, and had almost caught him when Warumbe sunk still further into the ground.

"I'm tired now," said Kaikuzi to Kintu, "I will remain a few days, and have another try to catch him."

Kaikuzi then issued an order that there was to be two days' silence in the earth, and that Warumbe would come out of the ground to see what it meant. The people were ordered to lay in two days' provisions, and firewood and water, and not to go out of doors to feed goats or cattle. This having been done, Kaikuzi went into the ground to catch Warumbe, and pursued him for two days, and he forced Warumbe out at a place called Tanda. At this place there were some children feeding goats, and when they saw Warumbe they cried out, and the spell was broken, and Warumbe returned again into the earth. Directly afterwards Kaikuzi appeared at the same place and asked why the children had broken the silence. He was angry and disappointed, and he said to Kintu that the people had broken his order, and that he would concern himself no further with the recalling of Warumbe.

"I am tired now," said Kaikuzi.

"Never mind him," replied Kintu, "let Warumbe remain since you cannot expel him. You may now go back to Mugulu, and 'webale'" ("thank you").

Kaikuzi returned to Mugulu, and explained the whole circumstances.

"Very well," said Mugulu, "let Warumbe stop there."

And Warumbe remained.

A Sportsman.

Mpobe was a sportsman. As he sat in his hut he saw a man approaching with whom he had agreed to go ratting. Mpobe called his dog, tied a bell to his neck, and led him with a sling to where the rats were supposed to be. Some beaters went on ahead and set up nets, but no rats were found. The beaters then asked Mpobe to let his dog run loose in the grass, and he immediately put up a rat, and it ran straight for the nets, but the mesh was too large and the rat got through and away.

The beaters then went home, but Mpobe decided to go on still farther, as he did not wish to return empty-handed. Soon after he started a rat, and it ran into a cave. The dog followed it, and Mpobe followed the dog. They went a long way, and ultimately Mpobe came to an open space, where there were many people, and houses and gardens, and he said to them: "My friends, did you see a dog following any rats about here?"

"Yes, we have," they replied, "but they have passed on lower down."

"In what direction?"

"Towards Mangao."

Mpobe followed on, and came to a seat where a Big Man sat, with rats on one side and Mpobe's dog on the other.

"Where do you come from?" asked the Big Man.

"From my garden just above. I have simply followed my dog. I heard his bell, and came on here."

"Do you know where you are now?"

"No, not in the least."

"Lucky for you. Now go back to your home, and remember that you must tell no one where you have been or what you have seen. Not even your father, or mother, or brother. If you tell, then I will come along and kill you. Here are your rats, and here is your dog."

"Webale," said Mpobe (*i.e.*, "Thank you"), and he went home.

Directly Mpobe arrived his wife got him food and said how glad she was that he had returned. She asked a great many questions, all of which he answered, and she waited thinking he would volunteer a statement as to where he had been.

"Where have you been these two days?" at last asked the wife.

"Oh, I have just been ratting in the forest."

"And——?" queried the wife.

"That's all," replied the sportsman.

The wife knew there was something else untold, so she invited Mpobe's father to the house. The father cross-questioned Mpobe as to where he had been, and what he had eaten and whom he had seen, and what he did during every hour of the two days he was absent; but still Mpobe kept his secret.

The wife next invited Mpobe's mother to the house, and the mother began another series of questions, and so involved Mpobe that he had to own up.

"I can't tell you it all, or the Big Man will come and kill me, and you would go and tell some one else."

"You don't know me, my son. I never tell anything. Just tell me the whole affair," and he told it. She merely thought it right to tell his wife, and the wife told her mother, and the mother told her husband, and so on until evening, when Mpobe went to bed, and just as he was falling asleep a stern, gruff voice called: "Mpobe, Mpobe!"

"Kabaka," replied Mpobe. (When a man is called by his name, he always replies "Kabaka," or "king." If a Muhammadan were walking along, and he knocked his toe

against a stone, he would cry out "Muhammad"; but if a Muganda met with an accident, he would cry out instantly "Kabaka.")

"So you have told the secret," said the Big Man; for it was he.

"I have only told my mother."

"That's enough. Eat up all your food and property, and as soon as it is finished I will come and kill you."

"May I sell my son to buy a cow?"

"Yes."

Mpobe bought the cow, killed her, salted the meat, and began to eat it, but in very, very small pieces each day. At the end of a year the Big Man returned and called out: "Mpobe, Mpobe!"

"Kabaka."

"Have you eaten that cow?"

"No, not yet."

"Well, hurry up. I am coming along when it is quite finished."

The cow was ultimately finished, and Mpobe ran off to a dense forest and hid himself. As he lay asleep he heard the same call: "Mpobe, Mpobe!"

"Kabaka."

"Have you finished that cow yet?"

"Not quite. I have just a little left."

"Ha, haha! You are hiding here; but there is no escape from me. I am coming along directly."

Mpobe left the forest and hid himself in caves, again lay down in rivers, went into pits and caverns; but wherever he went the Big Man found him out and called him. At last Mpobe saw it was no use trying to dodge him, and he said: "Let him come now, I hide no more. The cow is finished. I should not have told the secret, and I am ready to die."

Next night the Big Man came, and Mpobe was seen no more.

Kawekwa and Nakawekwa.

A man once lived at Ganga, near Kampala, and he had a son who never ate any food. The son's name was Kawekwa. Another man, on the other side of Ganga, had a daughter who never ate food. Her name was Nakawekwa.

One day Kawekwa heard this, and said he should like to see the girl. The girl on the same day heard the story of the boy who did not require any food, and she said she should like to see him.

Kawekwa travelled round the district and came to the girl's house. He found her at home, and he said: "Otya." She replied: "Otyano," and asked him into the house. She did not know who he was, but she went to the banana garden and pulled some fruit, and when it was ready she offered it to him, and he declined, saying that he never ate food. He then asked her to eat it herself, and she said she never ate food. And in this way they guessed who each of them was. Then her parents came in and the usual ceremony was gone through, and the marriage was completed.

When the bride was brought home her father came to visit her, and food was prepared. Everything was ready but beer, and Kawekwa proposed to go to the village to buy some; but his bride persuaded him not to go, as she feared something would happen to him. He did not go, and he remained at home many days.

One evening he heard drums beating in the village, and he heard the dancers

singing, and he insisted on going, promising that he would not be long. He went, and a fight arose, and Kawekwa was speared and killed. When the news was brought to his wife she wept for many months and refused to be consoled. One night as she was crying in her hut Kawekwa returned from death and asked her: "Why do you weep so long and bitterly?"

"Because I loved you so much," she replied.

"Then if you loved me so much, will you come with me now?"

"Yes, yes; I'll come," and she died.

It has now become a kind of proverb in Uganda: "Tokabye okuzukiza Kawekwa wa Ganga"—that is, "You cry as if you wished to wake Kawekwa of Ganga."

The Goat-Herd and the Leopard.

A Muganda chief had many goats, and one slave boy, named Sikílya Munáku, to look after them. One night a leopard came and killed all the goats except one, and the chief was angry, and blamed the boy for not herding them more carefully. "You see," said the chief, "there is only one left now. If you allow the leopard to catch that one, I will cast you out and throw you to the leopard yourself."

Sikílya Munáku was very careful of how he watched the goat; he went with it to feed every morning, stayed with it all day, returned home with it in the evening, and took it into his house till the morning. He guarded it thus for many days.

At length the grass near his hut was eaten bare, and he led the goat to the border of the forest, and tied it to a post where there was rich grass.

Towards sunset a leopard came to the edge of the jungle and looked out.

"Go away," said the boy; but the leopard merely crouched down. "Go away," repeated the boy, "if you eat this goat my master will kill me, so go away."

The leopard sprang out and seized the goat by the neck, and the boy seized it by the legs, and they tugged for some time. At length the leopard dragged both the boy and goat into the forest. Then they saw that the goat was dead, and they sat down to rest, the leopard on one side of the carcase, and the boy on the other.

"What did you mean by dragging it?" said the leopard.

"What did *you* mean by dragging it?" retorted the boy.

"Are you not afraid that I may eat you?"

"No, I am not afraid any more. If I return to my master he will kill me now that you have stolen his last goat."

"Kill you, will he? You need not bother about him. For the future you will remain with me in the forest, so set to work and build a hut."

The leopard sat still over the goat whilst the boy built a hut, and then he asked the boy: "Are you hungry?"

"Eh, Sebo" ("Yes, sir").

"Well, we must get a fire. Creep out to a neighbouring garden, and bring me a stick from the half-smouldering fire near the village."

The boy did so, and came back.

"Have you got the firebrand?" asked the leopard, when the boy came in view.

"Eh, Sebo."

"Hurry up and make a fire, and I will give you a piece of the goat to roast."

When the meat was cooked the boy ate it, and he told the leopard that it was very good. He was so pleased that he thought it only fair to do a good turn to the leopard. The boy knew a certain ant-heap near the Gabunga's garden where there were "Nswa" (edible ants) to be found. Nobody else knew of this particular

heap, but in his gratitude the boy decided to tell the leopard so that he might have a share.

"As a return for all this kindness," began the boy, "I will tell you something."

"If it is about guns or spears, don't tell me. I am always angry when I hear of guns."

"No, it is about food" ("Emeri").

"Ah, food; yes, tell me quick, quick, quick."

"There is an ant-heap near Gabunga's garden, and——"

"What? Is there a goat there?"

"No, not a goat, but——"

"A sheep, then?"

"No, but——"

"Perhaps a dog, or a calf, or an antelope, or a——"

"No," said the boy, "but 'Nswa'" (white ants).

At this the leopard fainted with sheer rage. "White ants!" said he. "White ants! Obusa, bisasiro, vunda, gaga——"

(The interpreter here stopped the story-teller, and explained that these were very vulgar words, and even a leopard would not have used them, but that he had gone mad.)

The leopard went out and brought in a stone. Then he put it down by the fire, and said to the boy: "I have something nice to tell you."

"Have you?" replied the boy. "Then tell me quick."

"It is about food."

"Then tell me quick."

"It is delicious," continued the leopard, and he licked his lips and smiled.

"Oh!" gasped the boy, "where is it?"

"Here it is," said the leopard, and he handed him the stone. The boy angered much, and they spoke no more.

After a while the leopard remembered that he had promised to reconnoitre Kamswaga's village that night, and started out. "Wéraba," said he to the boy, and he was gone. After a minute he returned and said: "Otya," and then, addressing the boy, said: "To-morrow morning you might take a piece of meat, and go round to some of the gardens near the village, and barter it for a cooking pot."

"All right," answered the boy, and the leopard went away.

Next morning he accordingly took a piece of meat, and went to a garden and found a woman hoeing. He held up the meat, and the woman asked him what he wanted.

"I am trying to barter this for a pot."

"Bring it here," said the woman. He brought it, and when the woman smelt it she said it was good. She then called to two girls who were in an adjoining garden, and they came to where she stood.

"What a nice boy!" said one of the girls.

"Do you like him?" asked the mother.

"Yes."

"Go first and fetch a pot to exchange for the meat."

"Oh, go for the pot yourself, mother. I want to ask him where he lives."

The mother went to fetch the pot, and the girl asked: "Where do you live?"

"I have a hut in the forest."

"What is your name?"

"Sikilya Munáku."

"I must pay you a visit. No, listen. Come back here to-morrow, and I will marry you."

"Very well," replied the boy.

The mother returned with the pot, and the exchange was made. The boy returned to his hut, and put the pot inside.

"What did you say to the boy while I was away?" asked the mother, when she was alone with her daughter.

"Oh, I told him on no account to propose to me—that if he did, I should certainly refuse him."

"What did he say?"

"He said, 'What a charming woman your mother is!'"

"He did, did he? I hope you asked him to come back to-morrow."

"He said he was coming to-morrow," and the conversation came to an end.

The boy, as he sat outside his hut, heard a chomping and chewing going on inside, so he guessed the leopard had returned. He went inside, and the leopard said: "I see you have bought the pot."

"I have something nice to tell you," said the boy, thinking of the girl's proposal in the garden.

"Don't, don't, and 'webale'" ("thank you") said the leopard. He thought the boy referred to the white ants again.

"They were so nice and kind," said the boy, "I must tell you about them."

"Not whilst I live," said the leopard, and again he uttered abusive words, meant for the white ants.

"I was talking to them just now, and one of them said——"

"Have they learned to talk, then?"

"Of course they have. One of them said she would marry me to-morrow. Her mother sold me the pot."

"Oh, I thought you were talking of the white ants."

"I guessed you misunderstood."

"Listen, I have something nice to tell *you*," said the leopard.

"I know it, you are going to tell me about that stone again."

"No," said the leopard. "Look at this." And he dragged out another goat from a corner. "That is Kamswaga's best," said he. "Look at his horns, and see the size of his head. I found him easily enough. He was wandering round, wanting to fight, when I seized his neck and dragged him here. Take off his skin, and in the morning take some of his flesh and go again to the women and buy some bananas to make beer."

Next day the slave boy visited the garden, bought the bananas, and the girl came home with him. The leopard returned late that night, and he was a little uneasy when he heard voices in the hut. When the boy explained that it was a wife, he came in, and a long talk followed, in which he advised Sikilya Munáku and his wife to go next day out in the open country, build a reed house, and make a plot of tillage. This was done, and as the soil was rich, a plentiful crop was the result. Other people, on seeing the good crop, came and asked permission to build and cultivate adjoining plots, and in course of time there were many people, and Sikilya Munáku was recognised as "Mwami" (chief).

Some time after this the leopard paid a visit to the chief, and ordered him to make a feast and have a beer dance. He added that he was to call in the people of the whole village, and that they were to remain all night in the chief's house: the other houses of the village were to be closed, and the doors tied with rope, and no one was to enter them for that night.

The dance proceeded, and at midnight one man, who was tipsy, left the chief's house,

and went to a house in the village. He cut the rope and went in, and was surprised to see the house full of leopards. The man raised his spear and threw it at the biggest, shouting: "Have that for the Kabaka" ("king"). The big leopard rolled over and died. The tipsy man then returned and told the chief that he had killed a leopard. The chief told him he had done wrong; that the leopard was his good friend; had cared for him like a father; and that the man might just as well have killed him (the chief) as the leopard.

The dance broke up and the people retired. Directly after, the leopard, who had risen from the dead, came and charged the chief with having disobeyed him. "I found you a worthless slave boy, too small to eat, too weak to kill, and with a master who had threatened to destroy you. I cared for you, and ultimately made you chief, and now one of your people has speared me. I am done with you for ever. Go back to your old master and be a slave boy again."

Having said this, the leopard spat on the ground, thrashed madly all round the hut, and, with a bitter snarl, left the house.

Then a great storm came up from Sese and knocked down the house. The villagers stole the bananas; the goats and sheep and cows ran away, and his wife and children also ran away, and when morning came there was nothing left but Sikílya Munáku all by himself!

The Hare and the Elephant.

A hare and an elephant went to a "ntujo" (drum dance), and the hare stood still whilst the elephant danced. When it was over the hare said: "Mr. Elephant, I can't say I admire your dancing; there seems to be too much of you, and the flesh on your buttocks goes flop, flop, flop. Let me cut off a few slices, and then try. You will then dance as well as I do."

The hare then cut off some huge slices and went home. The elephant also went home, but he was in agony. At length he called a buffalo, and said: "Go to the hare, and ask him to return my slices."

The buffalo went, and was received by the hare, and told his message.

"Were the slices not eaten on the road?" asked the hare.

"I heard they were," replied the buffalo.

Then the hare cooked some meat (it was really the slices of elephant) and gave some to the buffalo. The buffalo thought it very tender, and asked where he got it.

"I got it at the hill Bikongoliro, not far from here, where I go occasionally to hunt. Come hunting with me to-day."

So they went to hunt, and taking some nets set them up. The hare then gave the following instructions to the buffalo:

"You remain here whilst I go into the grass. If you hear something come buzzing 'zooooooooooooo' hang down your head."

The buffalo waited, and then he heard "zooooooooooooo" and hung down his head, and the hare struck the head, and the buffalo died. The hare skinned him, and carried home the meat.

As the buffalo did not return, the elephant sent an antelope to ask the hare to return his slices, but the hare disposed of him in the same way as in the case of the buffalo, and carried home his meat.

The elephant sent a succession of messengers for the slices, but not one of them returned, with them or without them.

The elephant then called up a leopard, and said: "Go to Mr. Hare, and ask him

to return my slices. You are a strong messenger. Fetch both the hare and my slices. I am very sore, and you must return quickly if you wish to see me alive."

The leopard found the hare at home, and after the usual feed of meat they started to hunt at Mount Bikongoliro, taking their nets.

"Now," said the hare, "you wait here whilst I go into the grass. If you hear something come buzzing like 'zooooooooooooo' hang down your head."

The hare then went into the grass, and presently the leopard heard a buzzing "zooooooooooooo," but instead of hanging down his head he held it up, and a big stone just missed him. Then he stooped his head and pretended he was dead. He chuckled to himself: "Ha! ha! Mr. Hare, so you meant to kill me with that stone? I see now what happened to the other messengers. The wretch killed them all with his 'zooooooooooooo.' Never mind, Mr. Hare, just wait till——"

The hare emerged from the grass, and when he saw the leopard lying prone he laughed and jumped, and then scraped the ground. "There goes another messenger," said he. "The elephant wants his slices back. Well, let him want them. He has still got too many, but in any case those I cut off improved him a good deal, and now as they are all eaten up I cannot very well return them."

The hare then gathered some grass and pieces of string, and made the leopard into a bundle, ready to carry him off.

"I should like to skin him just here," said the hare, "if I had my knife. As it is, I must carry him a little way, then hide him in the forest, and run home and bring my knife."

Having said this, he hoisted the leopard on his head and walked off with him. The leopard was enjoying the ride on the hare's head, and after having gone a little way he put forth his paw and gave the hare a deep scratch. He then withdrew his paw, and lay quite still. The hare at once put down the bundle, and understood how matters lay. He did not pretend that he knew, for he said: "Oh, there seems to have been a thorn in the bundle." He then roped the bundle very firmly, taking care to tie the paws strongly, and then, putting the bundle on his head, went along to a stretch of forest. He placed the leopard in the wood, and went off to fetch his knife. Immediately he had gone the leopard tore open the bundle, and sat up to wait for the hare's return. "*I'll* show him how to hunt, and to say 'zooooooooooooo' and to hold down his head. *I'll* show him how to cut slices off my friend the elephant——" He raised his head, and there was the hare in view, returning with a knife; but on seeing the leopard alive he bolted, and ran into a hole in the ground, where the leopard could not follow him.

"Come out," said the leopard, sniffing vainly at the hole.

"Come in," said the hare.

The leopard saw it was useless trying to coax the hare to come out, so he said to a crow that sat on a branch just above the hole: "Mr. Crow, will you watch this hole whilst I run for some fire to burn the hare out?"

"Yes," replied the crow, "but don't be long away, as I have to go to my nest at Wakoli's this evening."

The leopard went for the fire, and the hare, having heard that the crow was keeping watch, said: "You are very hungry, crow, I am certain—eh?"

"Yes, very," replied the crow.

"Are you fond of white ants, for, if you are, I have a lot of them down here?"

"Throw me some up, and 'webale'" ("thank you").

"Come near the hole, and I will."

The crow came near.

"Now open your eyes and mouth wide," said the hare.

The crow opened his eyes and mouth, and just then the hare flung a lot of dust into them, and whilst the crow tried to remove the dust the hare ran away.

"What shall I do now?" said the crow, when he had finished taking the dust out of his eyes. "The leopard will be angry when he finds the hare gone, and I am sure to catch it. Ha! ha! I have it. I will gather some 'ntengo' (poisonous fruit of one of the *Solanaceæ*, about the size of a potato apple) and put them into the hare's burrow-hole. When the leopard applies fire to the hole the 'ntengo' will explode, and the leopard will think the hare has burst and died."

The crow accordingly placed several "ntengo" in the hole, and after some time the leopard arrived.

"Have you still got him inside?" he asked.

"Yes, sir."

"Has he been saying anything?"

"Not a word."

"Now then, hare," said the leopard, "when you hear 'zooooooooooooo,' hold down your head. Do you hear?"

No reply.

"You killed all the elephant's messengers, just as you tried to kill me to-day; but it is all finished now with you. When I say 'zooooooooooooo' hang down your head. Ha! ha!"

But the hare meantime was at home, making a hearty meal off the remainder of the elephant steaks.

The district which bounds Uganda on the east is called *Busoga*. The boundary is a very definite one; it is the course of the Victoria Nile from Lake Victoria northwards to the great marshes and backwaters of of Kioga. According to native tradition this country was formerly inhabited by Nilotic Negroes of the Lango tribe, and also of the interesting Elgumi race—the Elgumi being more allied in language and physique to the Masai. In the extreme east of Busoga also there had taken refuge remnants of one of the earliest of Bantu invasions of Negro Nileland—the Masaba people—a few thousands of whom still dwell on the western flanks and foot-hills of Mount Elgon. Into this country—the lakeward portions of which were but thinly inhabited because of the density of the forests—there broke some hundreds of years ago an invasion of Uganda people, or at any rate of Negroes from the direction of Uganda who spoke a dialect of the Luganda language. These—after mingling with the Lango and Elgumi, and absorbing, perhaps, a dwarfish element akin to the modern Masaba—were the ancestors of the modern Basoga. People of the same general stock and speaking the same dialect also occupied the large island of Buvuma and all the islands along the north coast of the Victoria Nyanza from the vicinity of Uganda to opposite the Samia Hills. It is a point of some interest also to remark that the dialect of Busoga (Lusoga) is more like the speech of the Sese Islands than that of Uganda. Both the Basese and Basoga speak a language which is almost closer to Luganda

than Lowland Scots is to English, but, like the Scots dialect of English, it is rather more primitive and contains words of an older type.

In many respects the *Busoga* resemble the Baganda so closely in physique, manners, and customs that in describing the latter I shall consider that I have at the same time described the Basoga, with the exception of such differences or special characteristics as are now pointed out. The Bantu-speaking inhabitants of the Busoga District represent a population of, perhaps, 500,000. Their country is in many places densely forested, in marked contrast to the lands of Kavirondo, which bound it on the east. The natives count in their forests no less than fifty-two good timber trees; at least seven trees which produce bark-cloth, and three trees and two lianas, or creepers, yielding rubber. In the north-eastern part of the administrative District of Busoga the Bantu-speaking people are more akin to the Banyoro than to the Baganda. This Unyoro infusion resulted in much of Busoga coming under the influence of the Hima sovereigns of Unyoro; and for many years Busoga was alternately harried by Unyoro and Uganda, each country seeking to assert its right to the overlordship. Gradually Uganda became the paramount power, but the Uganda chiefs so misused their privileges that when the political organisation of the whole of the Protectorate was under review it was decided to exclude the District of Busoga from the territories allotted to the Kingdom of Uganda, especially as compensation was given to Uganda in other directions. The prestige of the Gala aristocracy of *Unyoro*, however, lingered down almost to the present time, and whenever old chiefs died, and new chiefs succeeded, efforts were always made to obtain the investiture of the latter from the King of Unyoro. There has never been any supreme ruler over Busoga, the country having been divided in times past among a number of more or less powerful chiefs, some of whom were Lusoga-speaking, others in the north belonging to Unyoro and Lango stock.

The Busoga *huts* are far inferior to the houses of Uganda, and offer much less resemblance to them in architecture than do those of Unyoro and Toro. The hut of the Basoga is usually a beehive dwelling, where the thatched roof comes right down to the ground, leaving an opening about three feet high as a doorway. Not even the chiefs' houses are much better. The men are the hut-builders, the women being given up to agricultural pursuits. The huts contain no bedstead or raised platform as a sleeping place. The Basoga simply pile up bark-cloths until a rough couch is made. The peasants in the country either sleep on the bare floor or else arrange their bodies for sleep on the transverse poles of a short, broad ladder. They sleep on these poles with apparent ease, though in a cramped position, the heels and haunches resting on the lowest rung

the back of the head on the third rung, while the second bar serves as a support to the back.

The articles of *diet* of the Basoga are slightly more varied than amongst the Baganda. In addition to the banana, which is the favourite food of those who dwell anywhere near the Victoria Nyanza, the country grows the *sweet potato*, *ground-nut*, two or three kinds of *beans*, *eleusine*, and *sorghum*. The grain of the sorghum and eleusine cereals is principally used for making beer. *Tobacco* is grown of excellent quality. The *sugar-cane* is cultivated, and its stalks are used for the sake of its sweet juice, but no sugar is made from it. The people also grow a few *yams* and some *sesamum*, or oil-seed. They gather *coffee* from the wild bushes in the forest, and in parts of the country the *cotton-plant* is cultivated, though I have not been able to ascertain that they spin this into thread.

380. A MUSOGA

As *domestic animals* they keep cattle of the humped, short-horned type, small fat-tailed sheep, goats, and fowls. The goat seen in Busoga is often of the long-haired, "Skye-terrier" type, already mentioned as coming from the regions to the west of the Upper Nile. The natives nowadays catch and tame the young of the grey parrot for sale to European or Swahili caravans. The people keep dogs, and sometimes use them for hunting.

There is nothing remarkable about their *marriage ceremonies*. The wife is simply purchased from her father by a present of live-stock, together with a few iron hoes, and perhaps two or three pots of beer. Amongst the peasants a wife may be purchased for a goat.

When *a chief dies* his grave is dug in his own house, and his body

is laid in it wrapped up in bark-cloth. Here the corpse lies for five or six days, until a large quantity of bark-cloth can be collected from his relations and adherents, and with this the grave is generally filled up to the surface. On the top of the bark-cloth earth is thrown, leaving the grave at last with a raised cover of beaten clay. The chief's women live in the house until the grave is complete. They then leave, and the hut is shut up, and remains without any interference until eventually it falls to pieces over the grave. When an ordinary peasant dies, he or she is generally buried in front of the dwelling inhabited during life.

In former days, before European influence changed any of the customs of the country, when the chief of Bukole (one of the sub-divisions of Busoga) died, his successor (generally his brother) despatched a large number of warriors to range the country for miles round the chief's village and slay any person they met. During these raids every attempt was made to capture a young man and a girl. On the second day after the chief's death this couple was killed, their pudenda were removed, and, together with those of a bull, were put into the interior of a large *fetish drum* called "Kideye." The hole in the drum through which this disgusting tribute had been inserted was sewn up, and the drum was beaten to announce the chief's death. An embassy carrying news of the death was sent to Unyoro,* and the embassy further carried with it, for the information of the king of Unyoro, the name of the chief's successor. The king of Unyoro then sent his representatives to confirm the appointment of a new chief, and to give him a stool of authority and two spears. When the new chief of Bukole had been formally installed, he again sent out men to kill any one whom they might find; and if no victims could be discovered and despatched, the force went on to fight against some neighbouring chief. Until blood had been shed in this manner the new chief and his subjects were expected to keep their heads shaved. Any one infringing the order to shave the head was immediately put to death. When blood had been shed, then all the people were invited to come and mourn for the deceased chief. The days of mourning sometimes lasted for two months, and most seriously interrupted the work of the peasants in the fields. All this time the messengers from the king of Unyoro remained in Bukole until they had received sufficiently large presents to be taken back to Unyoro. These practices only ceased when Kabarega, the king of Unyoro, was driven out of his country by the British forces. They occurred with other chiefs of other sub-divisions of Busoga. It may be imagined, therefore, that the people, in this

* This incident shows the continued reverence for, and dependence on, the Hamitic rulers of Unyoro, which long survived the time when in all the southern and western parts of Busoga Uganda was the dominant power.

respect at any rate, have greatly gained by the institution of a European control over the administration of their country; for every time a chief died in Busoga, bloodshed of a more or less serious kind was sure to take place, and the crops not infrequently suffered from the abstention of the peasants from all work during the period of mourning.

381. "TALL, PEAKED FETISH HUTS"; ALSO "SUSPENDED GRASS EXTINGUISHERS" OVER STONES FOR LIBATIONS

A curious custom still remains in connection with the death of a man who dies at some distance from his home, and whose body cannot therefore be transported back to be buried in his own house. The relatives of the deceased will march for two or three hours into the bush, and come away with a branch or a long reed. The straight branch or reed stem is then thrown on the ground, and one of the relations calls out the dead man's name and says: "We have come to bring you home for burial." After this the reed or stick is covered up with bark-cloth, and the relations march back to the dead man's home carrying with them this substitute for burial. As they get near the village one of their number runs on ahead to apprise the neighbours that the dead man's body is being brought to his last home. The women then start wailing for the dead, and continue screaming and shouting until the long stick wrapped up in a bundle of bark-cloth is deposited in the grave. The rest of the ceremony is identical

with that which follows the actual deposit of a corpse in its grave under the house. In parts of Busoga there is the following custom, said to be derived from the north: The head of a person after death is washed, and the lips are daubed with oil.

In *religion* the Basoga are still mainly pagan. Especially is this the case with the large island of Buvuma, situated near the birth of the Nile between Uganda and Busoga. The natives of Buvuma are fetish-ridden and extremely superstitious. The tall, peaked fetish huts and temples which are placed outside their settlements have already been described in Chapter II., and are illustrated here. The following are the names of the "ba-lubare," or devils, worshipped in *Buvuma*:—

Irukoma.
Isōdzi.
Buvuma.
Kasota.
Wesege (dwells in a big tree).
Nambaga (influences the "medicine" kept in little horns).
Kitiko.
Meru.
Buyegu.
Nabirie (presides over the birth of twins).

The principal spirits worshipped among the *Basoga* are:—

Nasamba.
Walumbe.
Waitambugwe.
Kintu.
Maganda.
Maero.
Bugingo.
Takwe.
Kisalumkaba.
Kirongo.
Luka-maembe.
Nalango.
Kitako.
Kalesa.
Dumgu.
Nabisana.
Kigulu.
Kaliro.
Naigombwa.
Lumbui.
Kamiantumbe.
Kakua Kambuzi.

There are, of course, priests in Busoga who attend to the special worship of each of these spirits. When a Musoga is anxious to obtain anything from the supernatural agencies, he makes an offering at the shrine of one or more of the above-mentioned spirits. According to his means he may give a bull, a goat, or a fowl, the amount of the gift also varying according to the importance of the spirit whose help is claimed and the extent of the request. Certain rivers in Busoga are connected with the worship of spirits, and are thought to be the homes of special "lubare." Formerly the Basoga punished severely the seduction of a virgin. If a man was convicted of such a crime, and the woman's

guilt was discovered, he and she were sent at night time to Kaluba's village, where they were tied to a tree. This tall spreading incense-tree was thought to be under the protection of a spirit called *Kakua Kambuzi*. Next morning the erring couple were discovered by people in the surrounding plantations, who released them. They were then allowed to settle near the tree of the protecting spirit. Curiously enough, the Busoga also held in great abhorrence anything like incest amongst domestic animals—that is to say, they greatly disapproved of intercourse between a bull calf and its mother-cow, or between a bull and a cow that were known to be brother and sister. If this occurred, the bull and cow were sent by night to a fetish tree and tied there. The next morning the chief of the district appropriated the animals and turned them to his own use. The rain spirit of Busoga—a country which, in spite of its dense forests, suffers more often from severe droughts than does Uganda—is a most important personage among the gods. Another important "lubare" is *Takwe*, who dwells in the River *Ntakwe*, and personifies that stream. If immorality occurred between a man and a virgin, and as the result the girl became *enceinte*, the lapse from morality was punished more severely than if nothing had resulted from their intercourse. In this last case the guilty couple were dragged off to the River Ntakwe, stones were tied to their ankles and legs, and, in company with a sacrificial sheep, they were thrown into the river to be drowned. This custom was abolished even before European intervention, and reduced to the much milder penalty of a fine inflicted on the man.

In other sub-divisions of Busoga than Bukole the same mutilations as those described in connection with the fetish drum were inflicted on a boy and a girl in order to make a sacrifice to the sacred stream on the occasion of a chief's death. When this was done at Sibondo's town the mutilated boy and girl were afterwards thrown into the River Nagua as a sacrifice to the water spirit.

With regard to the association of tall and remarkable trees with spirit-worship, an eye-witness gives me the following account of what he saw near the native town of Luba, in Western Busoga (near Fort Thruston). The tree which is regarded as sacred in this locality was a lofty and unusually fine species of *Parinarium*. Its cylindrical, glossy white trunk rose to 100 feet in height before giving out branches. The tree was surrounded by small fetish huts and curious arcades and "extinguishers," or pendent umbrellas of straw. The Basoga at the time had been suffering from hunger, as the dry season was nearing its end and the new crops were not yet ripe. They came in canoes decorated as if on a warlike expedition, the prows of the canoes being strung with wreathes of flowers (chiefly yellow acacia blossom). When the occupants of the canoes

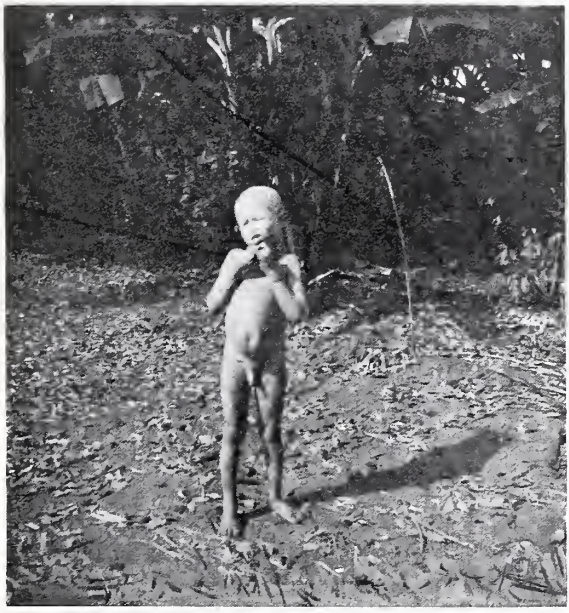
landed, they took off all clothing, and wrapped round their arms and necks ropes made of green creepers and leaves. Arrived at the base of the tree they commenced to dance with figures not unlike those of a quadrille, the dancing being accompanied by songs only. No drums or other instruments were played. After dancing for a certain time they stopped, and a little girl was brought forward, about ten years old. This child was laid out at the base of the tree as though she was to be sacrificed, and every detail of the sacrifice was gone through in mock fashion. A slight incision was made in the child's neck, but not such as to seriously hurt her. She was then caught up and thrown into the water of the lake close at hand. Here a man was standing ready to save her from being drowned. The girl on whom this ceremony was performed was, my informant learnt, dedicated by native custom to a life of perpetual virginity.

The Basoga regard with a certain degree of superstitious reverence white bulls with black spots. These are regarded as sacred cattle, and are allowed to wander at will about the plantations.

Christianity is now making some progress in the western part of Busoga. Muhammadanism has but few adherents. Nevertheless, Islam, coming from the Nile and from Zanzibar, has made several attempts at proselytism in Busoga. The great idea of the Sudanese mutineers was to create a Muhammadan kingdom in Busoga in case Uganda should prove too hard a nut to crack. They would hereafter have established a connection between the Muhammadans on the Upper Nile and those who (would then have) commanded the northern shores of the Victoria Nyanza.

The Basoga have suffered terribly of late years from occasional *famines* and epidemics of disease. The famines have been due to unusual droughts which have afflicted a country ordinarily blessed with fifty to seventy inches of annual rain. The heavy rainfall however, is much confined to the vicinity of the lake shores, and at distances of forty or fifty miles from the coast of the Victoria Nyanza the dense forest yields to a prairie country where the sun's rays are very scorching. The least decrease in the rainfall below fifty inches is prejudicial to the bearing of the banana, and as the Basoga, like the Baganda, rely too much on this easily produced food, when the banana fails they have not sufficient staple in other produce to fall back on. But the race is being saved, and the ravages of disease and famine made good in some districts, by a few notable chiefs who are marvellous getters of children. The great chief Luba, who resides near Fort Thruston, and who was the unwilling instrument in the murder of Bishop Hannington, is still a vigorous man of perhaps sixty, and has had more than a hundred

stalwart sons, each of whom has become the father of a large family; so that Luba, when he dies, will probably be the progenitor of a thousand children. Another old chief of Nilotic race in the north, Liada, is now past ninety, and is said to have been the father of a thousand children, more or less. It has been, in fact, very much the custom in Busoga for the chiefs—who, being at all times well nourished, were well suited to be "sires"—to impress all the young women of the district into their harims. After a girl had borne one or two children the chief would marry her off to his dependents or to his elder sons. Among the peasants infant mortality is terrible. It is rare that a peasant woman succeeds in rearing more than one child. The influence of the two missionary societies in Busoga is restraining the excessive polygamy of the chiefs, and the better conditions of life among the common people which now prevail under the European control of the country, are together equalising the production of children, and will no doubt tend in time to a marked increase in the population.



382. AN ALBINO CHILD IN BUSOGA

CHAPTER XVII

BANTU NEGROES—(continued)

(3) Kavirondo, Masaba, etc.

THE Bantu-speaking Negroes to the east of Busoga, who dwell round the north-eastern corner of the Victoria Nyanza, on the western flanks of Mount Elgon, and on and near the east coast of the Victoria Nyanza, south of Kavirondo Bay, may perhaps be most conveniently grouped together under the general term of "Kavirondo." This word has a Bantu sound, but no one has yet been able to throw any light on its origin, or exactly to indicate the special patch of country that it covers. The natives use it (generally pronounced as "Kafirondo"), but perhaps only do so because they have picked it up from Swahili caravans and Europeans. The word "Kavirondo" probably appeared first on the maps drawn by Mr. E. G. Ravenstein at the end of the 'seventies from information given to him by Mombasa missionaries, such as the late Mr. Wakefield. It is certain that the Swahili and Arab caravans who first reached the north-east coast of Lake Victoria Nyanza came back with the impression that the people in that direction were styled "Kavirondo," and communicated these views to Mr. Wakefield. But as the few words of Kavirondo which Mr. Wakefield was able to quote from these and other sources showed the dialect to be closely related to the Acholi—a Nilotic language—it was considered that the Kavirondo were a Nilotic people, and so in a sense they are; for about half the so-called Kavirondo country is inhabited by a race which is closely allied to the Aluru and Lango (Acholi), from which they are only separated by about 100 miles of Bantu and Masai-speaking * people. But Joseph Thomson, when he reached the north-east corner of the Victoria Nyanza in 1883, the first of all Europeans to do so by way of Masailand, discovered to his surprise that the northern Kavirondo spoke a language that was obviously Bantu, and was easily understood by his Swahili porters. On the whole, it is best to accept the established word "Kavirondo," and to take it to

* This refers to the Elgumi, whose language is more related to the Masai group than to the Nilotic family.

383. A WOMAN OF THE BOSIA TRIBE, MASABA, NORTH-WEST ELGON

include all the tribes speaking nearly allied Bantu dialects between the north-west corner of Mount Elgon on the north and the German frontier on the east coast of Lake Victoria Nyanza on the south. As will be pointed out in the next chapter, the best general name for the *Nilotic* people who dwell in a part of the Kavirondo country is that suggested by Mr. Hobley—"Ja-luo."

The dialects (divided into three distinct groups) spoken by the people whom I group together as Kavirondo are not only Bantu, but are in some respects more archaic even than Luganda and Urunyoro. The group of dialects spoken by the degraded and simian-like Negroes on the western flanks of Mount Elgon may perhaps claim to be the nearest living approach to the original Bantu mother-tongue, though the Lukonjo of Ruwenzori, Luganda, and Runyoro come very near to the same exalted position. The Masaba * people of West Elgon, who speak this extremely archaic Bantu language, represent a little enclave of Bantu-speaking people (the Bapobo, Bangoko, Bakonde, Bageu, Basokwia, and Bosia), surrounded by tribes of a totally different physique and language, though their Kavirondo brethren to the south are not more than thirty or forty miles distant. They are perhaps the wildest people to be found anywhere within the limits of the Uganda Protectorate. They are wilder even than the Congo Dwarfs. Quite recently they were brought under subjection to some extent by an Uganda chief who was employed to restore order in the country between the Victoria Nile and Elgon, but even still there remains a section of this people dwelling high up (at altitudes, perhaps, of 7,000 and 8,000 feet) on the ridges surrounding the central crater of Elgon which in all probability has never seen a European, and who would display hostility towards him or any other stranger who came within its reach.

Directly the present writer saw these Masaba folk he was struck with the low and apish appearance that many of them presented. Here and there one distinguished amongst them the square-headed, better-looking type of Nandi physiognomy, due, no doubt, to refugees from Nandi-speaking countries having settled among these savages; but ordinarily the Masaba people bear a strong resemblance to the Pygmy-Prognathous group on the western limits of Uganda. Some who were seen, but who unfortunately could not be photographed, gave considerable justification to the employment of the term "ape-like men." They had strongly projecting superciliary arches, low brows, flat noses, long upper lips, and receding chins—stumpy individuals irresistibly recalling the Congo Dwarfs, having the same flat noses, bulging nostrils, and long upper lips. There was nothing about these

* They do not themselves recognise this name, which is one applied to them by the Baganda, and is a convenient general term for a group of wild mountain tribes that have no general designation of their own.

people that suggested the Nile Negro, nor were they altogether of what is styled the West African type. I should think, on the whole, they represented the most primitive and fundamental Negro race of the continent (of which the Congo Pygmies are a branch), crossed here and there with

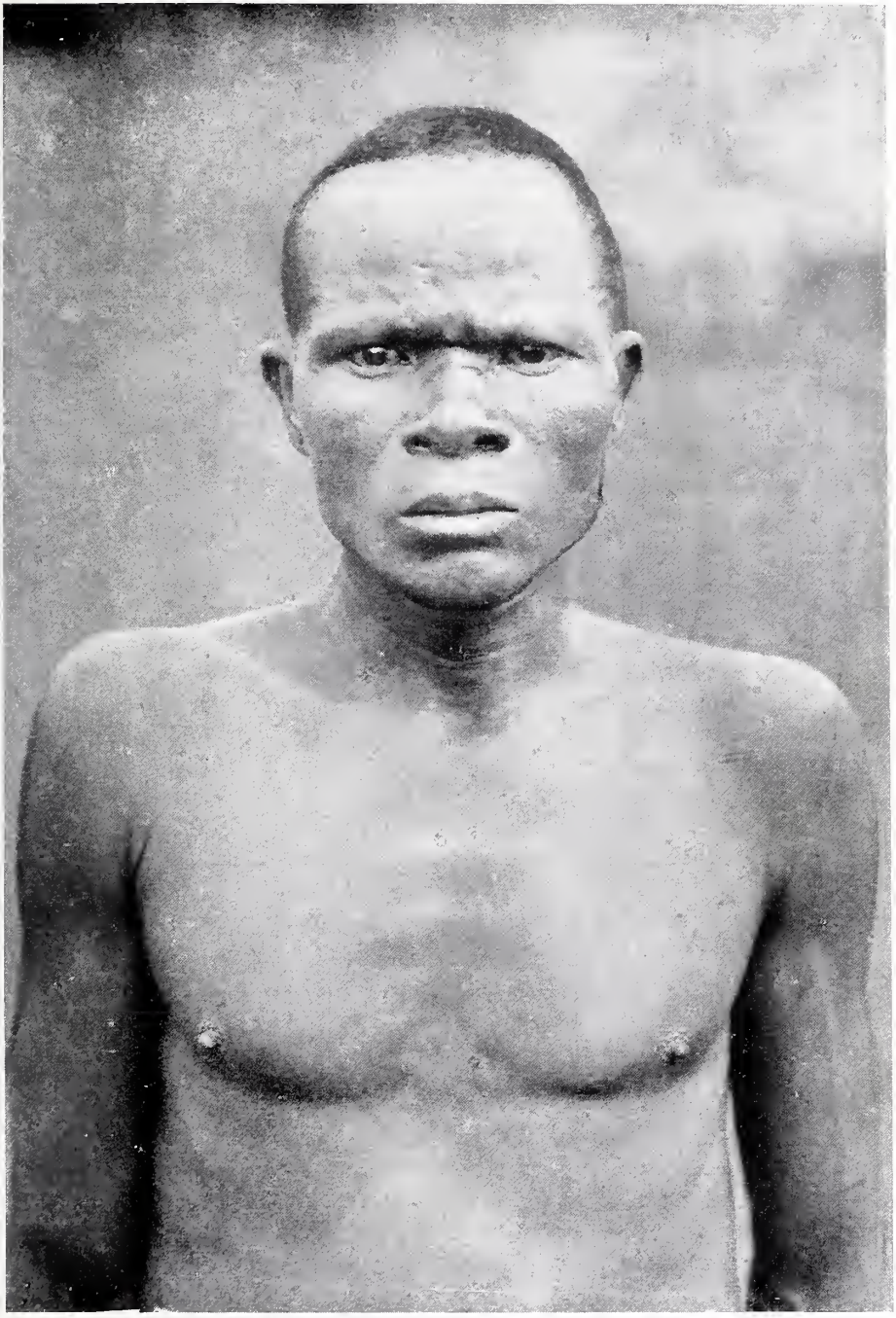
384. BAGESU (BAKONDE, MASABA) PEOPLE OF WEST ELGON

a superior Nandi or Elgumi type; an aboriginal race, in fact, on which many centuries ago the first Bantu invaders impressed an archaic Bantu dialect.

A comparison of the heads in Figs. 257 and 384 with the heads of Bantu Kavirondo, Nile Negroes, or Baganda will show at once what a low physical type

may be found on Mount Elgon. In these Masaba people the face is very broad in its zygomatic measurement—that is to say, from the edge of one cheek-bone to the other. The cranial development is relatively poor. There is much prognathism, a large upper lip, and retreating chin. The hands are long, the feet are large and clumsy. The knees turn in, and the shins are much bowed. In the men there is a certain amount of scrubby hair about the face, but I did not notice in any example the body-hair which is so evident in the Congo Dwarfs. The colour of their skins ranges from dark chocolate to yellowish brown. The legs, however, are not disproportionately short, as they are among some of the forest Negroes in the Semliki Valley. *Neither they nor any other of the Bantu Kavirondo circumcise*, nor do the Masaba people (so far as I have seen) decorate the body *with any pattern of scars or weals*. They have a way occasionally of burning the skin with a red-hot iron as a counter-irritant to pain, and this leaves the body with irregular scars on the chest or back, but these are not intended as ornaments. In some of them the face is as much wrinkled as it is in an elderly Bushman. Those of the Masaba people that dwell more in contact with the Nandi inhabitants of Elgon deck themselves with necklaces and bracelets of iron and ivory; but the poorer or more savage people seemed to me to wear nothing whatever in the shape of ornament, and to go almost entirely, if not quite, naked. The "not quite" is represented by a dirty piece of bark-cloth slung over one shoulder, but generally slung in such a way as to serve the purposes of decency. This is probably only due to the fact that the prudish Baganda, who have been administering their country, have insisted on all persons approaching the Uganda settlements putting on a small amount of clothing. It was a curious fact among these people that the more wild, savage, and degraded they appeared (as we advanced northwards), the more archaic became their Bantu dialect.

On the other hand, what one might style the *Kavirondo proper*—the peoples who dwell in the valley of the Nzoia River from near the south-east corner of Mount Elgon to the coast of the Victoria Nyanza—are, as a rule, a handsome race of negroes, exhibiting sometimes, especially among the men, really beautiful physical proportions and statuesque forms. Here and there, as throughout most of the Negro races (and European, for the matter of that) there are reversions to an ugly and inferior type representing the Pygmy-Prognathous element which formed the first stratum of the human population in nearly all Negro Africa. Fig. 385, a Kakumega chief, illustrates this reversionary type with strongly developed brow ridges, a flattened nose with broad, prominent wings, and a long upper lip. On the other hand, Figs. 263 and 34 exhibit comely specimens of Negroes, very characteristic of Kavirondo. The men's figures in these specimens are notably fine and well-proportioned, and even the negresses of this type are, in



385. A KAKUMEGA CHIEF, SOUTH OF NZOIA RIVER, NORTH KAVIRONDO

young and plump individuals, not far off our European ideals of well-shaped women.

The Bantu Kavirondo *do not practise circumcision*. They *usually pull out the two middle incisor teeth* in the *lower* jaw. Both the men and the women do this. It is thought that if a man retains all his lower incisor teeth he will be killed in warfare, and that if his wife has failed to pull out her teeth it might cause her husband to perish. For the same reason of averting ill fortune a woman cuts a number of *vertical slits* in the skin of her forehead, which leave small scars. The women also, as a means of securing good fortune for themselves and their husbands, make a *number of small incisions* (usually in patterns) *in the skin of the abdomen*, into which they rub an irritant, so that huge weals (similar to those described in connection with the western Bantu) rise up into great lumps of skin. A Kavirondo husband, before setting out to fight or starting on a journey attended with great risks, will probably make a few extra incisions on his wife's body as a *porte-bonheur*.* But ordinarily their bodies are kept freer from cicatrisation and similar attempts at ornamenting the skin than is the case with the people in the western part of the Uganda Protectorate. Among the Bantu Kavirondo the *ear is usually only pierced in the lobe*, and a single large ear-ring is worn by both men and women.

Prior to the advent of Europeans *almost no clothing was worn*, especially by the males and the unmarried women. Even at the present day, where European influence has not made itself felt the men seldom specially wear their small covering for purposes of decency; they don skins slung round one shoulder and worn over the side and the back for warmth. The men also *adorn the upper arm*, the wrist, and the leg below the knee and above the ankle with *coils of iron wire* and *bracelets* and *circlets* of ivory. The women, if they can get them, will wear enormous quantities of beads in necklaces. Both sexes usually wear a *waist-belt* of *beads*, and the married women who have borne children wear a lower string of beads, to which is attached a tiny little apron of leather embroidered with beads, and also *a long tail* made of strings of fibre derived from a marsh plant. The tiny apron in front is sometimes made of short strings of the same fibre, instead of being a piece of leather sewn with beads. Very great importance is attached to this tiny square of fibre or beadwork, and to the tail behind. If a *man* of the same tribe *should touch* this, the only covering worn by married woman, *a great offence* has been committed, even if the man be the woman's husband. Unless the *sacrifice of a goat* is made it is thought that the woman will

* Primitive man has so often a half-thought-out idea of "vaccinating" against misfortune and such a deep-seated belief in the malice of the higher powers.

die of the insult. If, however, these coverings are touched or torn off by an enemy or a stranger no harm is done. But if the men are careless

386. KAVIRONDO WOMEN, NZOIA RIVER

about body covering they devote considerable pains to their head-gear. Besides circlets of hippopotamus ivory they will wear large tufts of black ostrich feathers over the forehead, or shaggy plumes made from cocks' feathers, or the long tails of the *Chera* (widow finch). They also construct

387. KAVIRONDO WOMAN, NZOIA RIVER

hats of gigantic size or fantastic shape, which they wear on great occasions. These hats are sometimes as much as three feet high. They are usually of basketwork foundation, plastered on the exterior with white kaolin, and possibly variegated by stripes or patterns in black mud. Feathers are stuck into these hats. The men among the northern Bantu Kavirondo are much given to ornamenting their *limbs* with *patterns of white clay*. They may wear clay "stockings" below the knee or right up the leg, or there may be a separate patch of white clay right down the thigh. On this clay a pattern is worked by a piece of stick, which removes the clay in places and leaves the dark skin showing through. As already stated, the *young women* before marriage *wear absolutely no clothing*, and in all the districts which have not been much visited by Europeans the men (except in cold weather) affect complete nudity. Despite, or because of, this neglect of clothing, they are, for negroes, a moral race, disliking real indecency, and only giving way to lewd actions in their ceremonial dances, where indeed the intention is not immodest, as the pantomime is a kind of ritual, the meaning of which is perhaps not grasped by the dancer.

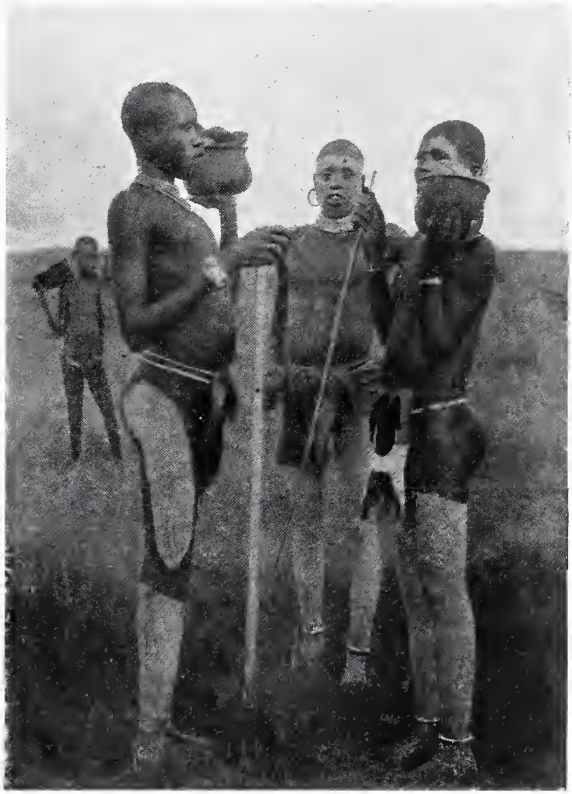
In some places near the lake shore, or wherever else the natives are able to kill hippopotamuses, the tusks of the hippopotamus are, in some very adroit manner that I have not been able to ascertain, cut or split into longitudinal sections.* These are polished, and are worn on the forehead as circlets or crescents of ivory. Iron rings are worn on the thumb and fingers.

The *dwellings* of the Bantu Kavirondo are round huts with a conical thatched roof and a fairly broad verandah round the body of the hut (see plan). The foundation of the structure is, of course, a circular wall of

* Perhaps filed down to thinness.

sticks and wattle, and a roof frame made of slender poles or the midribs of palm fronds strengthened with reed basketwork. The framework of the roof, which is like a huge reversed funnel, is only lifted into position over the round wall of the house when the latter has been plastered with mud, and is fairly dry. The roof is then thatched with long grass. The verandah of poles supports the outer rim of the roof, the thatch of which projects sufficiently to shade this circular passage of raised clay. Portions of the verandah are even enclosed by partitions, with an outer wall of reeds or grass. Two equal-sized portions of the verandah are usually shut off in this way on either side of the door. Within the partition on the right-hand side is placed the grinding stone that the women use for rubbing down grain into flour. The back half of the circular verandah is usually open at the sides between the interstices of the poles.

On entering the hut it will be seen that about one-fourth of its area has been partitioned off at the back with sticks and reeds, to make a sleeping place for goats. Fowls also sleep inside the hut in a big basket, which is covered over at night. This basket has usually a long neck, and stands very high. The present writer has seen the neat way in which fowls put themselves to bed. They jump on to the rim of the basket and then dive boldly down through the neck into the wider portion below, where they remain in a warm mass one on top of the other. The floors of these huts are, of course, of clean, dry mud, usually pretty hard owing to the heat of the fires, which burn day and night. There is usually no raised bed for sleeping on. Skins are strewn about the floors for this purpose, usually



388. KAVIRONDO MEN (SHOWING ORNAMENTAL DESIGNS IN CLAY ON THE LEGS)

round the inner fireplace. There are *two fireplaces* in the hut, concerning which there is the most rigid etiquette. Strangers or friends who are not

389. KAVIRONDO MEN AND THEIR ADORNMENTS

near relatives when visiting the hut do not go beyond *the first fireplace*, which is *near the door*. It would be *a great breach of good manners* if they sat at the *second fireplace*, which is very nearly in the middle of the hut. The only people who are allowed this privilege are the brothers and sisters of the hut-owner, his wives, and his unmarried sons and daughters. The husbands of his daughters or the wives of his sons are not allowed to go to the innermost fireplace. If these rules are transgressed, the person offending has to kill a goat. All the occupants of the house then wear small pieces of the skin of the sacrificed goat, and smear a little of the dung on their chests. The *furniture* of a house usually consists of skins for sleeping on, cooking-pots, water-pots, beer-pots, and big earthenware vessels for containing dry grain. There is a large hollowed-out stone on the verandah, together with a small, round, and smooth boulder, which are kept within the right-hand porch, for grinding corn.

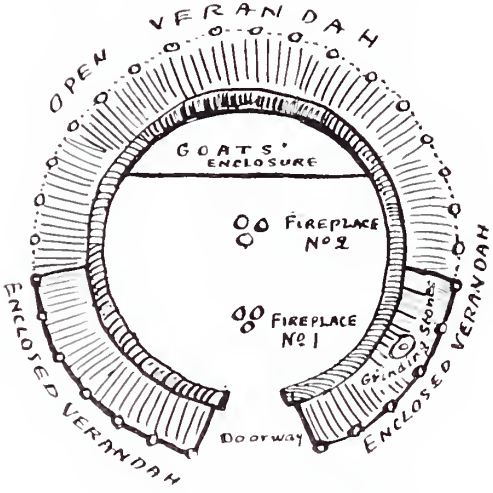
Every full-grown man has a house to himself, and a house for each of his wives. Usually the huts belonging to a single family are enclosed within a fence of thorns and aloes. This, however, applies more to the southern part of Kavirondo. In the north, and on the western slopes of Mount Elgon, large and small villages exist within a single circle of

outer wall. The huts of each family may be separated from their neighbours by low fences of thorns or hedges of greenery. In the case of all Kavirondo which lies between the Nzoia and Sio Rivers on the south and the southern and western slopes of Elgon on the north, the *walled villages* have a very remarkable appearance, and constantly suggest to the European traveller the notion that the walls are due to teaching given by some superior race from the north. On the outer side of this

390. A "MATINÉE HAT": KAVIRONDO (IN KAKUMEGA COUNTRY)

more or less circular wall of clay there is a deep moat, which may be bridged over opposite to every gate. The gateways have jambs of hard

wood, across which are laid at the top several stout beams. The clay of the wall is built up over the gateway till it rises into a peak. Sometimes the wooden frames of these entrances are rudely arched. They are often high enough for a short man to pass through without bending his head. In the south of Kavirondo the people are content to surround their villages by *hedges*, which consist of thickly planted *aloes* mixed with a *euphorbia* that has filamentous branches and an exceedingly acrid white juice. The aloes are almost constantly in blossom. Their leaves are a pale green spotted with white, the stalks are dull crimson, and the flowers bright coral red, so that this hedge, relieved here and there with bright yellow-green euphorbia, gives the Kavirondo settlements a



391. PLAN OF A KAVIRONDO HOUSE

very bright setting. Close to the houses are the grain-stores—large baskets raised above the ground on posts with peaked roofs of thatch. When access to them is required, the thatched roof is lifted off and the grain taken out of the receptacle. In most of the Northern Kavirondo villages tall masts may be seen erected at a slight slant. The upper part of these poles is hung with small baskets that contain *decoy quails*. Snares are placed on the ground round about the pole, and the wild quails, being attracted by the cries of the decoy birds, are caught and eaten.

The houses of the Masaba tribes of West Elgon merit a special description in some particulars. They are rather well built, are usually thatched with banana leaves, and have their sides constructed of billets of

wood placed upright in a serried row. The roof is large and low spreading, not very high at the apex (the hut of course is round) and with a very low pitch. The apex of the roof is surmounted by a carved pole (often stuck through an earthenware pot), and this pole is obviously a *phallus*. Very frequently the pole is run through the skull of an antelope.

The *cooking* is done inside the house, and *by women*. Only if a party of Kavirondo is on the road and it is a case of *force majeure* will the men do the cooking and make their kitchen in the open if no shelter is obtainable. The cooking vessels, of course, are earthen pots. The *food*,

392. IN A KAVIRONDO VILLAGE

when cooked, is served up in small baskets. A father does not eat with his sons, nor do brothers eat together; women invariably partake of their food after the men have done. No woman would eat with a man under ordinary circumstances. They are rather more omnivorous than most of the other tribes in the Uganda Protectorate. A good deal of grain (sorghum, eleusine, and maize) is cultivated, and the flour of sorghum is a considerable staple in their diet. Bananas, beans, and peas are also cultivated and eaten. It is said that the cultivation of the banana is on the increase. At the time the present writer passed through the Kavirondo country he was struck with the magnificent fields of *sorghum*

393. A WALLED VILLAGE IN KAVIRONDO, NORTH OF NZOIA RIVER

grain. This huge kind of millet, which in the south is known as "Kaffir corn" and in the north as "durra," is probably of Asiatic origin, though it has developed several species or sub-species under cultivation in Africa. It frequently grows to a height of twelve feet. The heads of grain are often very brightly coloured, and as the colours vary among the plants in the same field from rose-pink to ivory-white and chestnut-black a flourishing field of sorghum is quite a handsome sight. The grain of this sorghum is ground into a coarse flour by means of the grinding stones. For some reason this native flour, which is often white and well ground, is very unwholesome for Europeans or Asiatics, almost invariably leading to diseases of the bowels. It has been supposed that this occurs through the manner in which the flour is ground. Tiny, almost invisible fragments of stone undoubtedly join the flour as it is triturated, and prove too much for the digestion of any race but the negro. *Eleusine* is largely reserved for beer-making. *Sugar-cane* is almost absent from the Kavirondo country, *honey* with this people taking the place of sugar. *Ground-nuts* are grown in the Kabarasi country in the eastern part of Kavirondo.

394. GATE OF A WALLED TOWN

The Bantu Kavirondo keep *cattle*, *sheep*, *goats*, *fowls*, and a few *dogs*. *Women do not eat* fowls, sheep, or goats, and are *not allowed to drink milk* as a beverage, though they may use it in a kind of soup mixed with flour or meat. In some instances chiefs do not eat sheep or fowls. People of both sexes may eat the flesh of the serval cat, and many of them will eat leopard meat. They devour most other birds and beasts, except the lion, vulture, crowned crane, and marabou stork. It is easy to understand their rejecting the last-named bird as an article of diet, because it is as filthy a scavenger as the vulture. Their respect for the *crowned crane*, however, actually seems to be due to admiration for its beauty, and the bird is found in large numbers in the Kavirondo country, where it is

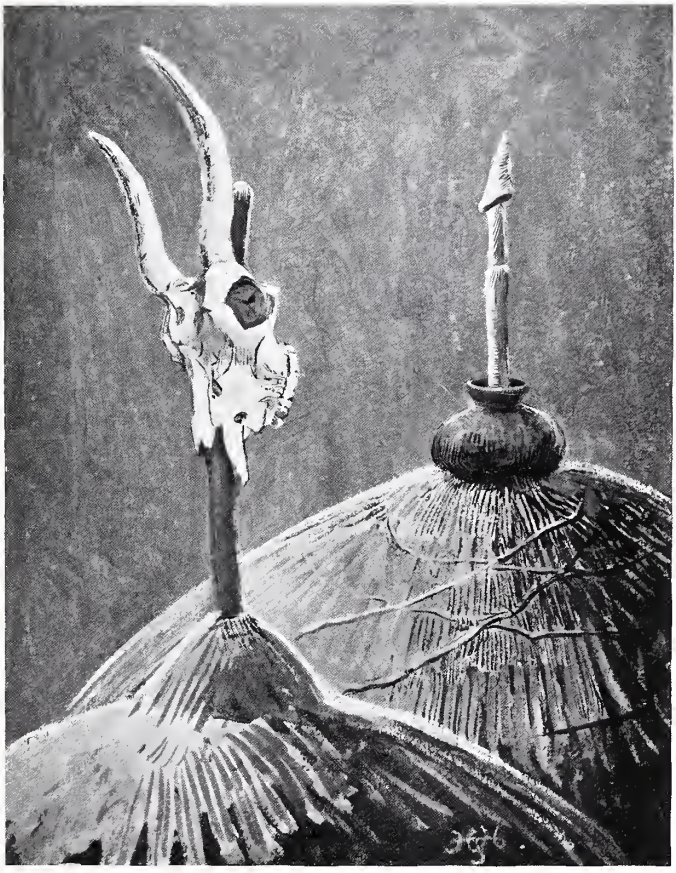
practically protected. The ox kept is the humped, short-horned variety. Butter is made from milk, and is often used as a dressing for wounds.

The Kavirondo, especially in the valley of the Nzoia, *hunt game* with the help of dogs, driving the wild animals before them into a widely extended net, which consists of a long rope fastened in a rough semi-circle to trees or long poles. From this rope hang down numerous running nooses of string. These, at any rate, detain the creatures long enough to enable the men to come up with and spear them. They dig pits on the banks of rivers (covering the orifice with grass) to catch hippopotamuses as they leave the water, and they also rig up over the hippopotamus paths ropes and traps, by means of which a passing hippo loosens a heavily weighted harpoon suspended over the path, which then plunges into his back. Elephants are killed by a large number of hunters surrounding one of these animals and attacking it with assegais. *Fish* (of which the Kavirondo are extremely fond as an article of diet) are angled for with rod and line, and are also caught in traps. In all the Kavirondo rivers there are built up at intervals two converging walls of stone, which are carried out into the bed of the stream at an angle of about sixty degrees. The small space between the two stone dykes is filled with ample fish-baskets. The fish coming down-stream have their only exit blocked, and must, perforce, fill the baskets. The snares for quails have already been mentioned. These are usually springes, with a noose of very fine string.

395. ARCHED GATEWAY OF A WALLED TOWN, KAVIRONDO

The Kavirondo are essentially *an agricultural people*. Both men and women work in the fields with large iron hoes. As usual, their agriculture, being of the negro order, has been *destructive to forests*. The whole of Kavirondo was once covered with dense forest of a rather West African character, but trees are now scarcely ever seen, except in the river valleys. The people would hew down all the trees they could fell, and burn the

branches and trunks, mixing the ashes with the soil as manure. These fires would often kill the bigger trees less easy to bring down by the native axes, and in time these would die, decay, and fall. After the land had borne two or three good crops it was abandoned and a fresh piece opened up. The country, therefore, outside the plantations is *mainly*

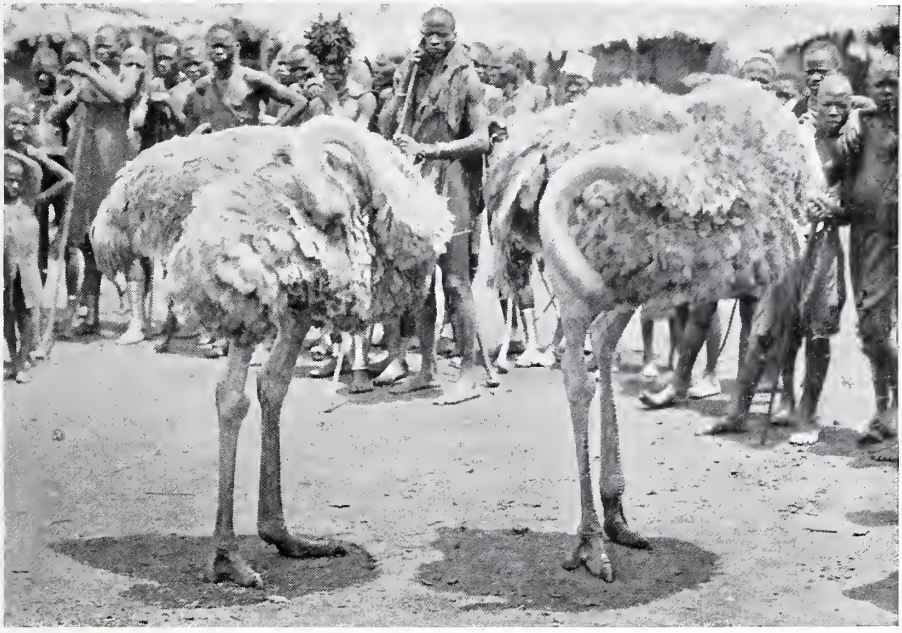


396. PEAKS OF THE ROOFS OF THE MASABA HOUSES, WEST ELGON

rolling downs covered with thick grass. From time to time pieces of the land which have thus lain fallow for years are reclaimed, tilled, and sown again. It is strange that the Kavirondo, who, in many respects, are neat and careful in their agriculture, should not have grasped the idea of manuring the soil with the refuse of their cattle-sheds, goat-houses, and villages. In addition to the food crops already mentioned, *tobacco* and

397. A FIELD OF SORGHUM (DURRA) CORN

hemp are both cultivated, and both are smoked. Both sexes smoke tobacco in pipes, and also take it in the form of snuff. *Hemp* is smoked in a hubble-bubble pipe of a form found throughout Eastern Africa, which



398. TAME FEMALE OSTRICHES IN MUMIA'S VILLAGE, KAVIRONDO

is usually made out of a gourd. Only men and unmarried women smoke hemp, as it is thought to be injurious to women who are to bear children. The Kavirondo cultivate the sesamum and make oil from its seeds, which they burn in *little clay lamps* strongly resembling in form those of Egypt and Rome.*

If a chief has many *cattle* they usually sleep at night in a small kraal within the enclosure of his village, and close to his own hut. Favourite or valuable cows may, however, share a hut with their owner, and a certain number of goats invariably do so. In Northern Kavirondo circular sheep-folds with thatched roofs are always made to contain sheep in close proximity to the chief's hut. Cattle are killed in the following manner: The ox is secured by a rope being tied round its neck; it is then deftly felled by a blow from a club on the back of its skull, after

* The possession of these lamps is a remarkable feature of the Bantu Kavirondo. The lamps may be, like the blue beads, a relic of an ancient commerce with Egypt by way of Somaliland.

which its throat is cut. *Goats and sheep are killed by suffocation.* The snout is seized and firmly held until the creature expires from want of breath. The Kavirondo are inordinately fond of their cattle, and a chief will frequently bemoan the loss of one of his cows with more genuine and heartfelt grief than he would display if he lost a wife or a child. Some of these people depart from ordinary negro custom in being slightly inclined to tame and domesticate birds and beasts. I have already mentioned that quails are kept in cages to decoy other quails into the snares. These little birds are carefully fed, and will sometimes live for several years in captivity. *Crowned cranes* often haunt the precincts of Kavirondo villages, and are protected, if not tame. One chief kept a couple of hen ostriches in his village. *Apiculture* is carried on by most of the Kavirondo, who take great trouble about housing their bees. In districts where trees are scarce the hives (which are cylinders of wood or bark) are placed on the roofs of the huts. The flavour of the honey is often spoilt through a custom of boiling it, which is done (amongst other reasons) to extract the wax mixed up in the honey.

Before the advent of the British power the various clans and tribes into which the Bantu Kavirondo are divided were constantly at war one with the other. The Kavirondo also had to withstand attacks from the Masai, Nandi, and Lango people, so that, although compared to other peoples in the east and north of the Protectorate they may be termed *a peaceful race of genial savages*, they were still inured to warfare, and could often turn out sturdy warriors. Their *weapons* are spears with rather long, flat blades without blood-courses, and also spears with a short, leaf-shaped blade, bows and arrows, and wooden clubs. Their broad-bladed swords (tapering towards the hilt) were probably borrowed from the Masai. The people speaking Kavirondo dialects on the islands opposite the Nyala coast use *slings*, from which they hurl stones with great force. These slings are similar to the ones used by the *Baruma*. They did not usually poison their arrows, except in the chase, to kill the larger beasts. Shields are a long oval (*vide* Fig. 399) made of stiff, thick leather, with a boss in front which is part of the handle behind. The rim of the shield is turned back, and the shield is slightly convex in shape. Formerly the hide used was that of the buffalo, which animal is now to all intents and purposes extinct in the Kavirondo country. The shields are now made from ox hide or from the skin of the *Orycteropus* (ant bear).

Of course many of the Kavirondo now possess guns, and the introduction of this weapon has largely modified their warfare. I should think it unlikely in the past that the Kavirondo ever undertook offensive operations against tribes on their borders. They were content to live and let live,

and their warfare was almost entirely defensive and inter-tribal, this last taking the form of a Corsican vendetta. If one man murdered another, he took care to flee as fast as he could to the country of another clan, since he would have been promptly waylaid and despatched by the relations of his victim if he remained in his own district. If this had been done, the incident was regarded as closed; but, supposing the murderer to have run away and to have remained out of reach, the friends and relations of the dead man took no further steps to avenge him—rather, in fact, allowed the matter to fall into oblivion. They waited for the sons of the fugitive (assuming the murderer to have run away before his boys had attained manhood) to grow up. When the eldest of these reached the age of puberty he would be waylaid, and either speared or beaten to death with clubs. Should the murderer, however, leave grown-up sons, there might still be a little delay in striking the return blow; but eventually one of these would be selected for killing as a close to the vendetta.

399. WARRIORS AND SHIELDS, KAVIRONDO

When a man *has killed an enemy* in warfare he shaves his head on his return home, and his friends rub "medicine" (generally the dung of goats)

over his body to prevent the spirit of the deceased from worrying the man by whom he has been slain. When people are killed in warfare, the victorious side endeavours to secure the bodies. The young warriors of the tribe who are just beginning to bear arms are encouraged to stab the bodies repeatedly with their spears so that they may become hardened to the sight of death and blood.

The rivers of the Kavirondo country are not usually very navigable. Where there are no bridges ferrying is done in large *dug-out canoes*, which are obtained from the forests on the Nandi Escarpment. These dug-out canoes are usually punted across or along a stream by poles. The canoes used on the lake by the Nyara folk, who are the westernmost branch of the Kavirondo, resemble those of Uganda, but are less cleverly made. The Kavirondo people do not shine as navigators. *En revanche*, they are better *bridge-builders* perhaps than the other races of the Protectorate. Their country, unlike Uganda, contains broad and turbulent streams, one or two of which are very considerable rivers. These rivers are bridged in two different ways. There is a suspension bridge cleverly slung from a big tree on one bank to an equally big tree opposite. On either side a ladder leads from the ground to the forking of the tree-trunk, from which the suspended bridge hangs. These bridges are really composed of huge ropes of twisted creepers, from which depends perpendicularly a network of bast on either side, and a footway of basketwork, over which often thin planks and slabs of wood are placed. These suspension bridges require constant care, owing to the rapidity with which the fibre of the creeper-ropes rots. They are, therefore, dangerous and uncertain. The other kind of bridge is made by driving two rows of stout piles into the bed of the river from bank to bank, with two or three or more intervals. The space between the piles is filled up with reedwork, grass, stones, sticks, and mud until a rough kind of dyke, or barrier, crosses the stream, with a sufficient number of intervals to allow of the water passing. The upper surface of this dyke is made passable by logs being thrown down on top of the rubbish. Logs also bridge the intervals, and in these intervals fish-baskets are placed. It is difficult to tell sometimes which is the main object in constructing these bridges—the maintenance of a fish weir or the securing of safe transit across a crocodile-haunted stream. Sometimes these bridges are a zigzag series of stone dykes made of rough masonry similar to the stone fish weirs.

Before the institution of a European Administration, the *roads* in Kavirondo were nothing but the narrow African path running from village to village. However careful people may have been to bridge the streams, or to establish canoe ferries, they never made any attempt to construct causeways over marshes, or to clear their paths of exuberant vegetation.

Their paths were simply made by people walking single-file from one point to another.

Their *industries* are simple. *Salt* is made by burning reeds and water-plants, and passing water through the ashes. The water is then boiled and strained, and a rough grey salt is the result. *Iron ore* is smelted in the hills, and the Samia Hills on the borderland between Kavirondo and Busoga yield iron ore of excellent quality. The Kavirondo *blacksmiths* use a bellows which is made out of a whole log of wood converging to a point. This point is inserted into a clay funnel. The log is really the section of the trunk of a small tree cut above and below its bifurcation. The two biggest branches are retained, and when the whole of the wood has been hollowed out it gives a central pipe with two branches. At the end of the openings of the branches a goat skin is loosely fastened. This skin is puckered up into a point in the middle, to which is fastened the end of a long, light stick. Each of these sticks being worked with a piston action, the air is sent through the central tube and the clay nozzle into the glowing charcoal. The chief things made out of the smelted iron are spear-blades, hoes, axes, adzes, arrow-heads, finger-rings, knives, and bells.

Pottery is made with a certain amount of skill from black and red clay, but not much sense of beauty is displayed in the shapes, which are commonplace and purely utilitarian. *Basketwork* is amongst their industries. It is plaited grass as a rule. I have not noticed any mats in their possession, the people preferring to *use skins*. They will sometimes wear a huge ox hide which is still very stiff, and has none of the suppleness of the beautifully dressed skins of Uganda. The only manufacture of this kind which is in some ways peculiar to the whole of the Kavirondo people from Elgon on the north to the Shashi country on the south is a *goat or sheep skin* that has been made perfectly supple on the under side by rubbing with fat and sand, while the hair aspect has been *boldly decorated with poker patterns* done with a red-hot iron or glowing stick. Sometimes these patterns are cut with a knife. In any case the effect is striking and sometimes artistic, as the unburnt hair stands up in bold relief against the pattern of smooth skin.

The Bantu Kavirondo are divided at the present day into a number of *very distinct tribes*, and these again are minutely sub-divided into clans. Leaving out of consideration the isolated Masaba people on the western flanks of Elgon (whose language, though akin to the Kavirondo dialects, possesses remarkable and peculiar features of its own), the principal tribal divisions of the Kavirondo into clans or families are the following: On the south-west there are the *Banyala*, who occupy the country between the Samia Hills and the River Sio to the coast at the mouth

of the Nzoia River. Then there are the *Awa-wanga*,* who dwell between the Yala River on the south and the Upper Sio on the north, inhabiting mainly the central valley of the Nzoia. The eastern branches of this last-named tribe call themselves *Kakumega*, *Aba-kumega*. North-east of the Awa-wanga is the large tribe of the *Aba-kabarasi* (known to the Masai and to many Europeans as the *Ketosh*). The Kabarasi people extend their range to the southern flanks of Mount Elgon. South of the Yala River there is a break in the distribution of the Kavirondo, caused by the intrusion of the Nilotic tribe of the Ja-luo. Bantu-speaking Kavirondo begin to reappear in the Nyando Valley, near the head of Kavirondo Bay, and stretch southwards for a considerable distance towards the forest-clad heights west of the Lumbwa country and north of the Mori River. In this southern extension they are known amongst themselves as the *Aba-kisii*, and near the Victoria Nyanza as the *Awa-kisingiri*. The Masai, however, call them *Kósova*. Finally, the eastern coast-lands of the Victoria Nyanza, from the south side of the entrance into Kavirondo Bay up to the German frontier, are occupied by the *Awa-ware*, who include the *Awa-singa* of Rusinga Island.

It would seem to me as though the *clans* among the Kavirondo Bantu possess totems or sacred animals or plants, but I have not been able to ascertain that such is actually the case. Observers like Mr. Foaker and Mr. Hobley (to both of whom I am much indebted for information) consider that the clans among these people are probably the descendants of notable chiefs. In the previous chapter it was related how a wealthy and virile chief like Luba amongst the Basoga could in some forty years present his country with 1,000 stalwart descendants, who already, no doubt, class themselves apart as a separate clan. It is easy to see, therefore, how similar clans could arise in Kavirondo.

Among the Kavirondo *women are in excess of men*, and the people are naturally inclined towards *polygamy*. It is highly improbable that any woman goes to her death unmarried; for if no suitor asks for her in the ordinary way, she will single out a man and offer herself to him at a "reduced price." The man would be hardly likely to refuse, since a woman in that country is a first-class agricultural labourer. The Kavirondo practise *exogamy*—that is to say, they endeavour *not* to marry within their clan, but outside it. By those who know them, the Kavirondo are stated to be *much more moral* than the other Negro tribes of the Protectorate, or were so in the past before they became corrupted by Swahili porters from the coast, Indians, and white men. Until quite recently *adultery* on the part of a wife was punished with

* Hobley includes under the tribal name "Awa-rimi" the Awa-wanga and Kabarasi people.

death, and death equally was meted out to young men and girls who were found guilty of fornication. It was thought a shameful thing if a girl was not found to be a virgin on her wedding day.

Girls are often *betrothed* at the age of six or seven, and the intending husband makes repeated small presents to his future father-in-law. As soon as the girl reaches womanhood she is handed over to her husband. When this is done, or before it is done, the husband pays over the remainder of the purchase-money. He then appears with his relations to claim his bride, and if there is no opposition on the part of an avaricious father-in-law, the young woman accompanies him to the house of one of her parents or one of his. Here, in the presence of a large number of girls and women, he consummates the marriage. If the girl shows herself to have been a virgin, he then takes her to his own home; but if otherwise, she is returned to her parents with great contumely, and these last are obliged to send to the bridegroom not only all the cattle, goats, hoes, etc., which he has paid by instalments, but to pay him in addition an amount equal to the whole of his purchase-money, as an acknowledgment of the disgrace brought on them by the misconduct of their daughter.

There is a custom amongst the Kavirondo which would be very distasteful to those in England who oppose *marriage with a deceased wife's sister*. In this African Eden a man has the prescriptive right to be offered the refusal one after the other of the younger sisters of his wife or wives as they come to marriageable age; and these girls cannot be handed over to other applicants until their brother-in-law has declined them. If a woman dies without having borne children, the amount of her purchase is supposed to be returned by the father to the widower unless he consents to replace her by another daughter. If a woman is ill-treated by her husband, she can return to her father, who then repays a portion of her marriage gift. If the woman is to blame, she is usually replaced by one of her sisters. The *price* to be paid for a *wife* is generally considered to be as follows: Forty hoes, twenty goats, and one cow, a present usually given in instalments. More cows are paid if the girl is the daughter of an important chief. If the bridegroom has not been previously married, the girl is led to the house of the unmarried men of the village, and is there handed over to her husband. If the man is already married, the new wife is given in charge of the preceding wife or wives. If the father shows any reluctance to hand over the betrothed girl, the suitor sends a band of young men who capture her and bring her to his village. If this act is attempted during the daytime, the young men of the girl's village and her brothers turn out to fight the suitor's party with sticks. The girl screams a great deal and makes many loud protests, but usually

allows herself to be captured. This act of violence is only resorted to if the girl's father is avaricious. If a girl is not asked in marriage, she will often go off and offer herself to a man of another village; and if he accepts her, her mother arrives after a few days and negotiates for the payment of a marriage gift. In the Kavirondo country women are probably in excess of men. Mr. Hobley states that in some of the Kavirondo tribes, though the cattle of the marriage gift became the property of the wife's father, all the cows to which they give birth are supposed to belong to his son-in-law, and must be handed over to him, or to his heirs after his death.

The women are *prolific*, and the birth of *twins* is not an uncommon occurrence. This is considered an extremely lucky event, and is celebrated by an obscene dance, which, however, is only lewd in its stereotyped gestures, and does not, so far as I know, result in actual immorality. The mother of twins must remain seven days in her house before crossing the threshold. After the birth of a child a goat is killed, and the mother eats some of the meat. Very little other ceremony takes place, and if a single child is born the mother goes out again to her work in the plantations three or four days after the event. There is much *mortality* amongst the *children*, and it frequently occurs that a woman loses all her offspring one after the other. When this has been the case the next child that is born of her is taken out at dawn and placed on the road, to be left there until a neighbour should pick it up and bring it back. This office is usually performed by some friendly woman who has a hint to walk in that direction. This woman must receive the present of a goat before she surrenders the child, of which she is henceforth considered to be the foster-mother. Names may be employed indifferently for a male or female child, a girl often taking her father's name.

The Kavirondo profess to be able to tell the sex of an unborn child if the mother is pregnant for the first time. If the child is going to be a girl, the mother remains fat; if it is going to be a boy, she gets thin. If the mother has borne children before, her last child is watched whilst the mother is pregnant, and if this child be a boy and waxes thin, then the coming child will be a girl, or *vice versâ*. But if the coming child is to be of the same sex as the one which has preceded it, the preceding child remains fat.

As regards the disposal of the body after *death*, it may be stated that all the Bantu Kavirondo bury their dead, and do not expose them in the bush to be devoured by hyænas and vultures. A chief or a person of importance is *buried* in the floor of his own hut in a sitting position, but only at such a depth that the head may easily protrude above the surface of the ground. The earth is filled in up to the neck of the corpse and

beaten down. The exposed head is then covered with a large earthenware pot, and a watch is kept over the head by the elder relations, who from time to time remove the pot and ascertain whether the flesh has disappeared. When the skull has been completely cleaned by ants (who are useful scavengers in this respect), it is carefully removed from the rest of the skeleton and is buried close to the hut. Later on the bones of the body are all dug up (having been thoroughly cleansed of flesh by insects), and are reburied with great ceremony at one or other of the sacred burial places (usually groves on the tops of hills where a few fine trees remain as vestiges of a once universal forest). The body of a chief is wrapped in the hide of an ox which has been killed for his funeral feast. When an ordinary man dies, his sons and brothers or his wives dig the grave in the middle of his hut, and the corpse is buried lying on its right side with the legs doubled up. The hut is not used afterwards. Women are buried in the same way. A child is buried near the door of its mother's hut. After the death of a married woman her relations attend as soon as possible, and expect when they arrive a small present from the widower. The main object of their visit is to *wail* for the deceased. This is done after the death of any one excepting a young child for two days immediately following the decease. Then, again, the women wail every evening after the first two days for three days more, and this cry of sorrow (which is a doleful howl) continues at intervals for some weeks afterwards. If a chief of importance dies, his death will be mourned by wailing in the morning and the evening for a whole year. A *sign of mourning* on the part of these people is a cord of banana fibre worn round the neck and waist.

Before a chief dies he chooses one of his sons to succeed him, in some cases giving the son (or, if he be a child, his mother) a brass bracelet as a sign of his *succession* to the chieftainship. When an ordinary man dies, his property is equally divided amongst his children. The mother of a grown-up son goes to live with her son when she becomes a widow; but if one of the wives of the deceased has only small children, she is taken to wife by her eldest stepson, who also adopts the children. An elderly widow who has no grown-up son goes to live with her brother-in-law, the brother of her deceased husband. A man, however, is *forbidden to take to wife* his mother's sister, his *aunt*, whom, however, he will endeavour to support. This aunt will, if possible, live with the young man's mother, and be treated by him as analogous to his mother.

Foaker considers the Bantu Kavirondo to be distinctly on the increase. He points out that this increase was checked from time to time by famines, which were the result of periodical droughts or raids into the country by the Nandi and other aggressive tribes. With peace, and with

a more careful agriculture, the country should support a very large population, because the heavy rainfall on Elgon and on the Nandi Plateau should, by the streams and rivers it feeds in Kavirondo, make the irrigation of crops perfectly easy in those plains where the rainy season is sometimes uncertain. The fecundity and morality of the people are additional reasons why the race should prosper. Happily the nation remains up to the present free from that scourge, syphilis, which has so checked the population of Uganda. The Kavirondo who live in the lower-lying lands suffer very frequently from a mild form of *malarial fever*. Their attacks of this disease usually last for about three days. *Dysentery* attacks them when they leave their own country, if the weather is wet and drinking water is contaminated. They are also very subject to *pneumonia*. *Small-pox* has ravaged them again and again, and they are eager to be vaccinated. Vaccination appears to preserve them from this disease, or to cause them to take it very mildly. Although, as a rule, such a fine-looking race, they have not much stamina away from their own country. They suffer terribly from cold when they are taken on to the Nandi Plateau or the upper part of Mount Elgon, and as porters, though they are very willing, they have nothing like the strength or endurance of Wanyamwezi or Baganda.

As regards native *remedies for diseases*, they have salves for wounds, but profess to have no medicine that will heal the large malarial ulcers. For inflammation of the lungs or pleurisy they pierce a hole in the chest until air escapes through it. In a few days they appear to be quite well, and simply dress the wound with butter. Seemingly they have no professional medicine men, but are content with women doctors, who are called "Ba-fumo."* Their *therapeutics* are very simple. They can make salves for wounds out of the leaves of certain plants, but apart from that they attempt to cure most illnesses by putting pebbles in a gourd and rattling them over the head of the sick person until he is nearly deafened. If that fails to cure him, they cut off the head of a fowl or of a quail, and hang it to a string round his neck, to be worn until the cure is effected.

Medicine amongst most Africans easily tails off into *witchcraft*. This is of two kinds in Kavirondo: "obufira" is a kind of white *magic*, or the

* This is a very interesting point. The singular of this word would be "mufumo." This is a widespread word all through East Africa, from Zanzibar and the opposite coast-land down to the Zambezi and across the southern half of Africa to parts of the Congo and Angola. It is perhaps the most widely spread Bantu word meaning "chief." Some have thought that this word was connected with a root meaning "spear" in some Bantu languages; but it would seem from this survival in such an archaic dialect as Kavirondo that the original meaning of the word was "medicine man," just as the big chiefs among the Masai are also the great medicine men.

use of hypnotism and the powers of *divination* for innocent purposes; "obulogo" is little else than poisoning or scaring people into fits by uncanny practices. Mr. Hobley states that the Bantu Kavirondo practise trial for witchcraft by an *ordeal* which seems to be similar to the drinking of "mwavi" in South Central Africa, though the dose is seldom sufficient to cause death.

400. A KAVIRONDO WIZARD

As to *omens*, they are convinced as to the prosperity or bad luck of a journey if at their departure a bird cries out on their right hand or on their left. The *right hand* is *unlucky*; the *left lucky*. If a man leaves his house in the early morning to start on a journey, he says to the first person he meets, "Are you lucky or unlucky?" and if the person replies "Unlucky," the traveller should return to his dwelling. From childhood a person is known as lucky or unlucky. This character is ascertained in the following manner: If a child comes into a house on the early morning of a day which turns out to be a fortunate day, they say the child is lucky, or *vice versâ*, and thus each individual in the community grows up with a reputation for being lucky or unlucky. If the *first child* of a young married couple is a *girl*, it is *very lucky*, so that very often a person starting on a journey will ask the first man he meets, "Was your first child male or female?" If he replies "Male," the traveller should return to his home, as he has started with a bad omen. If a man on starting for a journey strikes the big toe of his right foot twice against a stone or root, it is a bad omen. If he strikes first the right toe and then the left, it is all right. If he strikes the big toe of his left foot twice running, the greatest good luck will attend him. If, instead of meeting a single individual, a whole crowd are encountered, no omen can be obtained. The right side is termed the male, and the left side the female. In all these omens the left side is lucky. They have the greatest faith in *divination* by examining the entrails of a sheep,

goat, or ox. The small intestine is arranged so that it falls into three coils, and from the emptiness or fulness of the intestine in each coil deductions favourable or unfavourable are drawn. The chief of each tribe decides by such methods when the favourable season for planting has come, and no one plants the fields until the chief and the elders of the tribe have decided that the lucky period has arrived. They still believe in *rain-makers*, who, in dry seasons, are consulted. If *hail* falls, no one goes to cultivate the plantations on the day following the storm. If a house is struck by *lightning*, it is abandoned, and no one is allowed to remove a single stick.

The northern Kavirondo appear to believe in the existence of *two gods* more important than the vague ancestral spirits whom they also propitiate. These two deities are known as *Awafwa** and *Ishishemi*. Awafwa is the *chief* of all the *good* spirits, and Ishishemi is a sort of *devil*. Cattle and goats are often sacrificed to Awafwa, the ceremony usually taking place on the grave of some departed chief whose personal intercession may induce Awafwa to bring rain or drive away sickness. The Bantu Kavirondo *plant stones* in the ground near their houses, and at intervals kill a goat and pour out *libations* of *goat's blood* over these stones to the memory of the *spirits of their ancestors*. They also pay reverence to the deceased by building small huts in a village and sticking the feathers of fowls on the top of the roof of the tiny hut. Some people also cut a small door at the back of their own dwelling with the idea that in some way it assists the passage in and out of good *ancestral spirits*. So far as they reason about the matter at all, they would appear to disbelieve in the continued life after death of unimportant persons. It is only chiefs or head-men of importance whose spirits continue to exist after the death of the body, and who in some way become part of the forces of nature.

Amongst curious customs may be mentioned the *importance* which is attached to the *closing* or *leaving open* of a *door*. It is considered a very bad omen if a person shuts the door of a house after him, leaving at the time any one behind inside the hut. In such a case a goat must be sacrificed and eaten by the parties concerned to avert ill fate. If a man quarrels with his wife and she goes out of the hut, and the husband then shuts the door behind her, this is equivalent to divorce, and the woman returns to her own people at once.

In *making peace* after warfare or after personal quarrels, a goat or sheep is used as a sacrifice when it is people of the same tribe who have fallen out. The liver of the sacrificed animal is cooked and is divided between both sides, whose representatives eat the portion allotted to them.

* "Awafwa" may simply mean "the dead," "those who are dead," and be the summing up of all the ancestral spirits into one kindly, tribal god.

If the fight has been with another tribe, or between strangers, the vanquished party obtains a dog and cuts it in half. The delegates from each side hold respectively the front and hind legs of the divided dog, swearing peace and friendship over the half they hold. Some of the Kavirondo people place a dead crow on the ground between the negotiating parties whilst peace ceremonies are going on.

They have but few *myths* or *traditions*, or rather it would be more correct to say that none of these have yet been ascertained; but Mr. Hobley informs me that their *folk-lore*, especially about beasts, is fully as elaborate as among other Bantu peoples of Uganda. In these stories the *Orycteropus*, or ant bear, frequently figures.

401. A KAVIRONDO MUSICIAN, WITH LYRE

Their music is plaintive, and sometimes pretty. They have no other instruments but drums and a large lyre, of which an illustration is given (Fig. 401).

As regards *dances*, these are frequently held, and appear to be divisible into four or five kinds. There is the dance given to celebrate the birth of twins in a village. This is said to be of an obscene nature, though, as I have said before, the obscenity appears to lie in the stereotyped gestures, and not in the thoughts or intentions of the people at the time of dancing. It is danced by both men and women. Secondly, there is a death dance, which is also joined in by both sexes. If the dead person is a man, every village which is represented at the dance sends a bullock for the funeral feast. Mr. Hobley states that a third kind

of dance is given after some kind of sexual initiation ceremony, at which men and women dance together.* Each dancer has a stick from which the bark has been removed in alternate rings. The people dance in a circle, shake their shoulders, and slowly revolve with abrupt movements and much stamping. After a wedding there is a dance in which women alone perform. Finally, it is said that a dance takes place in seasons of drought to propitiate the good spirit and bring down rain.

In language the Kavirondo are closely allied to the ugly Masaba

402. A DANCE IN KAVIRONDO

people of West Elgon, but in physique they are almost *typically Bantu*—so far as any Bantu type of Negro can be defined. They almost certainly entered their present habitat a long while ago from the north or north-west. They did not, as Mr. Hobley thinks, advance to their present sites from the south end of Lake Victoria, and the supposition on which this theory is based—namely, special relationship between the Kavirondo and Kinyamwezi dialects—is an incorrect one. All the Kavirondo dialects are much more closely related to Luganda and Urunyoro than they are to

* Mr. Hobley says "circumcision," but as the Kavirondo do not circumcise he possibly means some ceremony connected with the arrival at puberty of boys or girls.

Kinyamwezi. They offer a greater resemblance, though not a very marked one, to the speech of the Kikuyu people who dwell to the east of the Rift Valley. But the Kikuyu dialect is far less archaic. In physique the Bantu Kavirondo offer considerable resemblance to the Karamojo people who live far to the north of Mount Elgon. Though the Karamojo speak at the present day a language which belongs to the Masai group, Dr. Shrubsall considers that as far as their bodily characteristics are concerned they are practically Bantu Negroes. The Kavirondo people

403. A *PAS DE DEUX* IN A KAVIRONDO DANCE

represent the easternmost wing of the original Bantu invaders of the countries between the Albert and Victoria Nyanzas and Mount Elgon. It is an open question at the present time whether they preceded the Nilotic Negroes (Acholi, Lango, etc.), or whether, after the coasts of the Victoria Nyanza had been occupied by Bantu-speaking people, of which the Kavirondo were the northern section, there followed a rush southwards of the Nilotic tribes, an impetus which planted the Ja-luo to the south of Kavirondo, and caused the Elgumi (who speak a language like Sūk and Masai) to establish themselves between the Masaba of Mount Elgon and the Kavirondo of the Nzoia Valley.

CHAPTER XVIII

NILOTIC NEGROES

THE author of this book attempts his definitions of the different Negro types with considerable hesitancy. There rises up before him the overpowering conviction that, although there may be four or five well-marked varieties of the typical Negro, specimens of all or most of these varieties may be found in nearly every Negro tribe. It is, therefore, difficult to point to any one group of Negroes which share without deviation the same type of language, beliefs, manners, and customs, and, equally present to the observer, identical physical characterisation. He has written thus deprecatingly when discussing the Bantu type, for amongst the Bantu Negroes there are people short and simian, like the ugly Congo Dwarfs, and others tall and handsome, like the better type of Zulu, Manyema, or Kavirondo. Broadly speaking, the Negro race in Africa may be divided into three main groups: (1) the Negro in general—the big black man ranging from Abyssinia to Senegal and from Lake Chad to Cape Colony; (2) the Congo Pygmy; and (3) the Hottentot-Bushman. In this chapter the present writer is again brought to consider the difficulty of connecting homogeneous physical traits with any one of those great and small divisions of the Negro peoples which depend mainly on groupings of language or adventitious political circumstances. The Negroes of the Nile basin, from the Victoria Nile and Albert Nyanza on the south to the verge of the Nubians, Arabs, Abyssinians, and Galas on the north, share a few peculiarities in common, and may be, perhaps, conveniently classed together for the present purpose of discussing their physical features, manners, and customs.

The *bodily type* of the true Nile Negro extends from the western frontiers of Abyssinia through the Bahr-al-Ghazal region to Bornu, perhaps even to the Central Niger,* and from about 200 miles south of Khartum to the north-eastern shores of the Victoria Nyanza. This type may be roughly described as follows: A head inclining to be broad rather than long, with a slight protruding muzzle and retreating chin; cheek-bones

* It is also very similar to the Hausa and Soñghai type in West Central Africa.

of the Acholi *pierce their ears*, and the numerous ear-rings of the Ja-luo will be described later on when that tribe is dealt with. But nowhere amongst the true Nilotic people are the lobes of the ears widened into huge loops, a practice which is peculiarly characteristic of the Masai, and of such tribes as are, or have become, affiliated to them by descent, conquest, or association.

A very characteristic attitude of the Nilotic people marks relationship with or affinity to that race, wherever it is seen. This is a posture they adopt when at rest. They stand erect on one leg, and, bending the other, press the sole of its foot against the inner surface of the knee of the leg which serves as a support. This is an attitude in which they will stand for hours. Schweinfurth remarked this pose among the Nyam-Nyam and other tribes of the Bahr-al-Ghazal region. Eastwards and southwards it may be noticed among the Ja-luo (Kavirondo), the Nandi, Lumbwa, and other non-Bantu people, who are to some extent connected in origin with the Negroes of the Nile.

The true Nilotic Negroes may be divided at the present day into the *Shiluk* (or *Shuoli*), *Dinka* (*Jañge*), *Nuēr*, *Shangala*, *Chir*, *Mandari*, *Jañbara*, *Dyur* (*Luō*), *Aluru*, *Acholi* (*Shuli*), *Lango*, *Umiro*, *Kumām*, *Jardum*, and *Ja-luo* (Kavirondo) tribes or peoples; and no doubt this list leaves unmentioned many other tribal designations belonging to branches of the same stock between the Nile and the western frontier of Abyssinia; while affiliated in language, in habits, customs, and to some extent in bodily appearance, are the *Turkana-Masai*, *Bari*, and *Nandi* groups.

408. KARAMOJO NEGROES (SHOWING "PENCILS" THRUST INTO THE LOWER LIPS)

From a *linguistic* point of view these people fall into at least *four divisions* (not to mention other forms of speech used by Nilotic Negroes to the westward of the region under consideration), three of which—the *Nilotic* (Dinka-Acholi), the *Nandi*, and the *Masai*—are distantly related, while the fourth—*Madi*—has little in common with the Nilotic languages, but betrays somewhat West African affinities in its phonetics, vocabulary, and grammar, and even offers a very faint, perhaps disputable, resemblance to the Bantu family. The languages spoken by the Dinka, Shiluk, Acholi, Aluru, Lango, and Ja-luo are all closely allied. The sub-group, indeed, of the Acholi (with its dialects of Aluru, Lango, and Ja-luo) is practically one language. According to native tradition, the Acholi section of the Nile peoples swept down on the equatorial sections about the great lakes at no very remote period. It is, perhaps, an open question which came first, the Bantu Negroes from the north-west or the Acholi Nile people from the north. I think, on the whole, that the Bantu preceded the Nile Negroes in these regions. Another problem is the relationship between the Nile Negroes and the Nandi and Masai tribes. The *Masai group* of languages—which comprises the very distinct tongues of Bari, Latuka, Karamojo, Turkana, Sūk, Elgumi (Wamia), and Masai—and the *Nandi* and a few broken dialects in the north of Ugogo, have an indisputable relationship in vocabulary and numerals with the Nilotic tongues. Yet the differences between the two stocks are considerable, and the differences, again, between the Bari sub-group, the Karamojo-Sūk dialects, the Nandi, and the Masai, are almost equal to the difference between German and Russian. In the Bari we find a people of typical Nilotic physique speaking one of the languages of the Masai group. In the Masai we see a race which is negroid rather than Negro, and offers but little resemblance physically to the Nile Negroes, though the Masai language is remotely related to Acholi and Dinka. Again, in the Karamojo people we have a race which, according to Dr. Shrubsall, is that of the

409. A DINKA NILE NEGRO

Bantu Negro stock, but which speaks in a slightly corrupted form a dialect closely allied to the language of the Sūk, the Sūk again being negroes near akin to the Masai, with a little less Hamitic blood in their veins.

The unwritten history of the present distribution of these tribes and forms of speech, and of the race movements which brought about the existing mixture of peoples, may be something like this: Imagine Negro Nileland to have been peopled at one time by the Pygmy-Prognathous group in the territories now comprised in the Uganda Protectorate, and perhaps by a kindred race of stunted stature—the ancestors of the Hottentots and Bushmen—away to the east in what is now British East Africa.* Into these regions came pouring some three thousand years ago a horde of West African Negroes speaking the mother-tongue of the Bantu languages. The Bantu possibly came from the north-west, from the region along the water-parting between the Congo and the Nile systems. The rush of the Bantu carried them not only all over the basin of the Upper Nile and Victoria Nyanza, but they streamed away south-south-east towards the coast of the Indian Ocean. From the north-east, Hamitic people, of Caucasian stock tinged with the Negro, trickled down slowly into the northern territories of the Uganda Protectorate. At one time, no doubt, these Hamites had only a scattered population of Bantu (the Bantu having previously absorbed the antecedent Congo Pygmies) to deal with. They were received with reverence by these then savage West African Negroes (the Bantu), and mingled with them so much at first as to create practically a new breed of Negro such as we now style the Bantu. These Bantu made their first great expansion in the countries between the Victoria and Albert Nyanzas. Strengthened and improved in mind and body by this infiltration of Caucasian blood, they swept down over the southern half of Africa, licking up and absorbing and exterminating the feebler Pygmy races which had preceded them, and implanting their language on other tribes of pure Negroes. This first outburst of Bantu energy having spent its force to some extent, there came other people of allied stock from the west (the Madi, for example), speaking languages which

410. A DINKA

* The dividing line between the two being drawn through the middle of Mount Elgon down to the south-east corner of the Victoria Nyanza.

411. A BARI NEGRO FROM BEDDEN, WHITE NILE

in their origin may have had some connection with the Bantu group. Then down from the north came the ancestors of the Nile Negroes, driven south possibly by the first determined Hamite invasion of the Egyptian Sudan and Abyssinia. The Nile Negroes swept due south, and in places were checked and profoundly modified by the thinner stream of Hamitic immigrants (of the Gala stock) who were continually entering Negro Nileland from the north-east. Some fusion in varying degrees between the Hamite and the Nile Negro created the Masai and Sūk types, and temporary successes of this powerful blend carried the modified Nile languages (which we know now as the Masai group) westwards as far as the Bari country (where the language became tinged with West African phonology), and southwards deep into what is now German East Africa. In the middle of Negro Nileland a large section of Bantu Negroes was stranded, and adopted a dialect of this Masai group (I refer to the Karamojo). Elsewhere, however, the constant stream of Nilotic Negroes following one another in waves of immigration carried this Negro type and its language actually to the north-west coast of Lake Albert (the Aluru) and to the north-east coast of the Victoria Nyanza (the Ja-luo). The Ja-luo fragment of the great Nilotic invasion overlapped

the barrier of the Kavirondo Bantu and settled to the south of it. In time the power of the Bantu Negroes revived, and the southward progress of these Nile Negroes was checked. In recent years it is probable that the Bantu race has gained ground in Busoga, while the Bantu Kavirondo have effectually cut off the Ja-luo from their Lango kinsmen.

412. A MADI CHIEF, ACHOLI DISTRICT, NILE PROVINCE

There is one feature that especially distinguishes Nile Negroes and their modified offshoots, the Masai: this is nudity on the part of the men,

and sometimes in both sexes. It would be more correct to say, perhaps, not nudity, but a complete absence of any conventional ideas of decency.

413. AN ACHOLI (NILOTIC) NEGRO

They really seem to be in that primitive condition which has not yet associated feelings of shame with the concealment of the pudenda, at any rate on the part of the men. As in the Garden of Eden, they do not know that they are naked, and are perhaps in consequence much less

prurient-minded than is the case among the clothed peoples. This was the happy condition of man among the Greeks prior to the Roman

414. AN ACHOLI NEGRO

conquest. It is still the case among the American Indians in many parts of South America, and amongst the Australian aborigines. In Africa this complete nudity in the male is, with a few rare exceptions, confined to the Nilotic Negroes, the pagan Hamites (Gala and Bahima), the hybrid

415. MADI WOMAN

races between the Hamite and the Nile Negro, between the Hamite and the Bantu, and a few Bantu races who are either very much under the

416. MADI WOMEN AT THEIR HAIR-DRESSING

influence of neighbouring Masai or Gala tribes or have still retained in South Central Africa the impress of Bahima customs.*

In their own homes in the depth of the forest the Dwarfs are said to neglect coverings for decency in the men as in the women, but certainly when they emerge from the forest into the villages of the agricultural Negroes they are always observed to be wearing some small piece of bark-cloth or skin or a bunch of leaves over the pudenda. Elsewhere in all

* The only Bantu tribes which formerly were, or at the present day are, without feelings of shame in regard to the exposure of the person in the male are the A-kamba, A-kikuyu, Wa-chaga, and other tribes in British East Africa living in close relations with the Masai or the Gala ; the Kavirondo, who were similarly influenced by the Nile Negroes ; the Bakonjo of Ruwenzori, who in this may have copied the Hima customs ; the Barundi of North Tanganyika likewise ; the Nkonde tribes of the north end of Lake Nyasa ; the Mashukulumbwe and Batonga of the Central Zambezi ; and the Zulus of South and South Central Africa. In the case of all the Bantu tribes mentioned, except those of North Nyasa, Central Zambezi, and Zululand, it is easy to understand how this preference for nudity on the part of the male may have arisen from contact with Nilotic, Masai, or Hamitic customs. It is less easy for the same theory to explain it in the case of the Wankonde, the Central Zambezi, or the Zulu Negroes, unless it be assumed that these races have migrated in relatively recent times from countries dominated by the Bahima.

the regions of Africa visited by the writer of this book, or described by other observers, a neglect of decency in the male has only been recorded among the Efik people of Old Calabar. The nudity of women is another

417. MADI WOMAN POUNDING CORN IN A WOODEN MORTAR

question. In parts of West Africa between the Niger and the Gaboon (especially on the Cameroons River, at Old Calabar, and in the Niger Delta) it is—or was—customary for young women to go about completely nude before they are married. In Swaziland, until quite recently,

unmarried women and very often matrons went stark naked. Even amongst the prudish Baganda, who made it a punishable offence at one time for a man to expose any part of his leg above the knee, the wives of the king would attend at his court perfectly naked. Among the

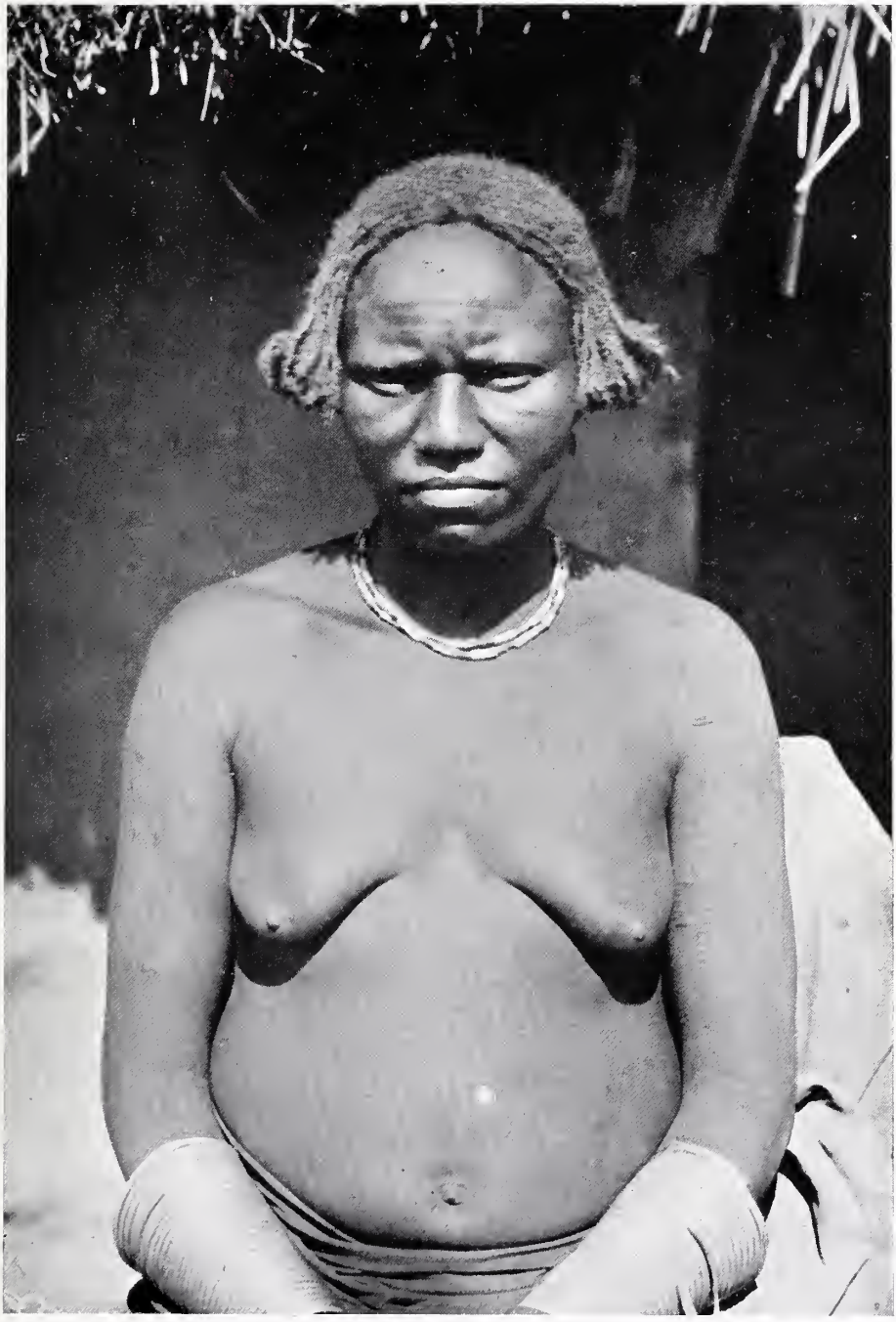
418. ALURU WOMAN AND CHILD FROM WADELAI

Kavirondo all unmarried girls are completely nude, and although women who have become mothers are supposed to wear a tiny covering before and behind, they very often completely neglect to do so when in their own villages. Yet, as a general rule, among the Nile Negroes, and still more markedly among the Hamites and peoples of Masai stock, the

419. ALURU WOMAN AND CHILD FROM WADELAI

women are particular about concealing the pudenda, whereas the men are ostentatiously naked. The *Baganda* hold nudity in the male to be such an abhorrent thing that for centuries they have referred with scorn and disgust to the Nile Negroes as the "Ba-kedi," or "Naked People." Speke includes all regions to the north and east of Uganda and Unyoro as "Kidi" (a misrendering of the root "kedi"—"naked"), and to this day the word has become so rooted as a geographical term that one of the districts of the Uganda Protectorate is styled "Bukedi," or the "Land of Nakedness." This condition of male nudity extends northwest to within some 200 miles of Khartum, or, in fact, wherever the Nile Negroes of the Dinka-Acholi stock inhabit the country.

The *style of house* built by the Nile Negroes is as characteristic of them as the attitude of standing on one leg. The hut is circular in shape, and the sides may be made of reeds. There is great uniformity amongst the Nile Negroes in the style of *thatching* their huts. Their houses are the round beehives built of reeds or wattle and daub, but the peaked roof is a high one, extending over the framework of the house nearly to the ground, and is thatched in a series of flounces. Wherever the Nile people have carried their languages this "flounced" thatching appears, with the exception, perhaps, of Karamojo (where the people, being of Bantu origin, appear to have retained the smooth-thatched huts) and among the Ja-luo, whose houses are built just like those of the Bantu Kavirondo. The Masai group, however, though allied in origin and language to the Nile Negroes, does not adopt this style of thatch. As will be seen in the next chapter, they either build houses like those of the Bantu Negroes



420. LENDU WOMAN (PROBABLY OF MIXED LENDU AND MADI STOCK) FROM WEST COAST OF LAKE ALBERT

or, in the case of the Masai proper, and perhaps of the cave-dwelling tribes of Mount Elgon, low oblong dwellings with flat roofs. The Nile

421. LENDU WOMAN (PROBABLY OF MIXED LENDU AND MADI STOCK) FROM WEST COAST OF LAKE ALBERT

tribes build small granaries of wattle and daub, with a thatched roof similar to those existing throughout the greater part of Negro Africa. The Bari, however, according to Major Delmé Radcliffe, build thatched houses occasionally with a continuous descent of grass in the somewhat untidy fashion of the Bantu Negroes. The *Latuka* people (who, though somewhat akin to the Masai, nevertheless are Nilotic in many of their habits and customs) build funnel-shaped "flounced" roofs of great height.

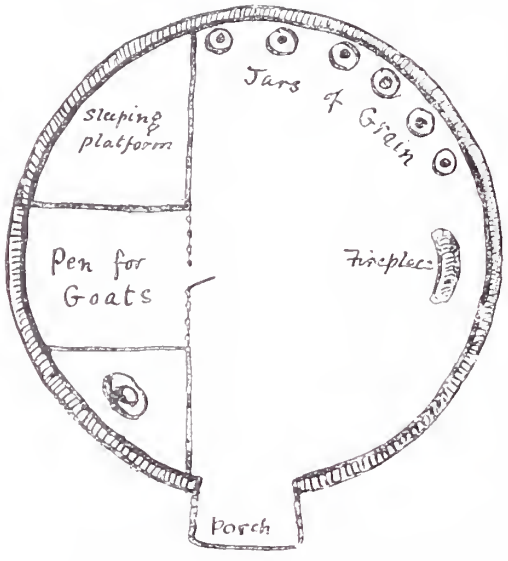
Amongst the *Acholi* the framework of house and roof is in one piece,

like a huge bamboo basket. They also add porches of wattle and daub in front of the doors of their houses, somewhat like those of the forest negroes in the Semliki Valley. The sketch plan in Fig. 423 will show the general arrangement of the interior of an Acholi house. Above the space where the grindstone is kept there is a platform of stout poles, under the roof, where firewood is stacked. The sleeping daïs is of hard mud, and raised one foot above the level of the floor. The jars that are placed round a portion of the wall are used to contain dried grain and other articles of food or equipment. The fireplace is a narrow, semi-circular trench. The interior of the walls in these Acholi huts is daubed with black mud, the surface being made remarkably smooth. On this grey or black surface bold designs are painted in red, white, or pale grey. These designs are either geometrical patterns or conventional figures of men or beasts, such as the giraffe. The giraffe appears very often in these decorations, and not infrequently the figure of a man is placed just above the giraffe's head. This indicates that the owner of the hut has killed a giraffe.

A similarly arranged interior to that of the Acholi huts is met with in slightly varying degree among the Madi and Bari. The Bari people,

422. IN A DINKA VILLAGE (TO SHOW MODE OF THATCHING HUTS CHARACTERISTIC OF THE NILE NEGROES)

owing to various causes, have been of late miserable and poverty-stricken, and are therefore inclined now to put up ramshackle dwellings of a very



423. GROUND PLAN OF AN ACHOLI HOUSE

low order of architecture, with interior arrangements showing no attempt at comfort or orderliness. The Acholi always make beds of skins on the top of the raised sleeping platform, but the Bari frequently sleep on the bare mud.

Nearly all the Nile villages are surrounded by thorn hedges. In the Lango and Acholi countries there is a good deal of stockading with stout poles. The Madi dig a deep trench round their villages, throwing up the earth on the inner side into a parapet. All along the top of this parapet is planted a stout stockade of poles. Outside the Madi villages there is always a smooth dancing place, in the middle of which a flagstaff is planted.

The *food* of these Nile peoples is largely vegetable, and they are all industrious *agriculturists*. They cultivate the red sorghum, and, to a lesser extent, the white; the ground-nut (in very large quantities), sesamum (the oil of which is much used), the eleusine grain, and also a true millet which penetrates very rarely to the regions nearer the Victoria Nyanza. They cultivate two or three kinds of beans and peas like the Indian "dhal." Sweet potatoes are abundantly grown in Lango, where there are as many as six different varieties. Maize is cultivated in many parts, and pumpkins and gourds are universal. No sugar-cane is met with. Most of the Nile peoples make much use in their diet of wild fruits, which they obtain from the thin, scattered forests of the open country. There is a wild vine the grapes of which are eaten. *Tobacco* is universally cultivated, but, when dry, it is mixed with cow-dung, and this somewhat evil-smelling combination is smoked in pipes. It is not taken as snuff except amongst the Lango.

The Nile peoples, like most Central African Negroes, are very fond of white ants as food when the males are in the winged stage.

The Bari do not *hunt* at all, except hippopotamuses, which they attempt to spear in the water from rafts of ambatch. The Bari do a great deal of fishing, and amongst other ways of procuring fish they visit shallow creeks and inlets of rivers, cut off the neck of the inlet with a

stockade, and then pass their spears repeatedly backwards and forwards through the water, and in this way they slay large numbers of a mud-loving *Chromis*. The other Nile peoples hunt with dogs, and attack the game with spears. The Acholi surround large areas with a succession of nets, each about twenty yards long. When rather more than a semi-circle has thus been netted in, a number of spearmen squat down along the outer side of the nets while others rush into the enclosure, set fire to the herbage, and drive the game before them against the nets, where numbers of beasts are speared by the men awaiting their arrival on the other side of the net.

Not many of these Nile tribes keep fowls. All of them keep *goats*, *sheep*, and *cattle*, the cattle being invariably of the humped zebu type. Not a few of these cattle from the Lango and Acholi countries have the horns curiously crossed at their points. All these Nile tribes mix cow's urine with the milk when drinking the latter. They also make butter from milk, but use it chiefly as an ointment.

In *warfare* the Acholi use spears with a short, narrow blade, and long, narrow shields made of giraffe, ox, or rhinoceros hide.* The four projecting corners of the shield are finished with small and elegant knobs. The strong stick which is fastened up and down along the inner middle of the leather shields projects at both ends. At the top of the shield the projecting portion is decorated with a large *pompon* of black ostrich feathers. The outer surface of the shield is ornamented at regular intervals with handsome little brass knobs. Among the Lango, in place of these brass knobs, there are generally thin bands of iron. The Aluru, who dwell to the north-west of Lake Albert, have no spears, but fight with bows and arrows. The Bari and Latuka use spears only. The Lango and Umiro confine themselves chiefly to assegais, or throwing-spears. None of these people have swords like the

424. SUDANESE SELLING FRIED TERMITES (WHITE ANTS)

* In shape like those of the Turkana. See Fig. 475.

Masai "sime," but generally carry short knives, and sometimes a knife curved like a scimitar. They all of them possess knobkerries, or clubs.

Poor-looking dug-out *canoes* are used on the rivers and lakes, but the people generally prefer the *raft* made of ambatch or papyrus bundles.

A good deal of clever *basketwork* is made by the Bari, Latuka, and Acholi. Most of these people work iron with the smelting furnace, forge, and bellows already described in connection with the Bantu races.

425. HEAD OF BUKEDI OX WITH CROSSED HORNS FROM LANGO COUNTRY, CENTRAL PROVINCE

Their *musical instruments* consist of antelope or ox horns, drums, flutes, and a small stringed instrument which is something like a zither. This usually consists of the shell of a tortoise covered with a tight piece of skin, over which five or six strings are strained, with a bridge in the middle.

With regard to the *condition of their women*, female chastity before puberty is not much regarded, though it is generally considered reprehensible if more than what might be termed "philandering" takes place between the sexes. Adultery with a married woman is regarded as a serious crime. The marriage ceremony is usually preceded by a more or less elaborate courtship, and the good-will of the girl's mother must be won by the making of repeated presents, which may last over a period of two or three years. There are no special ceremonies or superstitions that accompany the birth of a child. Twins are considered to be very lucky. The women are prolific, but infant mortality is considerable, large numbers of children dying from malarial fever. If a woman has had three or four or more daughters before she gives birth to a son (the people preferring male children to girls), the

son under those conditions, when he grows up, has attributed to him the marriage-price of his sisters, which becomes his own property. As regards the naming of children, it is considered very unlucky to give a good or well-sounding name at birth. Children are therefore called by contemptuous or even disgusting appellations ("Piece of Dung" being a not infrequent name), or are given the names of beasts, such as dog, leopard, giraffe, and so forth.

After death women are seldom buried. Their corpses are generally thrown to the hyænas. Men, on the other hand, are invariably buried, and generally in a trench dug outside the door of their house, where their corpse is laid in a sleeping position.

The people have only the vaguest notion of a God—in fact, some of these tribes are said to have no actual conception of an overruling Deity. There is some worship or remembrance of ancestors amongst them, chiefly evidenced by little fetish temples—conical roofs of thatch over a circle of upright sticks—to be found in most of the villages. Round about these temples they will tie long loops of string, from which pieces of grass hang downwards. The medicine men are generally the chiefs. They have much the same omens as those that are described in the preceding chapter among the Kavirondo.

425. A LANGO CHIEF WEARING A HELMET OF KAURI SHELLS

The Acholi in their dances imitate beasts somewhat elaborately. They generally sing and dance at the same time, and the men carry small drums under the arm, which they tap with the fingers.

The manners and customs of the *Ja-luo*, a fragment of the Nilotic peoples which is now isolated, are very similar to those of the Aluru (to the north-west of the Albert Nyanza) and the Japalua (incorrectly called "Shefalu"), who live in the northern part of Unyoro. It would seem, indeed, as though at some time or other the Ja-luo of Southern Kavirondo had not come down direct from the north-west, from the Lango country where their nearest relations reside at the present day, but that a large tribe of Nilotic people closely allied to the Acholi and Lango had formerly

inhabited Northern Unyoro (where a fragment of them remains), and that the Bahima and their Bantu subjects drove this branch of the Nilotic people across the Albert Nile to the north-west (where they remain as the Alnru) and into Busoga (across the Victoria Nile) on the south-east. From Busoga they appear to have been driven on by the Bantu right through the Kavirondo country until they finally settled and throve round the shores of Kavirondo Bay, where they at present bear the name of Ja-luo or Nyifwa. It is a remarkable fact that the Ja-luo to this day are

427. A RAFT MADE OF PAPYRUS BUNDLES, WHITE NILE

called by their Bantu neighbours "Abanyoro," which would indicate that this theory of their origin is correct.

The Ja-luo reside in fixed villages of from ten to fifty huts, which are surrounded by hedges of aloe and euphorbia. Formerly they built mud or stone walls round their settlements in imitation of the Bantu Kavirondo to the north. But this is a custom which has now died out. The houses are similar in appearance to those of the Bantu tribes around them, as is the arrangement about the two fireplaces. Young unmarried girls usually sleep together in one large hut under the care of an old woman. The young men and boys of the village also sleep by themselves, generally

near the entrance to the village, so that they can watch over any attempt to steal cattle. The hut which is directly opposite the gate of the village is usually that of the principal wife of the village head-man. There is much the same superstition as among the Bantu Kavirondo about shutting the door of a house behind a person who has just left it.

Unmarried men go naked. Married men who have children wear a

428. HUSBAND AND WIFE, JA-LUI

small piece of goat skin, which, though quite inadequate for purposes of decency, is, nevertheless, a very important thing in etiquette; for a married man with a child must on no account call on his mother-in-law without wearing this piece of goat skin. To call on her in a state of absolute nudity would be regarded as a serious insult, only to be atoned for by the payment of goats. Even if under the new dispensation a man

wears European trousers, he must have a piece of goat skin underneath. Unmarried girls wear no clothes. Married women wear a tail of strings

429. JA-LUO WOMEN: TAILS AND APRONS

behind. When they go to visit another village, they don a goat skin slung from the shoulder, upon which a curious and rather pretty pattern has been burnt with a red-hot stick. When a woman is married, she puts on

this tail behind and receives a present from her husband. Afterwards it is considered very bad manners for a married woman to serve food to her husband without putting on this tail. On the other hand, if the husband or any other man should touch the married woman's tail, it is considered that he wishes to bewitch her, and such an offence must be atoned for by the usual sacrifice of a goat.

430. PATTERN FREQUENTLY SHAVED ON MEN'S HEADS (JA-LUO)

The Ja-luo *pull out the incisors* in the lower jaw. It may also occur amongst these people, as amongst the Lango tribes to the north, that not only the four incisors, but even the canines, are taken out, at any rate from the mouths of boys. They *do not circumcise*, nor do they *scar or tattoo* their bodies, with the exception that women raise three parallel lines of dots in a semi-circle on either side of the body, the ends of the semi-circle meeting in front just below the navel, and again on the backbone. If a man has killed an enemy in war, he propitiates his enemy's spirit by shaving his head for three days after his return. Heads of men are also shaved in the pattern given in the accompanying illustration (Fig. 430).

The Ja-luo, together with tribes remotely allied in origin, such as the Sūk and Lango, *ornament the outer rim of the ear* in a remarkable manner. About fifteen small holes are pierced along the edge of the cartilage, and a flattened ring of brass (looking in shape rather like a melon seed) is inserted. Hanging on the outer side of the brass ring is a large blue glass bead. In the lowest hole towards the lobe a plain brass ring is inserted. Regarding these blue beads Mr. Hobley writes: "For a long time I thought these blue beads were ordinary trade beads of the variety known as 'kiketi'; but upon inquiry I found this idea was indignantly repudiated. It was explained to me that the beads were picked up in the fields in the neighbourhood of the Maragolia Hills* after a heavy thunderstorm, and it was believed that they descended with the rain." Some of the chiefs also wear bits of jasper and chalcedony with a fine circular hole. These beads were formerly of great value, and were purchased at the rate of one cow per bead. They are said to have been picked up in the same way. Their name for these beads is

* In North Kavirondo.

"nyaluo." It is thought by some authorities that these have wandered down in past ages from the direction of Egypt—in fact, some of the

431. A JA-LUO MAN WITH EAR-RINGS

more northern Nilotic peoples declare that they came from the north or north-east. I imagine that the original possessors of these beads made considerable settlements in the neighbourhood of the Maragolia Hills

and that the beads were constantly being dropped and lost in the fields. After floods the loosened soil might expose to sight some of the beads which had thus been dropped or thrown away. The supply of these blue

432. A JA-LUO MAN WITH EAR-RINGS

beads is, of course, quite inadequate for the population, and many are making up for the scarcity now by using the ordinary blue beads of commerce.

The Ja-luo men often wear an armlet of threaded cylindrical wooden

433. HEAD-DRESS OF FEATHERS AND NECK AND ARM ORNAMENTS IN IRON WIRE OF JA-LUO MEN. (NOTE THE PROMINENT UPPER INCISOR TEETH, DUE TO THE LOWER INCISORS BEING REMOVED)

blocks on the upper part of the arm. The wooden blocks are coloured red with oxide of iron. A band strung with small pieces of wood of the same colour is sometimes worn round the forehead. Some of the married men wear a semi-circle of ivory on the forehead, made of the split canine teeth of the hippopotamus. (The tooth, however, I am informed, is not split, but ground down until it is only an eighth of an inch thick.) Others wear the tusks of a wart-hog. The Ja-luo men, like most of the tribes of Nilotic origin, frequently adopt a curious stork-like attitude, standing on some hillock or ant-hill on one leg with the other leg bent and the sole of the foot apposed to the inner side of the knee of the leg on which the body is poised. They usually wear sandals of leather when travelling.

The Ja-luo live much by *agriculture*. They cultivate *sorghum, sweet potatoes, peas, beans, eleusine, pumpkins, tobacco, and hemp*. Salt is made from the ashes of reeds. They eat practically *all kinds of meat* except the hyæna. Young men eat leopard in order to make them fierce in war. The crested crane is universally protected, and is never killed. The women do not eat fowls, and some women do not eat sheep or eggs. Some eat hippopotamus, and some refuse that meat. Women do not drink milk, but eat it cooked with food. They have a disagreeable custom of mixing cows' urine with the milk of the cow. The urine is allowed to stand a day or two in order to increase its flavour. The people say that this admixture increases the amount of butter in the milk. They like the flavour, and think that it has medicinal value. They kill oxen by sticking a knife into the jugular vein. The head must be pointed to the west during the operation. Sheep and goats are killed in the same manner. Besides the flesh of fowls, cattle, sheep, and goats, they eat large quantities of fish, which they obtain from the rivers, and, above all, from the waters of the Victoria Nyanza.

Cooking is done entirely by women in earthen pots inside the hut or on the verandah, and the food is served in little wicker baskets. Father and sons eat together in a little separate hut which has open sides. Women eat separately from the men inside their own houses.

They do not *hunt* much with dogs, but catch a good deal of game in pitfalls. They will also attack the elephant with spears. Fish is caught in the Victoria Nyanza by means of large, conical wicker traps called "dema." The process is as follows: They bring two very long ropes, one end of each of which is firmly secured to the shore. One rope lies, weighted, along the bottom under the water, the other floats on the surface, but from it hangs a fringe of papyrus stalks. The two ropes above and below correspond with its other, and are connected at intervals with strings to ensure their correspondence, while the fringe of papyrus

434. JA-LUO FISHERWOMEN AND THEIR BASKETS

strips makes this arrangement into a kind of pliable fence. This, by means of canoes, is brought round through the water back to the shore till it describes rather more than a semi-circle. The bringing round of the rope serves to chase all the fish that are between it and the shore towards the mouths of the big wickerwork traps which are placed in a row in the shallow water. The women, at the same time, walk up and down dragging traps of smaller mesh, in which they collect numbers of small fish. A good deal of fish-spearing takes place at night by torch-

435. JA-LUO OUT FISHING IN KAVIRONDO BAY WITH SEINES OF PAPYRUS STALKS

light. The Ja-luo fishermen state that they get the best hauls of fish after a downpour of rain. *Rafts* of ambatch wood similar to those in use on the Nile are employed in laying out the nets. The Nyakach people of the south shore of Kavirondo Bay fish to a great extent with hook and line. The Ja-luo *canoes* are small dug-outs of poor appearance. Large quantities of fish are split and dried in the sun and sent inland to exchange for game.

Both sexes smoke and chew *tobacco*, but only old men smoke *hemp* through water-pipes. Boys and young men in the prime of life are not allowed to smoke hemp, as it is thought injurious to their manhood.

Both sexes drink the *beer* which is made from grain, but the women never drink with the men. The women make the *butter*.

The men do not *smelt iron*, but obtain it in pig form from the Bantu Kavirondo. There is even a certain prejudice against *blacksmiths* amongst the Ja-luo. They are called "Yothetth," and among some of the tribes constitute a separate caste called "Uvino." They *forge* spears, knives, bill-hooks, and axes, but their hoes are imported from their Bantu neighbours. *Shields* are made of buffalo or ox hide, and also of ambatch wood. Their *spears* have small heads, and shafts of tremendous length. They use *clubs*, and also long leaf-shaped swords, which they have borrowed from the Masai or Nandi. Bows and arrows are still employed, but the arrows are no longer poisoned. Poison was said to be derived from the venom of snakes, and also from certain herbs. Their musical instruments are very similar to those of the Kavirondo Bantu.

Girls are betrothed at the age of seven, and go to their husbands at the age of ten or eleven, payment being made by degrees over the years elapsing between the betrothal and the *marriage*. The girl is taken by her unmarried girl companions to her husband's house. The father of the girl kills an ox and takes the meat, together with a quantity of sorghum porridge, to the bridegroom's house to provide a *wedding feast*. On the following day the bridegroom's brothers, and his other wives, if he has any, take the newly wedded wife back to her father's village, where there is another great feast. The bridegroom does not attend. The father of the girl next day presents his daughter with a goat, and she returns to her husband, who continues to make payments to his father-in-law. The total amount of the marriage payment may reach to six cows, or their equivalent. If the man stops paying, his wife will leave him and go back to her father's village until the payments are resumed. If within a year of the marriage the woman does not bear a child, the husband may stop his payments, but he has no claim to the return of what has been already paid, so long as his wife remains with him. If a wife dies without having borne children, the amount paid for her is returned, unless the husband agrees to accept one of his *deceased wife's sisters*, for whom only a small complimentary present is paid. If a woman refuses to stop with her husband, she is given to another man, and whatever this man gives for her is paid over to her first husband. If a woman has a child and is ill-treated, she may leave her husband, but must leave her child behind with the father. If the child be a boy, when he grows up and the mother gets old she generally returns to live with her son. If after a marriage has been arranged an avaricious father is loth to part with his daughter, the young man employs his friends to waylay the girl in the daytime. If, however, the girl after capture refuses to stop with her

husband and runs away, the amount which he has already paid on her behalf is returned and the marriage is broken off. If a woman finds herself unmarried after a long period, it is customary for her to go to a chief or a rich man and state that she has come to stay and cook for him. In such case she is usually taken to wife, but a very small complimentary present is paid for her. Chiefs may have from ten to forty wives. The Ja-luo are, generally speaking, very moral. They do not intermarry in

436. EMPTYING THE FISH-BASKETS (JA-LUO)

the same clan, but a man may marry the daughter of one who bears the same name as himself.

The Ja-luo believe in *a supreme God* whom they call "Chieng." This, however, is the same name as the sun. When a man comes out of his house in the morning, he spits towards the east, and in the evening he spits towards the west. If the sunset is extremely red, it is said to indicate the approaching death of an important person. They believe that after death the spirits of the departed go up to the sky. If a hailstorm occurs, no one goes to work in the fields on the following day. Shooting stars are said to be a sign of war. They believe that people can be killed by *witchcraft*, and that a wizard has only to show "medicine" to a person

in order to kill him. If a person is thought to be bewitched, the medicine man concerned is caught and forced to remove the spell, afterwards being punished by a fine. This kind of witchcraft, however, is not thought to be very serious. There is a deeper magic called "jamkingo." Amongst the Gemi tribe this is practised by the blacksmiths. It is of the nature of a secret society, and no doubt means secret poisoning. They have a form of *ordeal* called "kiviri." A small pot of water is placed on the fire. A little "wimbi" flour and a bit of "medicine" are put into the water. If the water boils over, the man is guilty; if not, he is innocent. Another ordeal is as follows: A gourd basin with a large hole cut in the bottom is placed on a flat stone. Water is then poured into the calabash, the bottom of which being, of course, not close-fitting to the stone, would permit ordinarily of a leakage. But the medicine man who attends puts into the bottom of the calabash crushed-up leaves of a kind of mimosa which, for a time at least, stop the leakage and enable the calabash to be filled up with water, the retention of the water by the calabash proving the man to be innocent. Another ordeal is arranged in this way: Dry flour is given to the suspected person. If innocent, he can swallow it; if he is unable to moisten the flour with his saliva and swallow it, he is shown to be guilty.

As regards *omens*: If a bird sings on the left-hand side as a man is starting on a journey, the journey, if for war, will be unlucky; but if it be merely a peaceful visit, it will be a fortunate one. If the bird sings on the right-hand side, it is a good omen for war, but a bad one for an ordinary visit. If a cat crosses the road from right to left, it is a good omen; if from left to right, bad. If a rat is seen on the road, and it runs along the road ahead of the man, it is a good omen; but if it crosses the road from one side to the other, it is an unlucky sign. If on a journey a man strikes the little toe of either foot, it is a very bad sign; if he strikes the big toe, it is propitious. If the eldest child of a man is a boy, and the man sets out to travel, it will be an unlucky sign if the first person he meets is also a man. On the other hand, if his eldest child is a girl, and he meets a woman when he starts on a journey, that is likewise a bad sign. They profess to be able to foretell events by *divining*, and the divination is exercised on the entrails of an ox or sheep. They are a good deal given to prophesying. The chief Odua when quite a lad prophesied the coming of the white man, and this at a time when no white man had entered the country. They believe in rain-makers.

On the occasion of a *birth* the infant, if a boy, is kept inside the house for four days; if a girl, for three days. When a birth takes place, the female neighbours attend, and a goat is killed for the mother and the other women. No man is allowed in the hut until three or four days have elapsed. The father of the child does not eat or sleep again in the

hut until the child begins to cut its teeth. The mother does not go out to cultivate for nine days after the birth. If a woman has had two children previously who have died, she follows the same ceremony as that described among the Bantu Kavirondo. When the child has been brought back by an old woman, it is redeemed by the father, who then bores the lobe of the right ear and inserts an ear-ring of brass wire. The child is thenceforth called "Owiti," if a boy; if a girl, "Awiti," meaning "the child that has been thrown away." The old woman who picks up the child is regarded as its foster-mother. Twins are considered lucky, though their arrival is attended by a good many ceremonies and by propitiatory dances which are of an obscene nature.

437. A MEDICINE MAN FROM NYAKACH, SOUTH SIDE OF KAVIRONDO BAY

When a person *dies*, the corpse is immediately taken out of the house. If it be a woman, her brothers-in-law dig the grave in the verandah of the house. The corpse is *buried* on its left side with the hand under the head. In the case of a woman's death, her relatives and friends come and wail. Her husband presents each clan that attends with a goat. The mourners stay for three days. The hut in which a person has died is used for a month. The neighbours then meet together and drink beer, and the house is broken down. Upon the death of a man his brother digs his grave, and he is buried in the house of his first wife, if she is still living. If she is dead, he is buried in the verandah of his own house. Men only wail for one day. After that only the women wail, at first for three days, and then at dawn for fifteen days.

As a sign of *mourning* the women wear a string of banana fibre round the forehead. They also wear a black tail fringed with white strings for about a month. Others smear themselves with white earth. Relatives of

a dead person shave their heads for three days after the death. The eldest son of the deceased sits on a stool outside the village, and has his head shaved. If any one of importance dies, the neighbours do not cultivate for three days after the death. If a big chief dies, all the surrounding people collect at the village, and in such cases even hostilities between clans are suspended, and all join in the funeral rites of the late chief, even if he happens to be at war with some of his dependent clans. In the case of the death of a chief, a new hut is built. The grave of the chief is dug by his brother. A new ox hide is placed at the bottom of the grave, and the head of the corpse is covered with a water-pot. Seeds of every kind of grain grown in the vicinity are put into the grave, but sweet potatoes are excluded. The people dance and drink "tembo" for ten days, and slaughter many oxen. The men wail for ten days, but the women wail every morning for a year. No one cultivates the fields for ten days.

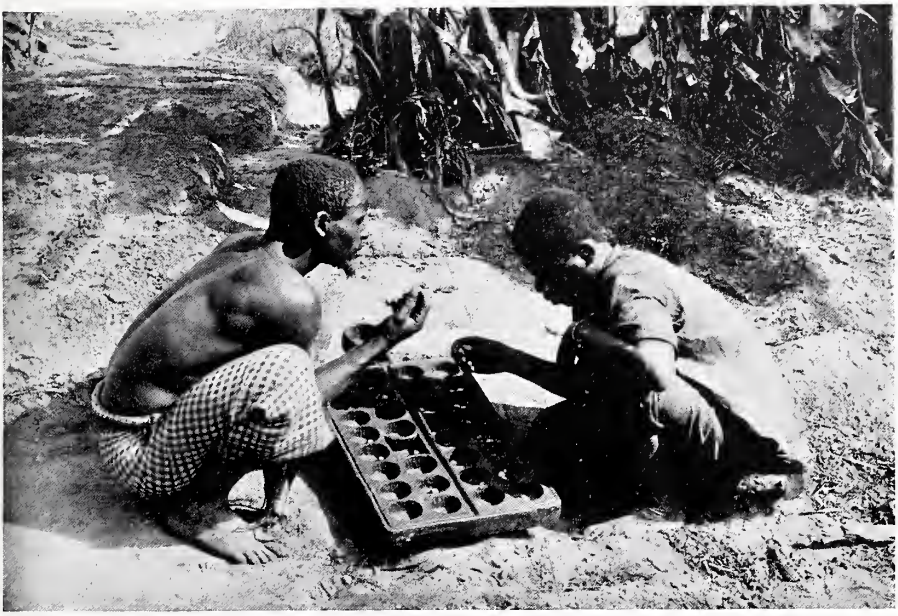
When a man dies, his *property* goes to the brother, if the children are small. If the eldest son is grown up, he takes the property and gives his brothers a share, but a man is not allowed to take the amount paid by any one who marries one of his sisters. This marriage payment goes to the deceased father's brothers. The brothers of the deceased take his wives, but the eldest son probably takes the youngest wife of his deceased father. When a chief dies, the son whom he has chosen succeeds him. This successor is chosen really some years before the chief dies. The successor divides the private property of the chief with his brothers.

When a warrior *has killed a man in warfare*, he must (besides shaving his head) catch a fowl and hang it round his neck head uppermost. He must not enter his home village until this has been done. Whilst the fowl is suspended to the man's neck by the beak its head is severed from the body, and the head is left hanging from the man's neck. The warrior then enters the village, and shortly afterwards prepares a big feast to propitiate the man he has killed, so that his ghost may not give trouble. If a house is struck by *lightning*, and any one is killed inside, the head-man of the village must obtain a male fowl of a red colour and walk round the house holding up the fowl three times. The house is then broken up, and the wood is used for other purposes. When desiring *to make peace* with another tribe with whom they have been at war, they kill a sheep and put part of it into a wooden mortar such as is used for crushing grain. The representatives of each side then take out pieces of the flesh and exchange them reciprocally. An old man belonging to the side which has been worsted, and which is suing for peace, must then go to the head village of the conqueror and proceed to sweep up the cattle kraal. This is accepted as a kind of submission.

Like the Bantu Kavirondo, the Ja-luo are in the main *a healthy people*.

They suffer not infrequently from pneumonia and other affections of the lungs, and their remedy for these maladies is to pierce a hole in the chest, and even to cut out a small piece of the inflamed lung. They have an antidote for snake poison; *remedies* for diarrhœa, constipation, ulcers; salves for wounds; and even drugs which are taken to avert threatened miscarriage. Venereal disease is practically unknown amongst this people, which, although so indifferent to nudity, is yet too moral to permit sexual intercourse with strangers.

Men and women have the same names. But in many instances,



438. THE GAME OF "BAO," PLAYED ALL OVER EAST CENTRAL AFRICA. (THE PLAYERS HERE ARE YAO SOLDIERS FROM BRITISH CENTRAL AFRICA)

whereas the root of the name is the same, it is preceded by the vowel "O" in the case of a man, and "A" in the case of a woman. For instance, "Opio" is a male name, and "Apio" is a female name.

The games they play are few. There is the well-nigh universal game of little compartments in which seeds or pebbles are put. Boys and young men sometimes play a kind of hockey, knocking about a wooden ball.

After the return from a warlike expedition two out of every three cattle go to the chief, who divides his share with his brothers, and also gives a special reward of cattle to any man who has particularly distinguished himself in war. To this hero a wife is often given for payment.

CHAPTER XIX

MASAI, TURKANA, SŪK, NANDI, ETC.

THE remaining section of the Uganda population to be discussed in this book is that offshoot of the Nilotic stock which includes the interesting *Masai* * people—a group of Africans rather isolated in their physical characteristics—the gigantic Sūk and Turkana, the elegant, fine-featured Elgumi or Wamia, and the Nandi tribes. With them also may be considered the negro Karamojo, with a Bantu physique and a language closely related to Turkana; and the mongrel Andorobo, a nomad hunting people speaking usually a dialect of Nandi, but composed of very mixed physical types.

The present writer believes that the Masai represent an early mixture between the Nilotic Negro and the Hamite (Gala-Somali). This blend of peoples must have been isolated somewhere in the high mountains or plateaux which lie between the Nile and the Karamojo country. Here the ancestors of the Masai race were no doubt first located, and here the Latuka—descendants of the ancestral Masai—still remain, speaking a language that is closely allied to the Masai tongue. This ancient intermixture between Hamite and Negro must have been a strong power thousands of years ago in the mountainous region east of the White Nile between Latitudes 3° and 5°. They subjugated a section of the Nilotic Negroes (the Bari) and imposed on them a corrupt dialect of the Masai stock (the Masai itself being a branch of the Nilotic family much modified by Hamitic influence). Some tumultuous movement from the north, possibly on the part of other Nilotic Negroes like the Dinka and Shiluk, or else intertribal warfare or famine consequent on drought, drove the ancestors of the modern Masai from the mountainous region east of the White Nile in the direction of Mount Elgon and Lake Rudolf.

After a prolonged settlement on the lands lying between this great extinct volcano and the south-west coasts of Lake Rudolf, the Masai became divided into two groups—evidently not a very ancient division, since both sections speak practically the same language at the present

* This word should be pronounced "Má'săi," with a strong accent on the first syllable.

439. GWAS' NGISHU MASAI (BOWMEN)

day. The more powerful of these divisions reverted to a wholly pastoral life, a semi-nomad existence, and a devotion to cattle which caused them to raid and ravish in all directions to obtain and maintain enormous herds. The weaker Masai—subsequently to be known as the Burkeneji, Gwas' Ngishu* (literally a contraction of Gwaso Engishu), Nyarusi (Enjámusi†), Kwavi—lost the greater part of their oxen in the tribal war which took place between the agricultural and pastoral sections. Some of the agricultural Masai remained living on the Gwas' Ngishu Plateau (Roñata Nyuki) till they were expelled by the Nandi and forced to take refuge among the Bantu Kavirondo. A branch of them (Essegelli) settled in the upper half of the Nyando Valley between the Nandi and Lumbwa country, only to be finally wiped out by these fierce mountaineers. The Nyarusi clan of agriculturists found a refuge at the south end of Lake Baringo. The Burkeneji, who remain to this day the most primitive of all the Masai, were driven by the Turkana-Sūk some fifty years ago from the western coast-lands of Lake Rudolf to the inhospitable country on the south and south-east of that lake.

Meantime the pastoral Masai had taken possession of the southern half of the Rift Valley, of the Laikipia Escarpment (which bounds that valley to the north-east), and, in fact, of the greater part of inner East Africa, from Ugogo and the Unyamwezi countries on the west and south to Mount Kenya and Galaland on the north, and eastward to the hundred-mile strip of more or less settled Bantu country on the littoral of the Indian Ocean. Prospering mightily and increasing in numbers by reason of their valour and their dedication of all the young able-bodied men of the tribe to fighting for at least twelve years of their manhood, the pastoral Masai became the lords of East Africa about seventy or eighty years ago. When they invaded Eastern Africa, they probably found the Nandi-Lumbwa people in possession of the plateau region west of the Rift Valley; the Bantu in the plains and forests; and lingering remains of the old Dwarf nomad tribes in the dense woods or more arid tracts, who were allied to the South African Bushman or Hottentot. The ancestors of the Nandi tribe to a great extent held their own against the Masai invasion, but the Bantu only survived in the dense forests of Kikuyu and in the lands bordering the Victoria Nyanza, the Indian Ocean, the slopes of Kenya and Kilimanjaro, and in the somewhat arid Kamba country. Not a few of these Bantu races, like the Wa-gogo, Wa-chaga, A-kikuyu, and, to some extent, the A-kamba, have become thoroughly imbued with

* This name in Masai—"Gwaso" or "Hwaso Engishu"—means "River (of) Cattle." It is now taken to refer to the uninhabited plateau region due east of Mount Elgon and north of Nandi.

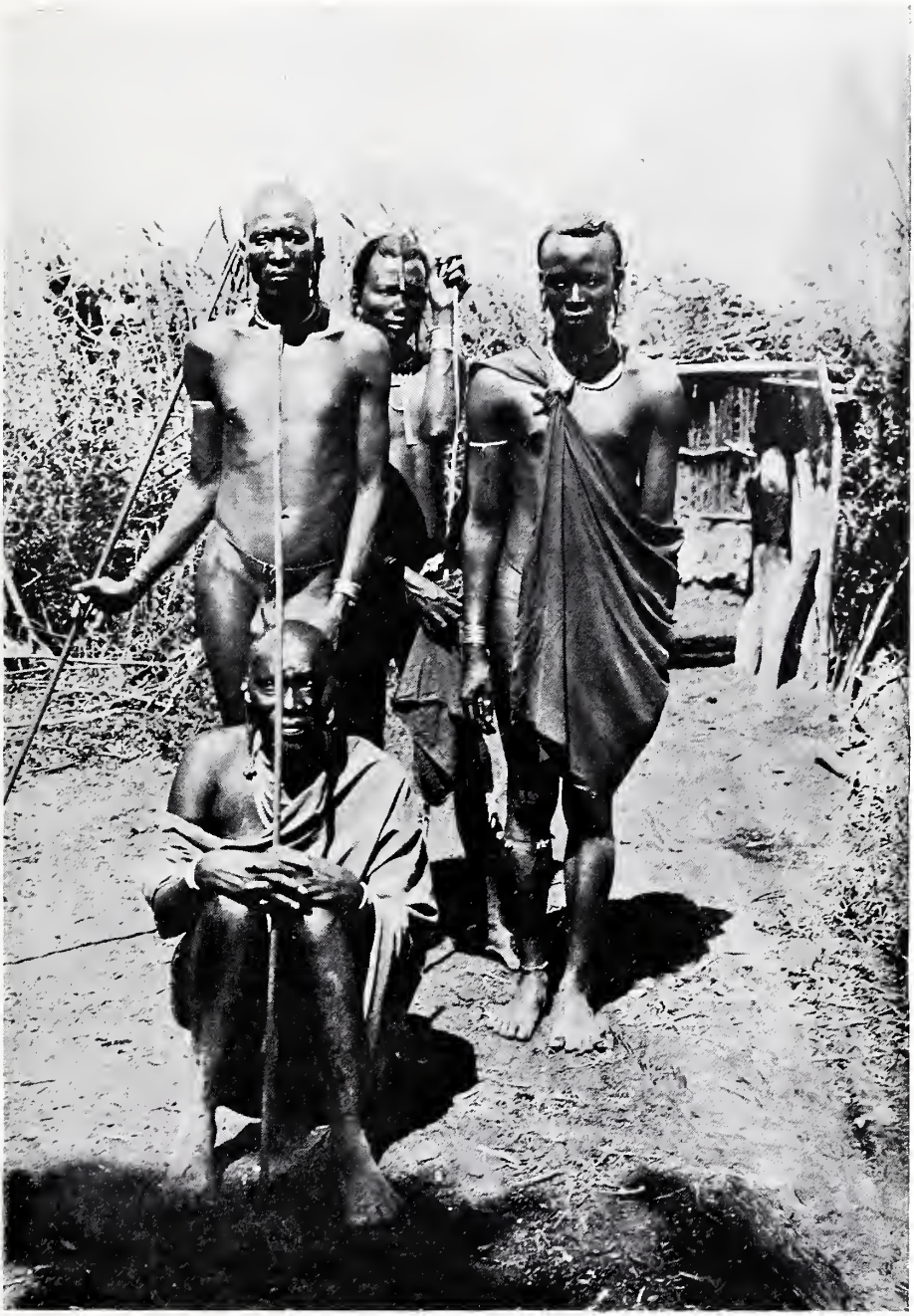
† Enjámusi means "wizards."

440. PASTORAL MASAI (WARRIORS) OF NAIVASHA

the Masai methods and customs of warfare, even though they may still retain their negro features and Bantu languages.

When the Maskat Arabs first commenced the trading operations which led to their opening up the interior of Eastern Africa (about 1835), they already found that the Masai were a serious obstacle. They were a proud people, who would not stand the slightest bullying or maltreatment on the part of the Arabs or their black mercenaries, and a few wholesale massacres of Arab caravans by the Masai warriors gave the coast traders a dread (which frequently degenerated into panic) of these lithe fighters, armed with spears of great length or great breadth. In the earlier 'fifties of the last century the Masai raided to within sight of the Island of Mombasa. Their successful progress in the north was checked by the Galla and Somali, and by the aridity of the desert country north of the Tana River. Southwards the Masai might have carried their raids towards Tanganyika and Nyasa, but they encountered a tribe as warlike as themselves—the Wa-hehe, who had been virilised by a slight intermixture of Zulu blood, the result of a celebrated return to Central Africa on the part of a small section of the Zulu people in the first decades of the nineteenth century. The Masai probably reached their apogee about 1880. Since that time they have greatly declined in numbers, power, and pugnacity, owing to the repeated cattle plagues that swept down through Eastern Africa and destroyed so large a proportion of the cattle, which to the pastoral Masai were the one source of food. Before this period, however, a section of of them had, in raiding, returned to their original home on the Nandi highlands, and had sorely cut up the agricultural Masai—the Gwas' Ngishu—who still remained there. Scattered bands of these vegetarian Masai took refuge at the south end of Lake Baringo and amongst their Burkeneji brothers near Lake Rudolf, and even fled so far afield in their panic as to reach parts of East Africa not far from the Indian Ocean, such as Taveita, at the eastern base of Kilimanjaro. These settlements of agricultural Masai in that direction were called by the Swahili traders "Kwavi," a name that no Masai can recognise or explain, but which has been perpetuated owing to its adoption by Krapf. The furious attacks of the Nandi and Lumbwa aided the extinction of the agricultural Masai. That branch of them called the "Segelli," which was established in the Upper Nyando Valley, was completely extinguished, and all the villages on the Gwas' Ngishu Plateau were destroyed, the remnant of the Gwas' Ngishu flying to the borders of Kavirondo.* At the present day, therefore, the Masai are represented mainly by their pastoral section, which still ranges over Eastern Africa from the equator to six or seven degrees

* They are now established in flourishing settlements under the white man's protection at the Eldama Ravine.



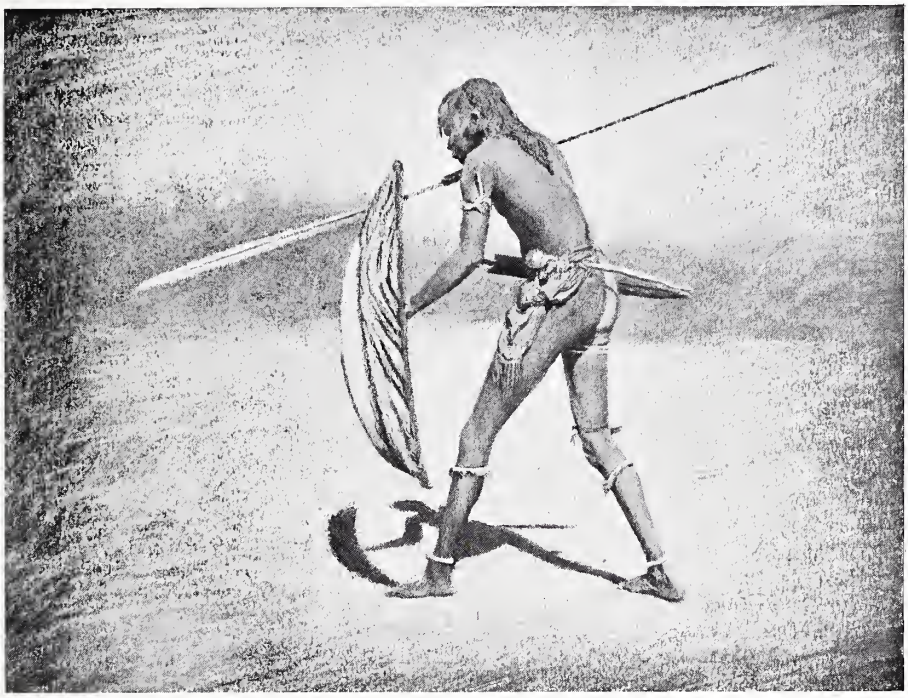
441. ENJÁMUSI (NYAKUSI) AGRICULTURAL MASAI

442. A MASAI WARRIOR (NAIVASHA)

south. The remainder of the race, which cultivates the soil (keeping flocks and herds as well), is reduced to a small but increasing remnant of the *Gwas' Ngishu*, the *Nyarusi* (or *Enjámusi*) Masai at the south end of Lake Baringo, and the perishing Burkeneji on the south and south-east of Lake Rudolf.

The true *Masai* as a race are *tall, well-made people*, slender and lissom, with no exaggerated muscular development, and little or no tendency to corpulence. They are long limbed, and the feet and hands are relatively greater than among Europeans, though the feet are smaller and better formed than among the Bantu Negroes. They have no marked prognathism, and the nose is sometimes

almost Caucasian in shape, with a well-developed bridge and finely cut nostrils. The chin is well formed, and the cheek-bones are not ordinarily as bulging as in the Nilotic Negro. The lips are sometimes prominent and much everted. The front teeth in the upper jaw are long, and are occasionally separated one from the other by a small space. The gum is often visible when the lips open, and the front teeth stick out. The mouth, in fact, is the least pleasant feature in the face of a Masai, the rest of whose face is sometimes modelled on quite a Caucasian plan. Almost all the men and



443. A MASAI WARRIOR (NAIVASHA)

most of the women knock out the two lower incisor teeth. Mr. Sidney Hinde states that the reason given by the Masai for this practice is that tetanus was once a scourge amongst them, and that it was found to be a comparatively simple matter to feed a man suffering from lockjaw if food could be introduced through the gap caused by taking out two of his lower incisor teeth. It may be this explanation has been invented recently to explain a very ancient custom inherited by the Masai from the Nilotic stock which was their origin; for amongst these people the removal of the lower incisor teeth is a very common practice. All the hair of the face and body is plucked out in both sexes by means of iron tweezers, so that

444. TATTOOING ROUND A MASAI WOMAN'S EYES

no male Masai is ever seen with beard and moustache. The hair of the head is shaved by the women, and by the married men who have ceased to be warriors. It is even removed in the same way from the heads of children; but when a Masai youth has reached puberty, and is about to become a warrior, he allows the hair of his head to grow as long as it will. Tugging at the wool, and straightening it as far as he is able, he plaits into it twisted bast or thin strips of leather. In this way the hair, with its artificial accompaniments, is plaited into a number of wisps, and these, coated with red clay and mutton fat, are gathered into pigtails, or *queues*, the largest of which hangs down over the back, while another droops over the forehead, and there may be one over each ear. The ends of these *queues* are tightly bound round with string, which, like all the rest of the coiffure, is thickly coated with grease and ochre. The whole of the body in the young warriors is constantly anointed with the same proportion of reddish clay and fat, with the result that they have quite a raddled appearance, and look like statues in terra-cotta; for everything about them may be coated with this preparation of a uniform yellowish red. The Masai practise circumcision, and the *clitoris* in the women is excised. Both these operations take place just before puberty, between eight years and fifteen years of age. The circumcision of the Masai has been described in Joseph Thomson's celebrated book. It may be stated briefly that it differs from the same operation elsewhere in Africa in that the *frænum* is also cut, and that a portion of the *præputium* is drawn down below the glans, where it heals in a large excrescence of skin. This is sometimes so tumid as to give the organ the appearance of being provided with a double glans.

The Masai men do not mar or decorate their skins with *patterns* in *scars* or in *tattooing*; but I have noticed on the faces of the women in the Naivasha District that parallel lines (see illustration) are apparently burnt on the skin round the eyes or on the forehead. I could not

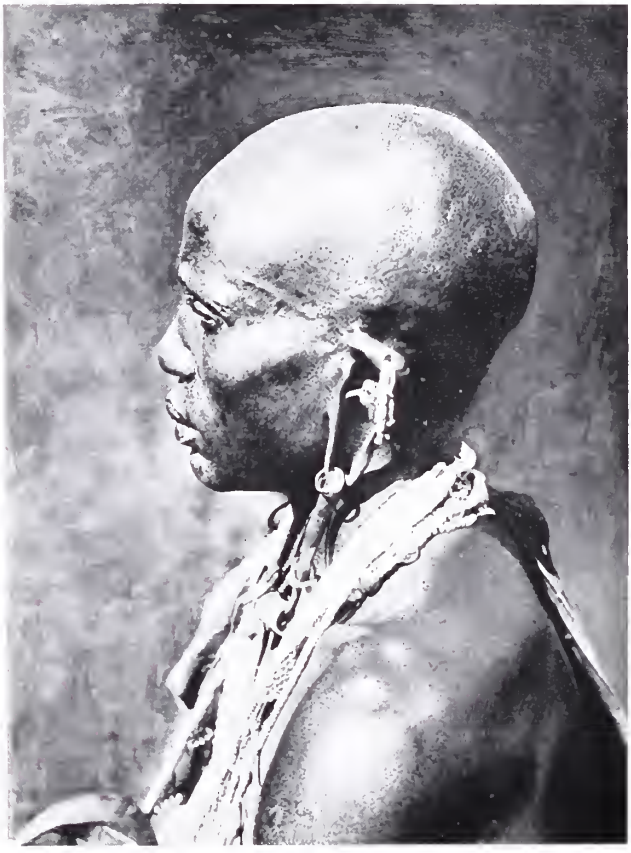
ascertain whether this was done with a red-hot wire or by some acrid juice. The scars had a bluish look, and were intended to enhance the brilliancy of the eye. The women ordinarily remove the eyelashes and the hair from the eyebrows. In both sexes the *ears* are terribly deformed by piercing the lobe at an early age and inserting through the hole larger and larger discs or rounded pieces of wood. These are gradually increased in size until the lobe becomes a great loop of leathery skin.

445. MASAI ELDER WITH FUR CAPE

To this loop they attach ear-rings of fine iron chain or European nails and screws, or depending coils of iron wire like catherine-wheels. The ear is also pierced in the upper part of the conch, near what is called "Darwin's point." From this hole also may depend loops of fine iron chain or strings of beads. The men may wear bead necklaces and bead armlets. On the upper part of the left arm, just below the deltoid muscle, is a tight armlet of wood, which grips the flesh, and is furnished with two upright projections. A string of charms, which may be pieces of smooth stone or

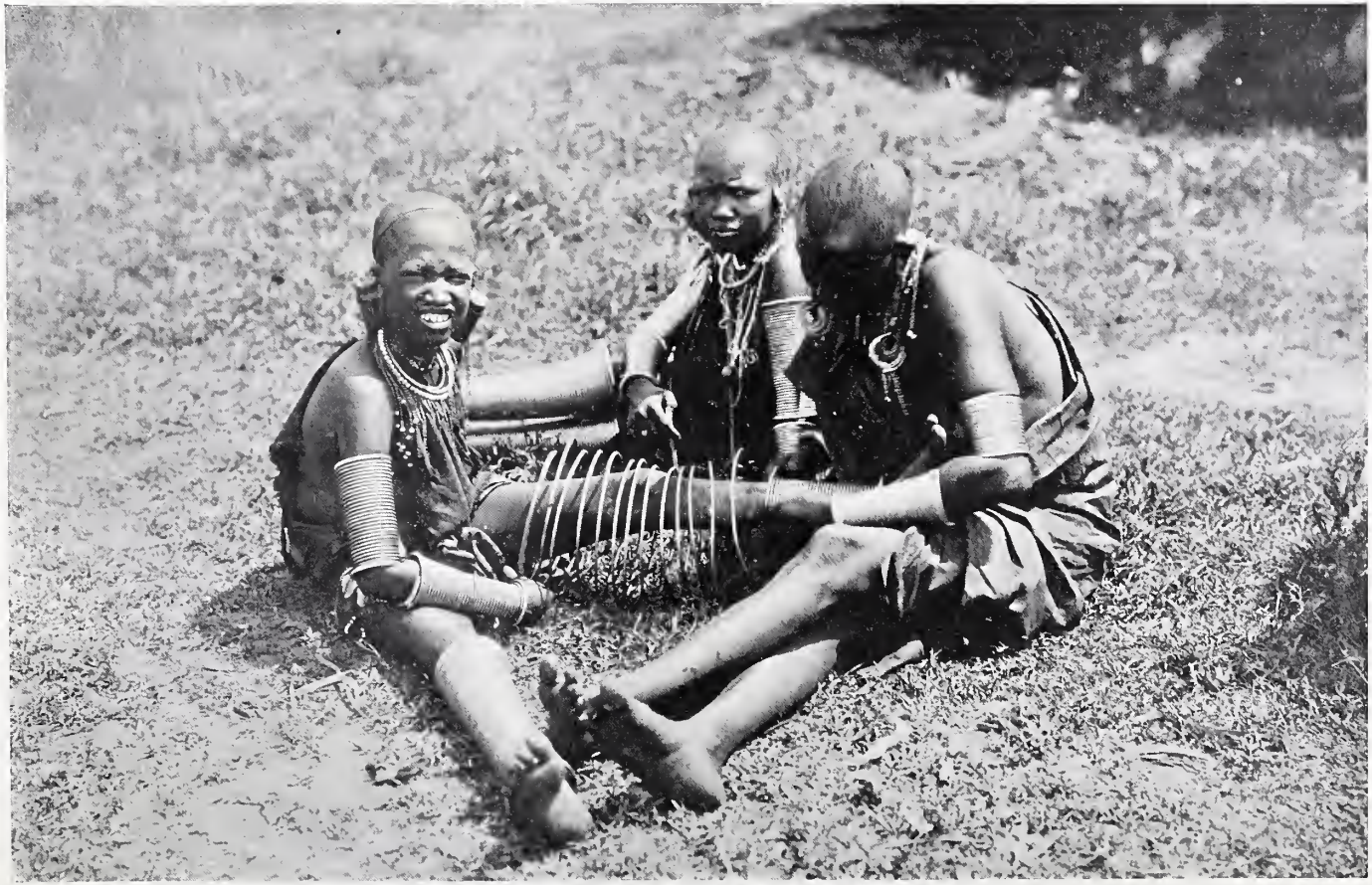
of hard, smooth wood of irregular size, is generally worn round the neck by the men, who may also have a girdle round the waist composed of a string of beads with fine iron chains. Bracelets of iron wire or of ivory may also be worn by the men on the wrists.

As regards *clothing* the two sexes differ considerably. Women from girlhood to old age are usually clothed most scrupulously, though it is not



447. MASAI WOMAN OF NAIVASHA

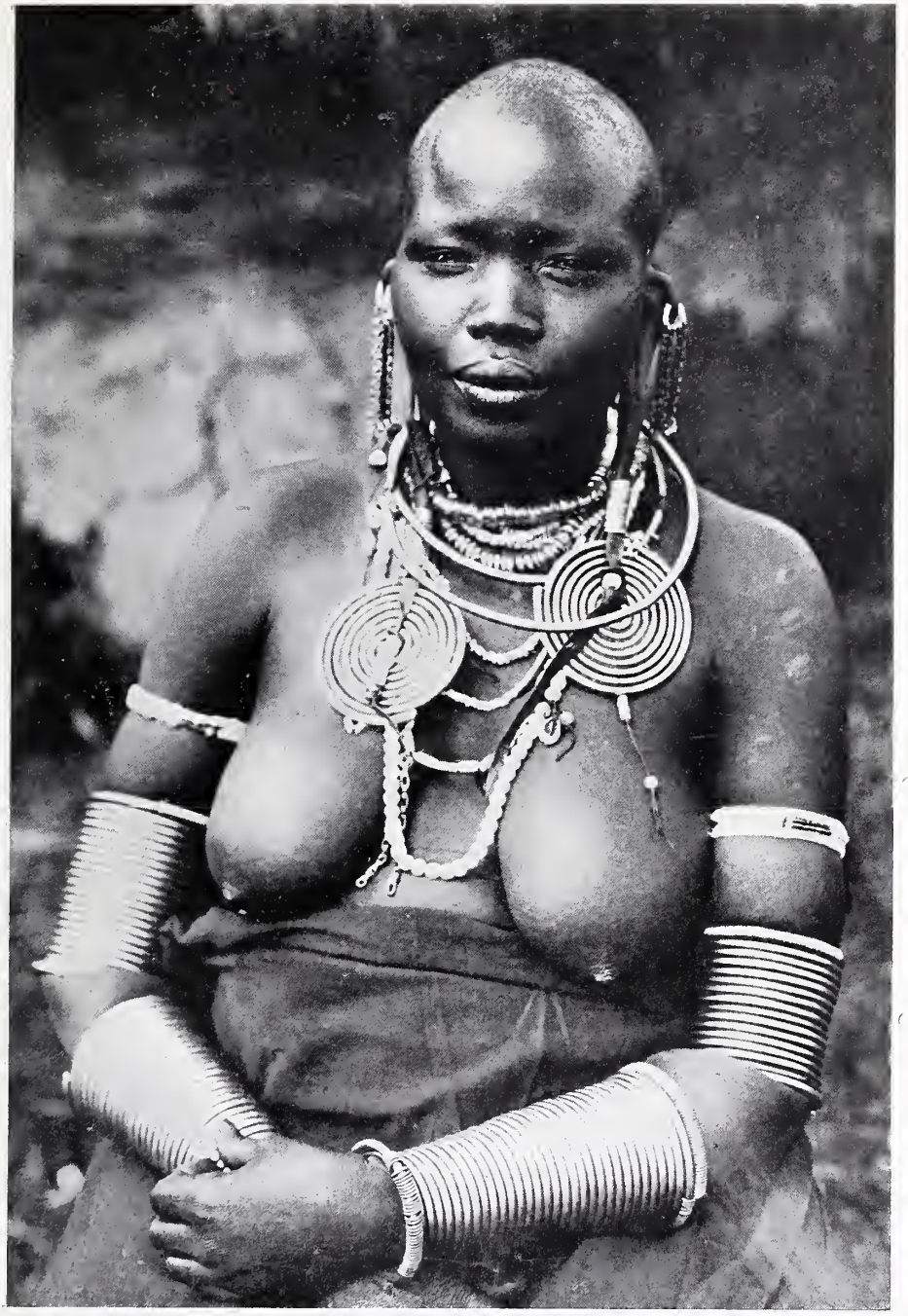
considered improper to expose the bosom. Their garments were formerly dressed hides which hung from the neck down to the knees, with a kind of leather petticoat underneath. Nowadays many of the women dispense with leather and wear voluminous pieces of calico from the coast. Old men generally wear a skin or a cloth cape over the shoulders. Hitherto men, old and young, of the Masai tribe have been absolutely indifferent as to whether such covering as they wore answered purposes of decency.



447. YOUNG MASAI WOMEN. (ONE OF THEM IS ABOUT TO MARRY, SO SHE IS HAVING IRON WIRE COILED ROUND HER LEGS)

They might even be styled ostentatiously naked in this respect, though I have never known them to be guilty of any gesture of deliberate indelicacy. Young warriors going to battle swathe round their waists as many yards of red calico as they can get hold of, and will further throw pieces of calico over their shoulders as capes. They also wear huge mantles of birds' feathers, in shape and volume like the fur capes worn by coachmen in cold weather. A great circle of ostrich plumes is often worn round the face. When decorated for warfare, they tie fringes of long white hair tightly below the knee, generally on one leg—the left. This white hair is either derived from goats or from the skin of the colobus monkey. Some of the eastern Masai make handsome capes of the black and white colobus fur, which are worn over the chest. Unmarried girls may wear a few bracelets, but as soon as a young Masai woman, or "dito," is about to marry, she has coils of thick iron wire wound round her legs (as in the illustration). She will also wear armlets and bracelets of this same wire, and perhaps an additional armlet or two of ivory. Huge coils of the same thick iron wire may be worn round the neck in addition to the "catherine-wheel" ornaments and uncounted strings of beads. Or she may have round her neck a great fringe of leather thongs, to which are fastened large beads. Some of their supple leather garments are charmingly sewn with beads as an edging. The young men do not disdain sometimes to clothe themselves in one of these huge cloaks of ox hide, which may cover them from the neck to the ankles. The men wear sandals of hide, especially when travelling.

The *dwellings* of the Masai are of two very distinct kinds. The agricultural Masai who are still to be found about Elgon and the south end of Baringo (there are other relics of them in East Africa, at Taveita, etc.) build houses very like those of their Bantu neighbours—round huts made with walls of reeds or sticks, surmounted by a conical, grass-thatched roof. The cattle-keeping Masai, on the contrary, build dwellings of quite peculiar construction, unlike those of any other Negro tribe. These are low, continuous houses (not more than six feet in height), which may go round or nearly round the enclosure of the settlement. They are *flat-roofed*, and are built of a framework of sticks with strong partitions dividing the continuous structure into separate compartments which are separate dwellings, each furnished with a low, oblong door. A good deal of brushwood is worked into the sides and roofs of these rows of houses to make a foundation which will retain the plaster of mud and cow-dung which is next applied. The mud and cow-dung is thickly laid on the flat roofs, and is not usually permeated by the rain. In the villages of the agricultural Masai there are, in addition to the houses, numerous granaries holding supplies of corn and beans. The walls of these granaries



448. MASAI MATRON

are plastered with mud and cow-dung. The villages of both sections of the Masai are surrounded by fences. In the case of the agricultural Masai these are strong palisades with openings at intervals that are carefully guarded by doors made of huge hewn planks. With the pastoral Masai the hedge surrounding the settlement is of thorn bushes, and is merely arranged so as to keep off wild beasts, the pastoral Masai not having hitherto had occasion to fear the attacks of their fellow-men. Inside the villages there are one or more cattle kraals surrounded by independent hedges of thorns or sticks, and their enclosures are fenced in for sheep and goats. Inside the continuous houses of the pastoral Masai beds are made of brushwood neatly stacked and covered with skins. The fireplace is simply a circle of stones. At night skins are hung over the doorway (all the doorways in the houses of the pastoral Masai are on the inner side of the circle made by the continuous houses) in order to keep out the cold night air. The only furniture in the huts besides cooking-pots and skins are long gourds used as milk vessels, half-gourds which are cups, and small three-legged stools cut out of a single block of hard wood and used by the elder men to sit on.

The agricultural Masai live in their villages permanently. The pastoral Masai are inclined towards a semi-nomad existence, no doubt with the intention of seeking fresh pasture for their cattle. They generally, however, range within certain prescribed districts. They will often abandon a settlement for a time, and have no objection to other persons using it in their absence, providing they are ready to evacuate it without having done any harm on the return of the original owners. Formerly the warriors among the pastoral Masai, from the time they reached the age of puberty until they retired from the warrior existence and became married men, lived in villages by themselves with their mothers and sweethearts. The mothers kept house for them, and the young unmarried women attended to very little else but pleasure, though they superintended the young calves which were left behind in the settlements when the cattle were driven out every morning to pasture. A few boys would hang about these warrior villages, their presence being tolerated for their usefulness in herding cattle and milking cows and goats. With the general break-up of the Masai system of pastoral life which has come about through the repeated cattle plagues and the European administration of their country, they are rapidly beginning to live more after the normal negro fashion, in villages inhabited alike by married and unmarried men, girls and married women. Every village elects a head-man, who settles all disputes and acts as leader of the warriors in case of any fighting.

Neither agricultural nor pastoral Masai are *hunters of game* in the same

449. HOUSES OF THE PASTORAL MASAI

sense as the other Negro tribes of the Protectorate. The grown-up men never molest zebras, antelopes, or harmless wild beasts, though boys may sometimes capture the fawns of gazelles, and are also given to the

450. HOUSES OF THE AGRICULTURAL MASAI (ENJÁMUSI)

shooting of birds with arrows, as birds' feathers are required for certain of their ceremonies or for the making of head-dresses or capes for the warriors. The Masai, however, regard the buffalo, eland, and kudu (the eland especially) as being closely related to their own cattle—in fact, the buffalo they regard as simply the wild ox, and the eland as being a thorough bovine. The buffalo is now nearly extinct in the countries inhabited by the Masai, but in former times they would attack it with spears (many warriors taking part in the hunt) and kill it in order to obtain leather for making their shields. The eland and kudu are not far off extinction also, but in former days the Masai ate the flesh of the eland and killed the kudu in order to obtain the horns of the male, which are in great request as trumpets. The pastoral Masai not only do not *fish* in any of the lakes and rivers, but they regard fish as a most unwholesome food. The agricultural Masai obtain fish by trapping and spearing, and eat it in much the same way as do their Bantu neighbours. The agricultural Masai also keep a few fowls, and eat them, together with

their eggs; but fowls and eggs are absolutely eschewed by the pastoral Masai, who never keep this domestic bird.

The *domestic animals* of both divisions of this race are cattle, sheep, goats, donkeys, and dogs. The cattle are of the humped zebu type, and do not differ in any important respect from the other humped domestic cattle of Eastern Africa. As the mainstay of their existence, the pastoral Masai attach enormous importance to their herds of cattle; and these animals, having been brought up from birth under the constant handling of man, woman, and child, are extremely docile to their owners, with the sole exception of milk-giving. Here the Masai cow, as is so often the case among the domestic cattle of Africa, is capricious, and, from a European point of view, very tiresome. She will withhold her milk invariably if the calf is not present to her sight or sense of smell; yet her senses are easily deceived, inasmuch as she will often yield milk when a stuffed calf is held before her, even if it be little more than the skin of the dead calf roughly filled out with straw. The milking of the cows is usually done by the women twice a day, and generally in a special building erected in the village—a building in which the young calves are kept at night. In the warriors' villages, however, milking is

451. A VILLAGE OF THE AGRICULTURAL MASAI (ENJAMUSI)

sometimes done by the boys who herd the cattle; and all Masai men are adepts at milking both cows and goats, for which reason they are much in request as herdsmen in the employ of Europeans. The Masai

castrate their cattle when the young bulls are arrived at maturity. An interesting description of their procedure in this case is given by Dr. J. R. Stordy (Government Veterinary Surgeon) in the *Veterinarian*.* A barren cow is not an infrequent occurrence in the Masai herds, and such animals are selected for fattening and slaughter, as their meat is considered to be better eating than that of the bullocks. The milk is generally kept in long, bottle-shaped gourds with leather covers. Milk is always drunk fresh, and the gourds that contain it are carefully cleaned with burning grass or with a slightly acrid liquid made from the leaves of a sage-like plant. These methods of cleaning the gourd sometimes impart a flavour to the milk not altogether agreeable to the

452. MASAI CATTLE, NAKURO

European palate. The cattle are always branded with some mark peculiar to the owner, who may also cut their ears in some special way so that the beast may be easily recognised as his own property. After coming back from the pasture the cattle are carefully examined, generally in close contact with a large smoky fire, so that the ticks may be removed from their bodies. The cattle are perfectly amenable to small boys, who usually act as the cowherds.

The *goats* and *sheep* belong to the breeds common to so much of Central Africa—the goat being small and plump, with short horns, while the sheep are hairy, hornless, with drooping ears and fat tails, though

* October, 1900.

453. MASAI SHEEP AND GOATS

the fat tail is not carried to such a development as among the Bahima or in Southern Africa. Great care is taken of the lambs and kids till they are about a month old. They are suckled by their mothers twice a day,

454. MASAI SHEEP

but in the interval and during the night are usually kept apart in round, beehive huts of open basketwork and thatched roofs, these huts being raised on poles about two feet above the ground. When the lambs and kids grow older, they are allowed first of all to wander freely about the

village during the daytime, and when half grown usually accompany their mothers to the pasture.

The Masai frequently possess herds of *donkeys*, and these are driven in at night within the thorn enclosure, though allowed otherwise to wander about unhampered inside the village. The ass of the Masai is the ordinary wild ass (the origin of our domestic donkey) of North-Eastern Africa (*Equus taeniopus*); indeed, it is almost impossible to see any difference between the wild ass of Nubia and the Egyptian Sudan and the domestic

455. MASAI DONKEYS

ass of the Masai, which has now become the common domestic ass of Eastern Africa and the Zanzibar coast-line. The African wild ass* is a large beast of a pinkish grey colour, with a whitish muzzle and black nose and lips. The mane is black, and so are the tips and rims of the ears. There is a black stripe all along the back to the end of the tail, and there is one broad stripe down each shoulder. Occasionally faint black stripes are seen on the legs. This animal is more nearly related to the wild asses of Asia than it is to the zebras of Africa. Its range in a wild

* The Somaliland form is a distinct species which has *no* shoulder stripe, but on the other hand, is distinctly barred on the legs with black stripes.

state extends at the present day from the coast of the Red Sea westwards far into the Sahara Desert towards Lake Chad, and is bounded on the north by the southern frontier of Egypt proper, and on the south approximately by the fourth degree of north latitude. The wild ass is therefore found within the northern limits of the Uganda Protectorate. The Masai—themselves no domesticators of wild animals—obtained it from the Nilotic races, and they from the Hamites, further north. In all probability this ass was never domesticated by any Negro form of man, but by the Hamites—tribes related to the Galla, the Somali, and the ancient Egyptian. The Masai, however, received it as a domestic animal, and carried it in their wanderings far south into Unyamwezi, and eastwards towards the Zanzibar coast. In Unyamwezi the African donkey found another home, and spread from there towards Nyasaland. From this form (of course, by way of Egypt) the domestic asses of the world are mainly derived, though it is possible that in Western Asia there may have been some infusion of the blood of the wild asses of that region. The Masai use this donkey for carrying their effects when they move about from kraal to kraal.

Dogs are not much in evidence now in the Masai kraals. Although they are supposed to assist in warning the Masai of the approach of wild beasts, they are of little use in that respect, as, like most of the prick-eared curs in Negro Africa, they cannot bark, but only make a desolate howling not easily distinguished from the noise of the jackals outside.

The *food* of the pastoral Masai varies according to the sex and status of the individual. Women and old men obtain by barter flour and perhaps beans and green stuff. The young warriors subsist on nothing but milk, blood, and meat. The blood they obtain by regularly bleeding their cattle. The oxen are bled in the following manner: A leather ligature is tied tightly round the throat. Below this bandage an arrow is shot in by a warrior, and the shaft is generally blocked so that the arrow-head cannot penetrate far beyond the vein. The arrow is pulled out and the blood gushes forth. When enough blood has been collected in vessels, the ligature is removed and the orifice of the vein is stopped up by a paste of cow-dung and dust. The frothing blood is greedily drunk,* and is the only way in which the Masai warrior obtains the salt necessary to his well-being. Cows' blood is often thought to be (and no doubt is) a cure for dysentery. Masai warriors may eat the flesh of oxen, sheep, goats, or eland. This meat is usually boiled in an earthenware pot, and sometimes

* Men who are not poor in cattle and supplies of milk generally mix sour or sweet milk with the blood and drink the two together. I was informed that only poor men drink the unmixed blood, but I have frequently seen the young warriors, whether poor or rich, bleeding the cattle, and immediately afterwards draining calabashes full of frothing blood hot from the animal's body.

medicine derived from herbs is mixed with it. The Masai women and old married men eat pretty much what they like, and are allowed to smoke tobacco; but during pregnancy the women rarely touch meat, consuming at that time enormous quantities of butter and milk. They also, when in this condition, eat fat, and believe that these oily substances will lubricate the passages and make delivery easier. Honey is eaten by every one who can get it. By mixing a little water with the honey an intoxicating mead is made, which is much drunk by the old men.

456. SPEARS OF MASAI WARRIORS. (SOME OF THE MEN ARE PLAYING THE GAME OF DRAUGHTS, ILLUSTRATED ON P. 795)

The foregoing remarks about food apply mainly to the pastoral Masai; the agricultural section does not hold quite so rigidly to its special observances for the food of the young men as distinguished from that of the elders or the women; and as these people are industrious agriculturists and rear large crops of grain, pumpkins, and beans, their diet is largely of vegetable substances, though they are as fond of meat as their pastoral kinsmen and enemies.

Among the pastoral Masai only the women and the married men are allowed to smoke *tobacco*. Some of the elder men take tobacco mixed with potash as snuff.

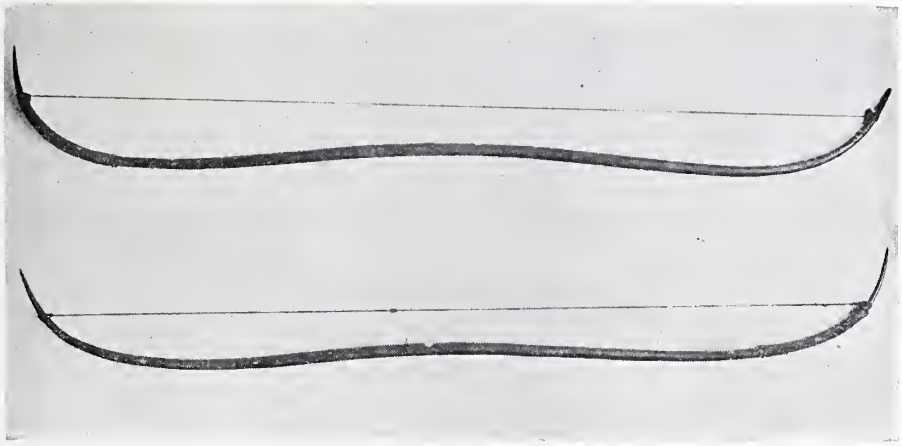
The *weapons* of the Masai consist of spears and shields, bows and

arrows, knobkerries, and swords from a foot to eighteen inches long. The swords, which are of a peculiar shape, like long and slender leaves—very narrow towards the hilt or handle, and at their broadest close to the tip—are called "sime," and are of widespread use throughout North-Eastern Africa, where the tribes are of the same stock or have come under the influence of the Nilotic and Masai peoples. The spear varies in shape and size. There is a very short, broad-bladed type, which is generally carried by the youths. The warriors among the Masai in the Rift Valley and elsewhere in the Uganda Protectorate and the adjoining parts of British East Africa carry a spear with an extremely long and narrow blade. The head may be fully three feet long. When it is not carried for use, the tip of the blade is generally provided with a small cap ornamented with a tuft of black feathers. The sword is worn usually girt over the right thigh in a scabbard of leather. The knobkerry is generally twisted into the same leather belt worn round the abdomen. Bows and arrows are more in use by the agricultural Masai; amongst the pastoral people they are relegated to the boys, who use a smaller bow and arrow for shooting birds. The Masai shield is very nearly an oval. It is made of ox hide or the skin of the buffalo. A piece of wood like the hooping of a cask, about an inch wide, is sewn very tightly round the edge of the oval piece of leather, while down the centre of the inside of the shield runs a broad lath of wood. This in the middle is detached from the concave surface, leaving a hollow between, through which the hand of the warrior can be passed. Nearly all Masai shields are painted; perhaps in the case of

457. A MASAI WARRIOR WITH LONG SPEAR

some of the agricultural Masai the leather surface is left uncovered with colour. The colours used in painting these shields are red and white (made from ferruginous clay and kaolin), and black (charcoal), and sometimes blue or yellowish brown, the source of these pigments being unknown to me.* The designs on the shields are most varied, and each clan or tribal division has its own.

So many of the Masai having died through civil wars and the results of the cattle plague, some of these tribes or clans have dwindled to a few scattered individuals. Among such a people as the Gwas' Ngishu Masai, who, though still agriculturists, are to the full as brave and warlike as their pastoral kinsmen, very diverse patterns of shield decoration may be met with in the same company of warriors, the result, no doubt, of refugees from



458. BOWS OF GWAS' NGISHU MASAI

extinguished clans having joined them from time to time. The designs on the shields of the Eastern Masai are well illustrated in Mr. Hinde's book, "The Last of the Masai." Some of these designs are also found within the Rift Valley. Others may be seen in my photographs. This type of Masai shield, with the bold designs in black, white, and red, extends to the south-east coast of the Victoria Nyanza (in common with other Masai weapons), among the Shashi people, who, though a Bantu tribe speaking a language related to Kinyamwezi, have nevertheless adopted many Masai customs. The remarkable similarity also between the shields of the Zulu and the Masai has frequently attracted the attention of writers on Africa. The resemblance also extends to headdresses and the leg ornaments of white hair. It is possible that the Zulu

* Probably clays and ashes.

tribe, which was of Central African origin, may have been at some period of its migration in contact with the Masai, and have copied some of the customs of that race, from which it differs absolutely in language.

The political restraint of British and German authority has practically put an end to the raids of the Masai on the Bantu and Nandi negroes, and has almost extinguished civil war amongst the Masai tribes; therefore, unless they go to war as the auxiliaries of the Europeans (and of late they have been more useful to the Uganda Administration as irregular troops), the modern Masai have little chance of fighting. In former days, before the Masai warriors, called "El Mórran,"* started on an expedition, they would fortify their courage with a war medicine, which was said to be the bark of *Acacia verrugosa*. This bark, when chewed, would make them either frantic or stupefied, thus lulling any apprehensions. Once on the war-path, however, they were invariably brave, as public opinion would probably visit any sign of cowardice with execution. The Masai warriors would travel as much as fifty miles a day at a constant trot. In old days they thought nothing of going 300 miles—even 500 miles—to attack a people or a district which was supposed to be rich in cattle. They would sometimes travel at night as well as in the daytime, but their favourite time of attack was just at dawn. In the first ardour of battle they would slay every man and boy with their huge spears, but women were very rarely killed. It is stated that the Masai have generally been in the habit of warning their enemies before making an attack on them, but I certainly remember myself in 1884 having reported to me a great many instances of the Masai round Kilimanjaro taking or attempting to take Bantu villages wholly by surprise. No doubt in the case of tributary people a warning would be sent first that the overdue tribute must be paid up, and in the event of this notice remaining unheeded the warriors would descend on the rebellious vassal.

The *condition of women* among the Masai offers another curious analogy to the Zulus. It is a condition which is not by any means peculiar to the Masai, as was thought by earlier travellers, but is frequently met with in other negro races showing no near kinship to this people. The Masai warrior is not allowed by the elders of his tribe to marry until he has reached about thirty years of age, and has accumulated a fair amount of property, or else has so distinguished himself by his bravery as to merit an early retirement. But from the time of his reaching puberty till the date at which he is able to marry he is by no means willing to live without the solace of female companionship. The young warrior, soon after attaining manhood (when the hair of his head, from having been previously close shaven, is now allowed to grow until it can be

* In the singular "Ol Morani."

459. WARRIORS OF THE GWAS' NGISHU MASAI

trained into pigtails), goes round the villages of the married people and selects one or two little girls of from eight to thirteen years old. To the mothers of the chosen damsels he makes numerous small presents, but

460. MASAI SHIELDS

does not give cattle or sheep, these being reserved for the marriage gift. The mother raises little or no objection to his proposition if the girls like him, and he then carries off one, two, or it may be three, to the warriors' village or settlement. Here the young people indulge in sexual intercourse, which is considered in no way to be immoral, because the girls are under age, and therefore cannot conceive. When the girl is nearing womanhood, she leaves the warrior and goes back to her mother, and soon after the first menstruation the *clitoris* is excised, and the girl becomes a marriageable woman who must live morally henceforward. If by chance a girl remains with a warrior and conceives by him, no undue fuss is made, though he may probably have to support the child, and may make up his mind eventually to marry the girl. If, likewise, whilst the girl remains unmarried she has intercourse with any man and bears an illegitimate child, she does not incur much censure, and the matter is either settled by her marrying her seducer, or by the intended husband condoning the lapse, and taking over the child with the woman when he finally marries her.

The young girls who live in the warriors' settlements have as agreeable a time of it as can be provided in Masai society. They are supplied with food; the mothers of the young men do all the cooking, and the girls

A Masai Warrior.

themselves spend their time in dancing, singing, adorning themselves, and making love.

After a woman is married—that is to say, is regularly bought by her husband—she is supposed to remain faithful to him, though it is not at all infrequent that a Masai may sanction her going with any man, especially if he be a friend or a guest. If unfaithful without permission, she might in old times have been clubbed to death, but as a general rule a breach of the marriage covenant is atoned for by a payment on the part of the adulterer. One way and another, by custom and by disposition, it must, I think, be stated that the Masai women are very immoral.

Marriage is simply the selection of a likely girl by a retiring warrior, and the handing over to her father of a number of cows, bullocks, goats, sheep, and small additional gifts of honey, goat skins, and perhaps iron wire. After a girl is married she may not return to her father's village unless accompanied by her husband.

Nearly every old woman is a midwife, and husbands do not attend

461. MASAI WARRIORS

the deliveries of their wives unless there is some serious complication which threatens danger to life, when, in addition to the husband, a medicine man may be called in. About a year after the child is *born*

it is given a *name*. (During its infancy, if no name was given, the mother called it by the name of its father's father.) This individual appellation, which is conferred on it with some ceremony, may possibly be the name of the father, or it may be a name which has no direct associations with any relation. If the child is its mother's firstborn she also takes its new name for her own. A goat and a cow are killed on this occasion, at which are present most of the relations, and the flesh is cooked and eaten by the family party. The undigested food from the intestines of these animals is made up into "medicine," and a little of this is put into the child's mouth. From that time forward until the next name-change takes place both child and mother are called by this new name. If the eldest child should die, the mother retains its name until she gives birth to another child, and, in like manner, a year after the birth of this next child, she assumes the name which is given to it at the family gathering. When a girl child is born, she is given her mother's name, which she retains until her marriage; then she is renamed by her husband; and ever afterwards it is considered to entail on her bad luck if she is addressed by the name of her girlhood. Of course, as soon as she is a mother she again changes her name to that which is bestowed on her eldest child a year after its birth; while, if she remains childless after some years of marriage, she assumes once more the mother's name which she bore as a child. Boys retain the names given to them a year after birth all through their warriorhood, but change them when they marry. After this change of name it is likewise considered, in their case, a most unpropitious and unfriendly thing to do to address them by the name they bore in their bachelor days.

A dead man is never referred to by name, if possible. It is considered so unlucky to do this that the action is equivalent to an intentional desire to bring harm on the relatives of the deceased. If any reference must be made to a dead person, it is generally by means of a roundabout description, or by such terms as "my brother," "my father," "my uncle," "my sister." Husbands and wives may with less disastrous consequences refer to their dead partners by name, though even this is done in a whisper and with reluctance. Amongst the living there is a very intricate ceremony on the subject of addressing by name, and a Masai of good manners would feel quite at home in the British House of Commons, where much the same prejudice prevails. If you wish to get at the real name borne by a Masai man, it is advisable to ask one of his friends standing by, who, in reply, will probably give you the name of the man's mother, if he be an eldest son and unmarried, for in such case it must be identical with the man's own name. It is

not considered unlucky if a person in speaking to you mentions your name in your presence; it is the employment of the name in direct address which is thought to bring ill luck. Any one who is asked abruptly for his name probably gives that of his father, which may, of course, also be his. A child would never address his father or mother by name, but would call them "father" or "mother." A married man would also not call to his father- and mother-in-law by their names, but would address them by an honorific title; a woman would simply call her husband's parents "father" and "mother." Boys may address other boys and young girls by their names; but they must speak to all the warriors as "El Mórran," married or old woman as "Koko," and old married men as "Baba." Women generally address old or married men of any importance as "Ol Baiyan" ("Elder"). A married man would probably call out to a woman, not by name, but address her as "Eñ gitok" ("Woman"). If a Masai bears the same name as a member of his tribe who dies, he may change his own name to avoid ill luck.

Little boys among the Masai are soon put to work at herding cattle and making themselves generally useful. They are lean, lank little shrimps at this stage, and receive a large share of cuffs and kicks, and not over much food. Young boys are classed as "Laiok" (singular, "Laioni"). After circumcision, and before they become warriors, the youths are "El Manūa," and sometimes "Selogunya," or "shaven head." As a rule the *circumcision* of the boys takes place in numbers at a time. Boys and youths between the ages of eight and fifteen may be operated on. The elders of a district decide from time to time when a circumcision ceremony is to take place. When a sufficient number of boys have been gathered together, songs are sung, and there is a good deal of feasting, the old men drinking much fermented mead, and often becoming very drunk. For at least a month before the circumcision takes place the boys have been out in the wilderness collecting honey, or purchasing it from the mountain tribes. From the honey collected they have made mead with the assistance of their mothers for the old men to drink during the festivities. The operation of circumcision is generally performed by skilled Andorobo, who are paid a goat each for their work. Each youth that is circumcised must produce an ox (which, of course, will be given to him by his father, or nearest male relative if his father is dead). The flesh of the oxen is the foundation of the feasts which accompany the ceremony. After circumcision the boys remain shut up in their mother's houses for four days, during which time they eat nothing but fat and drink milk. They carefully shave their heads when going back into the world.

The Masai, agricultural and pastoral, deal with their *dead* in a very

summary manner. Unless the dead person is a male and a chief, the corpse is simply carried to a short distance from the village, and left on the ground to be devoured by hyænas, jackals, and vultures. The constant presence of hyænas and the small *Neophron* and *Necrosyrtes*, and the large *Otogyps* vultures round the Masai kraals is encouraged by this practice, and the Masai never actively interfere with these scavengers, unless a hyæna should attempt—as they sometimes do—to enter a village and carry off live-stock or children. Important chiefs, however, are buried, and a year after the burial the eldest son or the appointed successor of the chief carefully removes the skull of the deceased, making at the same time a sacrifice and a libation with the blood of a goat, some milk, and some honey. The skull is then carefully secreted by the son, whose possession of it is understood to confirm him in power, and to impart to him some of the wisdom of his predecessor. In several parts of the Rift Valley cairns of stones meet the eye. They mark the burial-places of dead chiefs, though there is probably no supreme chief of the Masai race buried in that direction.

Women are unable to *inherit property*. The property would be held for them by their sons or brothers under special circumstances. After the death of a Masai father his clothing and adornments are generally destroyed, and his weapons are given to his sons, or are sold. His eldest son inherits all his property in cattle, sheep, and goats, and it rests with him henceforth to support his mother and his step-mothers, and to look after his brothers and sisters.

As regards the *diseases* from which the Masai suffer, Dr. Bödeker, a Government medical officer who has lived for some years amongst the Masai of the Uganda Protectorate, sends me the following particulars: Malarial fever is rarely met with amongst the Masai in the countries to which they are indigenous. These countries lie for the most part on the healthier plateaux of East Africa. But if a Masai leaves this relatively dry grass-land either for the lower levels nearer the Indian Ocean or for the rich forest-lands of Uganda, he is almost as liable to malarial fever as a European. In the same way cases of blackwater fever amongst the Masai may occur when these people enter the forest regions of Central Africa. It is stated that the Masai cure themselves of malarial fever in their own country by a decoction of cassia bark. They drink, at any rate, an astringent potion made from the bark of some tree which belongs to the great leguminous order. They are most subject to smallpox. This terrible scourge, which does not seem to have been known to the Masai until about 1850 (or sixty years ago), has repeatedly swept through their country, carrying off hundreds, even thousands, at a time. In 1892 one of the worst of the epidemics of smallpox occurred, and Dr. Bödeker states

that at Nairobi alone there were over 2,000 deaths. About this period a Somali trader explained to the Masai of the Rift Valley and Nairobi the principle of inoculation. Numbers of them voluntarily submitted to this rude prophylactic measure, and went through, as a result, a mild form of smallpox, which, however, in some cases, ended fatally. Since that time, however, the Masai have thronged to the European doctor, wherever there is one, to be vaccinated. I verily believe that but for the advent of the European the pastoral Masai would in a few years have become absolutely extinct between smallpox and the cattle plague which induced famine. Lung diseases are rare, the Masai having been inured from early youth to extremes of heat and cold; but in this case it is rather the survival of the fittest, as there is considerable mortality amongst the children. They suffer much from intestinal worms, chiefly from the *Tænia*, or tape-worm, and the *Ascaris*, or round-worm. Perhaps the malady which troubles them most frequently is chronic ophthalmia. This by neglect leads in time to cataract. The eye disease is spread from one Masai to another by the millions of flies that follow the Masai wherever they go, attracted by the cattle. As in Egypt, so in Masailand, it is no uncommon sight to see the eyes of children bunged up, with flies feeding on the moisture, the child making little or no attempt to get rid of the pests. They suffer much from sloughing ulcers (*Phagedema*) and from eczema, which is often due to the swarms of head-lice. Dyspepsia and dysentery are rarely met with under normal conditions. Venereal diseases were unknown amongst them until the Swahili traders and porters came on the scene, and even yet, in spite of the immorality of their women, they are not seriously affected with syphilis, as is the case with the Bantu tribes further inland. It should, however, be mentioned here that another cause of the stationary or decreasing condition of the Masai population seems to lie in an increasing reluctance on the part of the men to settle down in the married state and beget children. The women, stung by this indifference, drift away in increasing numbers to the trading camps of the Swahilis or the Indian coolies on the Uganda Railway. It is said also that, like the Baganda women, the Masai females are becoming increasingly sterile.

As regards remedies, the Masai possess several therapeutical and empirical remedies. Of the last description are the small pieces of metal, wood, or unclassified rubbish sewn up in skin bags, which are given to them by the "Laibon," or priest-doctor, and are worn round the neck on a chain or wire. They are, however, acquainted with roots, bark, leaves, and sap of curative properties—astringents, laxatives, tonics, sudatories, and excitants. These drugs are sometimes taken in milk, or are mixed with the food (meat) which is being stewed or boiled.

With regard to surgery, they are able in a rough-and-ready fashion to

deal with the cure of wounds, the arresting of hæmorrhage, and the mending of broken bones. When a large wound has been inflicted, the two sides are brought together by means of the long, white thorns of the acacia, which are passed through the lips of the wound like needles. A strip of fibre or bass is then wound round the exposed points of the thorns on each side of the wound, just as a boot might be laced up. Hæmorrhage is arrested in the same way, or by ligatures, or pressing on to the severed vein a poultice of cow-dung and dust. A fractured limb is straightened as far as possible so that the broken ends of the bone may come together, and is then tightly bandaged with long strips of hide. When they are absolutely obliged to amputate a limb a tight ligature is tied just above the line of amputation. The limb is then placed on a hard, smooth log, and is deftly chopped off by the stroke of a sharp Masai sword. Before the advent of the European the Masai would apply butter to the stump to assist healing; but now they have such a belief in that nauseous-smelling drug, iodoform, that they will send considerable distances to a European doctor to obtain it for curing their wounds and ulcers.

The medicine men of the Masai are not infrequently their chiefs. The supreme chief of the whole race is almost invariably a powerful "medicine man." These "Laibon"* (as they are called) are priests as well as doctors. They are skilled in the interpretation of omens, in the averting of ill luck, the bringing of rain, and the interpretation of dreams.

The Masai have very little *religion*. They believe in a vague power of the sky, whose name simply means "sky" ("Aŋgai"†). Sometimes this word is equally used to indicate rain, though there is also a special word for the water descending from the sky ("Attashá"). The sky god is sometimes invoked when a severe drought threatens ruin to the pastures. On such an occasion as this the chief of the district will summon the children of all the surrounding villages. They come in the evening, just after sunset, and stand in a circle, each child holding a bunch of grass. Their mothers, who come with them, also hold grass in their hands. The children then commence a long chant.

Some of the Masai hold that at the time when their race began there were four deities ruling the world. One was black, and full of kindness towards humanity; another was white, but held himself more aloof—was, in fact, the god or goddess‡ of the Great Firmament. Then there was

* The word really is in the singular *Ol-aibon*; in the plural, El-aibon.

† Sometimes pronounced "Ñgai." It is difficult to say whether the root is "Ñgai" or "Gai," with the feminine article "Eñ-" or "Añ-."

‡ For "Ñgai" may be a word with a feminine significance.

a grey god, who was wholly indifferent to the welfare of humanity; and a red god, who was thoroughly bad. The black god was very human in his attributes—and, in fact, was nothing but a glorified man, and the ancestor of the Masai. They generally imagine that the black god originally lived on the snowy summit of Mount Kenya, where the other gods, pitying his loneliness, sent him a small boy as a companion. When the boy grew up, he and the black god took to themselves wives from amongst the surrounding Negro races, and so procreated the first Masai men. Afterwards, the grey and the red gods became angry at the increase of people on the earth, and punished the world with a terrible drought and scorching heat. The child-companion of the black god, who had grown up into a man and was already the father of several Masai children, started off for the sky to remonstrate with the deities. A few days afterwards he returned, bringing copious rain with him, and remained henceforth on earth till his own death at a ripe age. This child is supposed to have been the principal ancestor of the Masai people, while his god-companion, the black deity, was the founder of the royal house of the Sigirari tribe—represented at the present day by two great chiefs, Lenana and Sendeyo, half-brothers, one of whom lives on British territory near Nairobi, and the other within German East Africa. After the child had brought rain to the earth, the grey and the red gods quarrelled with each other, and were killed. The black god also died, after he had founded the reigning family; and now the Masai only acknowledge the existence of one deity of supreme power and vague attributes, the white god of the firmament, who often shows himself strangely indifferent to the needs of humanity.

462. MASAI CHIEF AND MEDICINE MAN (THE LATE TERERE)

The Masai do not believe in *a future life* for women or common people. Only chiefs and *influential* head-men possess any life beyond the grave. It is thought that some of their more notable ancestors return to earth in the shape of snakes—either pythons or cobras. The tribal snakes of the Masai must be black because they themselves are dark skinned. They believe that white snakes look after the welfare of Europeans. These snakes certainly live in a half-tamed state in the vicinity of large Masai villages, generally in holes or crevices. They are supposed never to bite a member of the clan which they protect; but they are ready to kill the enemies of that clan and their cattle. When a Masai marries, his wife has to be introduced to the tutelary snake of the clan and rigorously ordered to recognise it and never to harm it. Even the children are taught to respect these reptiles. These snakes sometimes take up their abode near water-holes, which, it is supposed, they will defend against unlawful use on the part of strangers. The fetish snake is often consulted by people in perplexity, though what replies it is able to give must be left to the imagination. The snakes are, however, really regarded with implicit belief as being the form in which renowned ancestors have returned to this mundane existence.

The Masai also have a vague worship of trees, and regard grass as a sacred symbol. When wishing to make peace or to deprecate the hostility of man or god, a Masai plucks and holds in his hand wisps of grass, or, in default of grass, green leaves. The trees they particularly reverence are the "subugo," the bark of which has medical properties, and a species of parasitic fig, which they call the "retete." These figs begin as a small seedling with a slender, whitish stem growing at the roots of some tall tree—a *Khaya*, *Vitex*, or *Trachylobium*. Or the fig seedling may develop from a crack high up in the tree-trunk from which it is to grow as a parasite. Little by little the fig swells and grows, and throws out long, snaky, whitish roots and branches, until by degrees it has enveloped the whole of the main trunk of its victim in glistening coils of glabrous root and branch. Gradually these enveloping tentacles meet and coalesce, until at last the whole of the trunk of the original tree is covered from sight and absorbed by the now massive fig-tree, the branches of which radiate in all directions, and sometimes in their loops and contorted forms come quite close to the ground. The green figs, which grow straight out of the trunk, are sometimes eaten by the boys and girls of the Masai, and their seniors propitiate the tree by killing a goat, bringing blood in a calabash, and pouring it out over the base of the tree-trunk, about the branches of which also they will strew grass. Grass and leaves, in fact, occupy a prominent place in the Masai category of sacred things. I have already mentioned that when peace or peaceful measures are to be

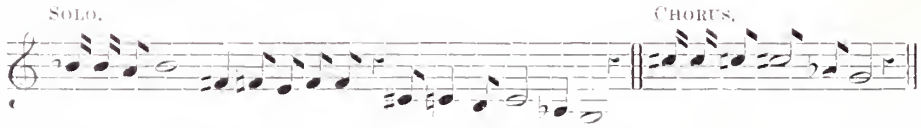
indicated it is customary to hold grass or leaves in one's right hand. Grass is often laid between the forks of trees as a party of warriors proceeds on an expedition, and grass is thrown after the warriors by their sweethearts. The sorcerers and "Laibonok," or priests, precede nearly every mystic action by the plucking of grass.

Another *superstitious custom* to which the Masai formerly attached much importance was the act of spitting. In marked contradistinction to the prejudice against expectoration as a polite custom in European societies, not only amongst the Masai, but in the allied Nandi and Sūk peoples, to spit at a person is a very great compliment. The earlier travellers in Masailand were astonished, when making friendship with old Masai chiefs and head-men, to be constantly spat at. When I entered the Uganda Protectorate and met the Masai of the Rift Valley for the first time, every man, before extending his hand to me, would spit on the palm. When they came into my temporary house at Naivasha Fort they would spit to the north, east, south, and west before entering the house. Every unknown object which they regard with reverence, such as a passing train, is spat at. Newly born children are spat on by every one who sees them. They are, of course, being laughed out of the custom now by the Swahilis and Indian coolies and the Europeans; and it must be admitted that, however charming a race the Masai are in many respects, they will lose none of their inherent charm by abandoning a practice which, except in parts of America and Southern Europe, is very justly regarded with disgust.

Dancing among the Masai does not differ markedly from this exercise and ritual in other races of Central Africa. There is the war-dance of the warriors when returning from a successful expedition. This is, of course, a mimic warfare, sometimes most amusing and interesting to the spectator. The men will at times become so excited that the sham fight threatens to degenerate into an angry scuffle. There are dances of a somewhat indelicate nature which precede the circumcision ceremonies of boys and girls, and dances which accompany the formal naming of a child. Barren women, or women who have not succeeded in having children, paint their faces with pipeclay in the most hideous fashion till they look like skulls, arm themselves with long sticks, and dance before a medicine man, or a big chief reputed to be a medicine man, in order that his remedies may result in the longed-for child. These dances are almost invariably accompanied by songs, and, in fact, one word in the Masai language—"os-singolio"—means "song-dance."

As regards *music*, they have no musical instruments except drums. They are very fond of singing, and the voices of the men occasionally are a high and agreeable tenor; but more often, like most Africans, the men

sing in a disagreeable falsetto. The women's voices, though powerful, are extremely shrill—shriller than the highest soprano that ever made me shudder in a European opera-house. It struck me that the Masai women had extraordinary range of compass. They were able to produce very deep contralto notes as easily as an upper C. Singing usually means a chosen songster or songstress yelling a solo at the top of his or her voice, and being accompanied by a chorus of men or maidens, women and men often singing together. The chorus does not usually sing the same air as the soloist, but an anti-strophe. I took down a record on my phonograph of some of these Masai songs. One of these I have attempted to reduce to our notation, and it is as follows:—



The Masai have few *industries*. The smelting and forging of iron is done for them usually by a helot tribe of smiths related to the Andorobo and the Nandi, and generally called the Elgunono. This people not only smelts the iron (which is usually obtained as a rubble of ironstone from the beds of rivers) by means of a clay furnace, heated with wood fuel and worked with the usual African bellows; but beats out the pig iron with hammers into spears, swords, tools, and ornaments. The Masai women make a small amount of earthenware. The agricultural Masai are much more industrious, and employ themselves in all the usual industries of basket-weaving, mat-making, and other simple arts practised by the Bantu Negroes, from whom, no doubt, they have learnt a good deal. The pastoral Masai are greatly indebted to the Bantu and Nandi tribes for their adornments and implements, though they are increasingly dependent on the European, Asiatic, and Swahili traders for many of their requirements in the way of iron and copper wire and beads. They must, in fact, have adopted much of their present style of adornment in relatively recent times, since they became acquainted with the manufactured goods of Europe and Asia.

To the Andorobo they look to provide them with colobus monkey skins and ostrich feathers, and perhaps with ivory.

About 150 years ago, as far as one may reckon by native tradition, the pastoral Masai were well established in the country immediately to the north of Kilimanjaro. The Kikuyu held the (then) forest-clad heights along the eastern escarpment of the Rift Valley, but the Masai throve and became completely dominant wherever the forest afforded no refuge to their foes. About that time a powerful medicine man arose amongst

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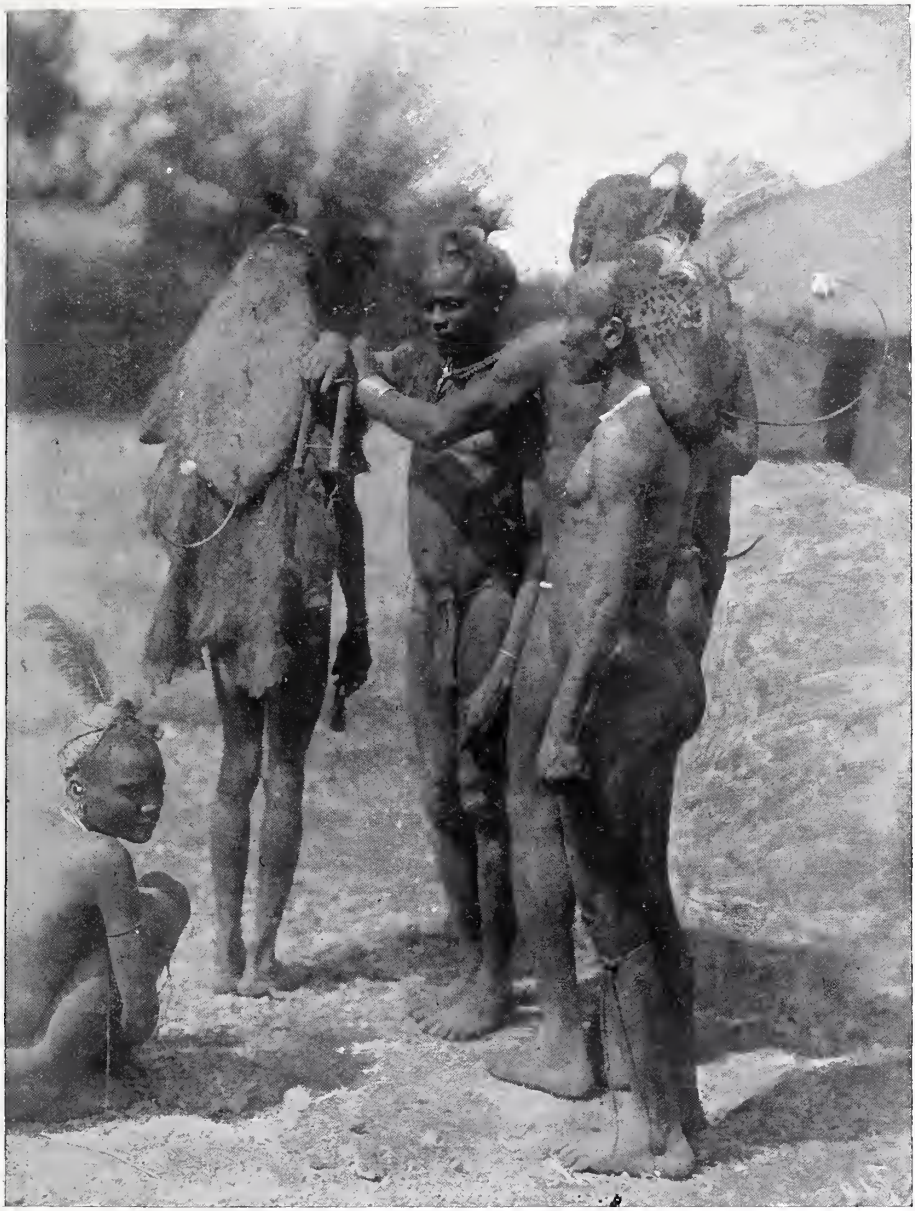
465. A KARAMOJO WOMAN

466. A KARAMOJO WOMAN

their language as I possess is derived from Emin Pasha's article on the subject published in the *Zeitschrift für Ethnologie*, Berlin, 1882. The question is such an interesting one that I trust the officials or missionaries of the Uganda Protectorate may make haste to collect vocabularies of Latuka before that language dies out under the rivalry of Sudanese Arabic or of the flourishing Acholi tongues to the south. What would be interesting in this connection would be to ascertain if Latuka were more archaic than Masai, both tongues being derived from a stock which was a blend between the tongues of the Nile Negroes and of the Hamitic Galas. At present, from the little I know, it would seem to me that Masai comes nearer to this original blend than the tongue of Latuka, which is slightly more corrupt. If this be the case, the original birthplace of the Masai may have been farther to the east or north-east than the Latuka.

East of the Latuka country there would seem to be a belt of Nilotic people connecting the Acholi tribes with their allies in race and language, the *Dinka* or *Jañke*.* To the east and south-east, however, of this belt of Acholi people is the *Karamojo*, or Karamoyo, country, which extends north and south from the northern flanks of Mount Elgon nearly to a level with the north end of Lake Rudolf. The Karamojo people physically are closely allied to the Bantu Negroes, though in their cranial and facial characteristics they betray an ancient intermixture with the Masai. The women, though quite of the Negro type, have sometimes very fine figures, modelled a good deal more according to the conventional ideas of beauty amongst Europeans. They are broad at the hips, and have thick, well-shaped thighs and short, straight legs from the knee to the ankle. The men are very like the good-looking type of Bantu Negro. Sometimes, however, they show traces of Nilotic intermixture by the long, lanky figures, knock knees, and long, thin, splayed legs. They are black of skin. There is a slight tendency

* Jañke, or Dyanke, is the correct form, which the Sudanese Arabs have corrupted to Diñka.



467. TURKANA AND SŪK MEN FROM THE VICINITY OF THE RIBO HILLS AND THE RIVER KERIO

468. A SŪK FROM NEAR LAKE SUGOTA

to prognathism. Like the Nilotic and Masai peoples, they are indifferent to the use of clothes, and the men usually go quite naked, wearing only waist-belts and necklaces. The lobe of the ear is pierced, and so is the upper part of the rim. Two or more brass rings are worn through the lobe (which is not, however, stretched down to the shoulder, as in the Masai), and from one to five smaller brass rings are inserted in the holes pierced through the rim of the outer ear. They do not as a rule affect much decoration of the body by means of cicatrices. Women may occasionally have parallel rows of weals across the upper arm. The women do not shave the head universally, as is done among the Masai and the Sūk. Ordinarily the wool is allowed to grow until it forms a smooth cap of short hair over the top of the head. Among the men this "cap-like" appearance is heightened by plastering the head with a mixture of clay and cow-dung. I have not seen any attempt made to extend the growth of hair into a *chignon* down the back as is done amongst the Sūk and Turkana, and occasionally amongst the Nilotic tribes to the west of Karamojo. But the Karamojo fasten to a peak in their hair-cap at the back of the head a long string which falls down perpendicularly over the back, lying just between the shoulder blades. The end of this string is decorated with fluffy balls of white feathers, generally

the down of the marabou stork. A hair-cap is often stuck with ostrich plumes, or may be further decorated with a huge pall of black feathers. The Karamojo are industrious agriculturists, and are peaceful people with a love of commerce. They have been often harried in times past by the Turkana on the east, the Nile tribes on the west, and outlying sections of the Nandi on the south. Not much is known about their customs, but they are said to be similar in some respects to those of the Bantu Negroes, of which they evidently form an outlying branch that has accepted from their conquerors of Masai stock an early branch of the Masai language.

To the east of Karamojo, in the somewhat arid countries along the western coast-lands of Lake Rudolf, and thence south-west over high mountains and hot valleys to the north end of Lake Baringo, extends the distribution of the gigantic *Turkana-Sūk* people. The Turkana who dwell to the west of Lake Rudolf are perhaps the tallest race living on the globe's surface. The late Captain Wellby considered that in one district the men presented an average of 7 feet in height. I met with very tall men amongst the Sūk, but I do not think the tallest exceeded 6 feet 6 inches. The colour of the skin in the Sūk-Turkana group is chocolate-brown. In their physiognomy they sometimes recall the Masai very closely, but I have seen one or two examples with a cast of features almost Caucasian. The hair of the head, though abundant, is altogether a Negro's wool. On the whole, perhaps, their *physical characteristics* may, together with their language, support the theory that the Turkana-Sūk group of Negroes are the outcome of a mixture between the Masai stock (which is a blend between the Hamite and the Negro) and the Nilotic peoples such as the Acholi and Dinka.* In their original migration the

* For the better understanding of these shades of definition of the varying blends of the Negro with early Caucasian invaders of the Nile basin, I give the following summary of my views :—

A statement showing approximately the proportions of the early Caucasian element in the negroid or Negro races of East Central Africa.

Name of Race or Stock, and Composition.	Proportion of White (Caucasian) Blood.
HIMA (Hamite, allied to Gala, Somali, etc., Caucasian and original Negro)	$\frac{1}{2}$
MASAI-LATUKA (Hima and Nilotic Negro)	$\frac{1}{4}$ to $\frac{1}{8}$
SŪK-TURKANA-ELGUMI (Masai and perhaps Gala with Nilotic and Bantu)	$\frac{1}{8}$
NILOTIC (a dash of Hima and Masai with much original Negro and a little Pygmy and Bushman blood)	$\frac{1}{24}$
BANTU (West African Negro mainly, with a little absorption of Congo Pygmy, and, on the east and south, Bushman, blood; powerfully modified by Hima [Hamitic] intermixture in many tribes) . . .	$\frac{1}{16}$ to $\frac{1}{32}$
WEST AFRICAN NEGRO, PYGMY, BUSHMAN (HOTTENTOT) — Original Negro stocks	None

469. A SŪK *CHIGNON*

Masai may have stayed for some time in the vicinity of Lake Rudolf, have imposed their language (since much changed), and have produced the present gigantic race of Turkana and Sūk by mingling with the antecedent population of Nilotic and Bantu Negroes. It should be noted that, according to native tradition, it is only some fifty years ago since the Burkeneji section of the Masai were driven from the Kerio Valley *west* of Lake Rudolf by the Turkana-Sūk.

470. TWO TALL SŪK ELDERS

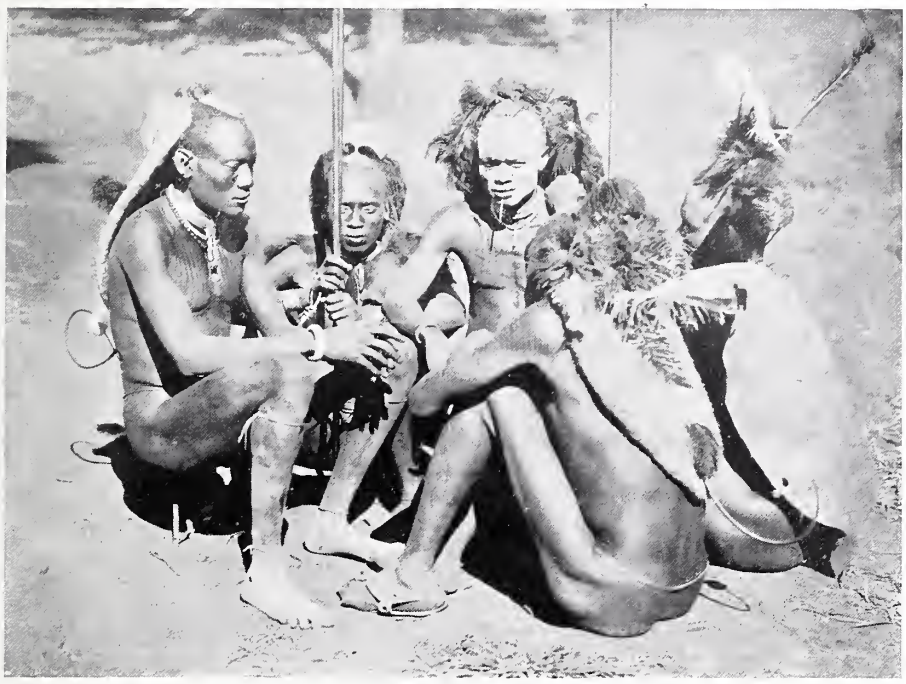
The men among the Sūk and Turkana affect absolute nudity, wearing at most a small leather cape over the shoulders. Their women are not much more clothed. As among the Masai, the women shave the head, but the men, on the contrary, cultivate the *hair of the head* into enormous *chignons*. They begin as youths by straining their woolly locks as far as they can pull them out from the surface of the skull. They rub them with grease, clay, and cow-dung, to straighten the hair and stiffen it into a kind of felt. This stiffening of fat, clay, and cow-dung thickly coats the outer surface of the hair bag as it hangs down over the neck. When a man dies, all the hair is carefully cut off his head. It is

washed, and the cleaned felt resulting from this process is cut up and divided among the man's sons. These contributions are woven into the growing *chignon*, and at last by means of these additions and by the continued growth of the head-hair a huge bag is formed, which hangs low down over the shoulders, reaching even to the loins. The hair *chignon* is trained into a kind of bag, the opening to which is at the back, just behind the nape of the neck. In this huge bag of felted hair (coated with a paste of whitish clay) are kept the few necessities of life or treasures of the Sūk man. Herein he puts away and carries about his fire-stick and drill, his snuff, or a few beads. The outer surface of the bag and the hair on the top of the head are decorated with ostrich feathers, sometimes in wild profusion. Occasionally the white feathers of the ostrich are dyed yellow or red by some process. Like the Masai, the men seldom travel without sandals of ox hide.

471. A SŪK CHIEF FROM NORTH OF BARINGO

Among the Turkana the outer *rim* of the *ear-conch* is *pierced* from the top of the ear down to the lobe with sometimes eight holes, or as few as two. Through these holes in the rim of the ear are inserted brass or iron rings. Coils of iron wire are generally worn round the neck. The wire is very thick, and compels the wearer to hold his head stiffly. In the Karamojo and some of the Sūk people the *under-lip* is *pierced*, and into this hole is inserted either a bird's or a porcupine's quill, or a long, sharp tooth of some beast, or a curved rod of brass. The septum of the nose is pierced in both men and women amongst

the Sūk, and through the hole is inserted a brass ring, to which is fixed, close up to the nose, a flat disc of brass about the size of a florin. Iron wire is made into rings, which are worn on the upper arm, just under



472. A GROUP OF SŪK (SHOWING TATTOOING ON ARMS)

the deltoid muscle. Sometimes the Turkana wear on the right wrist a curious circular or semi-circular knife. This is a thin blade of steel with a sharp edge on the outer side, but a blunt one on the side nearest the body. It has a shape something like a very thick crescent or quoit. This arm-knife is found frequently amongst the tribes at the north end of Lake Rudolf. The Turkana warriors wear another curious adornment on the right arm. It is a band of plaited leather from which hangs a long string of the same substance, at the end of which the long white hair of a cow's tail, or of the colobus monkey, is fastened in a tassel. Or the armlet may be of leather with long pendants of chains. Festoons of chains or of leather may also be fixed to the leg below the knee. The men sometimes *wear* a curious *waist-belt* of leather, which over the buttocks has a breadth of six inches and decreases round the abdomen to three. The edge of this *leather girdle* of goat skin is sewn with small beads, generally made of brass. The iron and steel of which

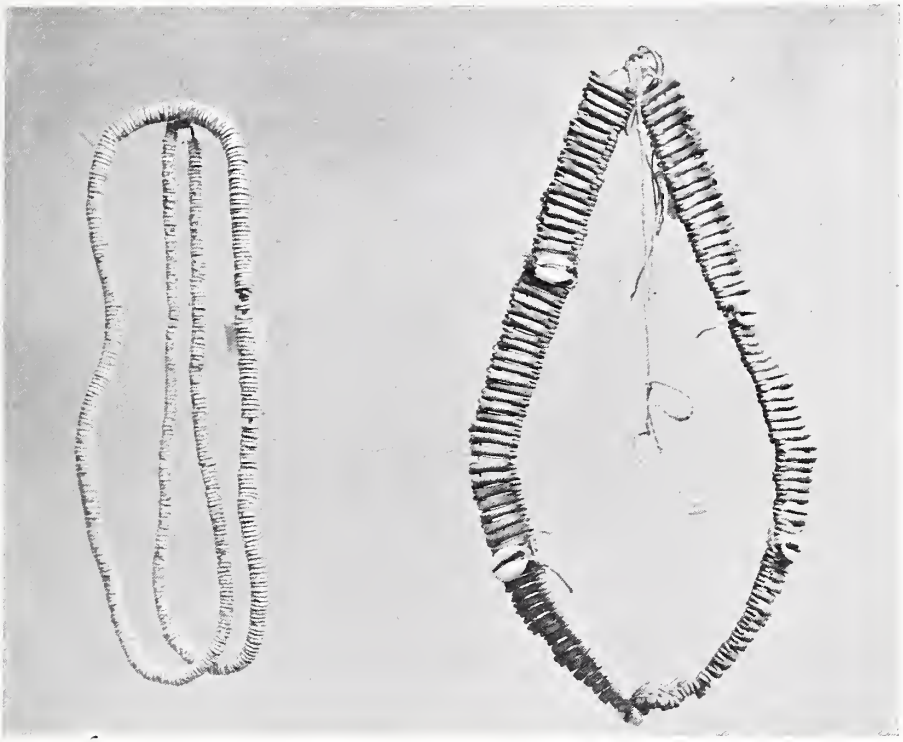
so many of the Turkana ornaments are made is either of local manufacture or is obtained from the Karamojo tribes on the west. The brass—since it existed in the country before the arrival of trading caravans from the coast—must have found its way down by degrees from Abyssinia. Old Turkana men sometimes dispense with the great hair bag which is so common among the Sūk, and instead comb out and straighten, as far as possible, their own hair (which they encourage to grow as long as possible), and gradually train this hair, without any artificial additions, into a long, pendulous pod considerably over a foot long and only a few inches broad. This pod of hair, like the huge felted bag, is adorned with ostrich feathers, and terminates in a wire tail. The Turkana chiefs or head-men often wear on top of their coiffure actual *hats* made of felted human hair and adorned with kauri shells and brass beads. Some of the young men make handsome caps, the outside of which is set with a large number of short black ostrich feathers.

The skin in both the Turkana and Sūk is decorated by a sort of tattoo (see Fig. 472), in continuous lines or rows of spots round the shoulders and upper arms and extending over to the chest. The women generally ornament themselves in the same way over the stomach. These marks do not appear to be made by raised scars, as is so common elsewhere, but apparently by burning the skin, as the Masai women do, with some acrid juice. The *women* among the *Turkana do not shave* their *heads*.* Their hair is twisted into a number of tails, which hang straight down over the forehead and at the back of the head. A kind of fast is sometimes plaited in with the hair, to make these pigtails stiff. The Turkana *girls wear* small *leather aprons* over the pudenda, decorated round the edge with innumerable little circular discs of ostrich-egg shell. From the waist-belt there also hangs at the back a long piece of dressed leather, decorated round the edge with brass beads. The front aprons in the *married women* are long both in front and behind. The women also wear rows of beads round the neck and girdles round the waist of the small bones or teeth of antelopes and goats strung together; or the girdle may be made of chains of iron or brass rings. The rings and discs in the ears and septum of the nose are like those worn by the men. They also stick the same quills or quill-shaped wires into their lower lips, and wear rings and bracelets round their arms and ankles. The *men* often *wear girdles* of large white beads or rounded segments of ostrich-egg shell strung together.

The *Turkana*, apparently, *do not circumcise*. Sometimes, like the Masai, they *remove* one of the *lower incisors*. The women occasionally wear

* Contrasting thus with the women of the Sūk and Masai, who almost invariably shave their head-hair.

cloaks of dressed leather in addition to the aprons already mentioned. The people of the agricultural section of the Sūk (which is that which inhabits the mountains to the south-west of Lake Rudolf) occasionally shield themselves from the cold by mantles of dressed skin, but as a rule the men wear much the same scanty clothing and the same adornments as the Turkana. The Sūk do *circumcise*—at least, circumcision is practised by that section of the Sūk people dwelling near Lake Baringo and in



473. OSTRICH EGG AND ANTELOPE "KNUCKLE-BONE" NECKLACES: TURKANA, RIVER KERIO

the Upper Kerio Valley. Otherwise, with the exception of the Reshiat people at the north end of Lake Rudolf, and of the Masai and Nandi, none of the tribes of Nilotic origin or affinities have adopted this rite.

The Sūk, like the Turkana, pierce the lower lip, and insert a quill-shaped ornament. They wear much the same rings in their ears as do the Turkana. Ivory bracelets are sometimes seen in addition. The Sūk women sometimes shave the head, sometimes let the hair grow normally, and others again—especially the unmarried girls—cut the hair very close to the head on both sides, leaving a ridge like a cock's comb, which runs

the whole length of the head, from the forehead to the nape of the neck. There is evidently a close affinity, not only in language,* but in physical type, adornments of the body, manners, and customs, between the Sūk and Turkana, who might almost be described as one people. The Sūk and Turkana men carry about with them generally long tobacco receptacles made of the horn of the oryx (*Beisa*) antelope, and a small—I might almost write tiny—stool with three legs. This is really cut out of the forking branch of a tree. It is about eight inches long, and is hollowed out for sitting on (*vide* Fig. 474).

The *houses* of the *Turkana* are usually ramshackle huts of the most primitive description. The sides of these huts are made by sticking long, smooth branches into the ground round a circle, and bending the upper ends slightly inward. On top of this is placed a rough framework of sticks or palm frond stems, on which grass is thrown and heaped with little or no attempt at thatching. The houses of the Sūk in the mountains are rather more elaborate; in fact, they resemble in material, though not in shape, the huts of the Sabei and Masaba people on the northern slopes of Mount Elgon. The sides of the circular dwellings are made of long billets of hewn wood fixed tightly in the ground close to one another. The roof is tall and conical, like an extinguisher, and constructed of stalks of sorghum.

474. A SŪK STOOL.

Both Sūk and Turkana are fond of *tobacco*, which they chew and take as snuff. They will eat almost anything, animal or vegetable, even *the flesh of dogs*. The western Sūk, who dwell in the mountains north of the Nandi Plateau and south-east of the Karamojo country, are painstaking *agriculturists*, growing chiefly sorghum, pumpkins and gourds, eleusine, sweet potatoes, beans, and tobacco. Their country is generally a little too dry for bananas. The Turkana and the Sūk dwelling in the plains to the north of Baringo cultivate but little, owing to the capricious nature of the rainfall and a constant succession of disastrous droughts with which the

* Which, however, in the Sūk shows considerable Nandi influence.

lower-lying country between Baringo and the north end of Lake Rudolf is afflicted. What little cultivation there is generally takes the form of sorghum fields. The Turkana make meal of the gingerbread-like rind of the Dūm palm fruits. The Dūm, or branding fan-palm (*Hyphæne thebaica*), which is so common in Upper Egypt and Nubia, extends its range to the regions round Lake Rudolf, and thence, with a great break of plateau land, into Eastern Africa in the vicinity of Kilimanjaro, continuing its range eastwards to the littoral of the Indian Ocean. It bears fruits about the size of a large plum or apple. These consist of a hard stone with a thin, chestnut-coloured rind of sweetish substance supposed to resemble gingerbread in taste.

The Turkana and the pastoral Sūk depend for their sustenance partly on the fish of Lake Rudolf and the neighbouring brackish swamps but mainly on the products of their flocks and herds. The Turkana keep *cattle* of the humped variety, *sheep* and *goats*, *donkeys*, and a few *camels*. They have numerous yellow pariah *dogs*. According to Count Teleki, the few camels possessed by the Turkana have only been recently obtained by them from the Burkeneji (Masai dwelling at the south end of Lake Rudolf), who obtained them from the Somali-like people to the east and north-east of Lake Rudolf. The Turkana donkeys are, of course, the same as those described in connection with the Masai. Their *sheep* very often have the black heads and necks and white bodies characteristic of the sheep of Galaland and Southern Abyssinia. The Turkana and Sūk *hunt elephants* in numbers, and used formerly to attack the buffalo in the same way, though the latter animal is nearly extinct through the ravages of the cattle plague. They also *lay snares* for ostriches and elephants. The last named are said to be caught in the following manner: Long strips of raw buffalo or ox hide are fastened together by secure knots until a leather rope of considerable length is made. One end of this is fastened firmly round the base of a big tree-trunk in one of the few river valleys in their country where the presence of a permanent water supply creates a forest growth. The other end of the long rope is fitted with a big running noose, and this noose is placed over the narrow path of mud or sand down which the elephants must pass on their way to the water. If it chances that an elephant puts his foot through the expanded noose, the weight of its body will cause its foot to sink some distance into the loose or muddy soil. The impetus of the animal's body will tighten the noose round his foot before he can lift it up, and so he is tied by the leg. It seems incredible that an elephant can be detained against his will by even a rope of leather, but the Turkana assert that such is the case. The western part of the Turkana country, inhospitable and waterless as it seems, swarms with elephants, who inhabit the dense forests of withered acacias.

The *weapons* of the Turkana and Sūk consist of spears with small, leaf-shaped blades, the crescent-shaped knives worn on the wrist, a heavy wooden club shaped something like a boomerang (the heavy end being often covered with a leather sheath), and bows and arrows. The shields of both Sūk and Turkana are of buffalo, ox, or giraffe hide, with a stick down the middle as a midrib. This stick is bent to a shape something like a bow, and the middle is either scooped out or bent into a loop so as to admit of the passage of the hand. It is attached to the raw hide of the shield by strong leather stitches or lacing. The stick does not project below the bottom of the shield, but extends quite six inches above the top, where it is decorated with a tuft or plume of feathers, or a rosette of vegetable fibre. The shape is long and narrow, and the sides and ends are rather concave, so that the four angles project in points. The shield is not of very large size compared to those used by the Masai. It is an important fact that this peculiarly shaped leather shield is used all round the west, south, and east sides of Lake Rudolf by Turkana, Sūk, Burkeneji Masai, and the half-Hamitic islanders of Elmolo. At the north end of Lake Rudolf the Reshiat shield is very long and narrow, and is made of basketwork.

475. A TURKANA SHIELD

The Sūk and Turkana have very few manufactures except the making of weapons and ornaments of iron, brass, leather, ostrich shells, etc. The pastoral Sūk and Turkana hardly ever make pottery, but obtain it generally by trade from the tribes to the west and north. They use gourds as milk vessels.

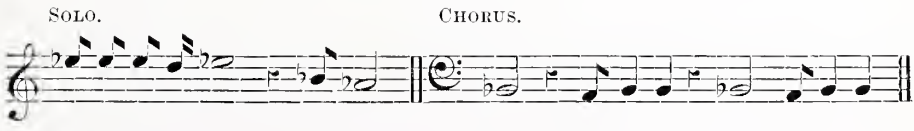
In their *marriage and birth customs* they resemble the Masai to a great extent, though they do not adopt such a rigid custom of obliging the warriors to remain unmarried or the married men not to indulge in fighting. Like the Masai, they bury little children generally in the

mother's hut, place the bodies of ordinary folk out in the bush to be devoured by hyænas, and bury their chiefs or principal medicine men under cairns of stones. They have much the same vague religious beliefs in a sky god, in rain-making, witchcraft, and medicine. They distinguish between their medicine men (who wield great power) and their chiefs—that is to say, those chiefs who are elected to keep order or to direct war. But very often the medicine man is a chief or leader by virtue of his power in medicine or in occult arts.

Their style of *dancing* merits a little description. The men stand in a semi-circle or in a horseshoe formation. A certain number of performers

476. SŪK DANCING

place themselves in a row within this horseshoe, and whilst the people of the outer circle clap their hands and sing, the selected band inside jumps up and down, keeping the body perfectly stiff and erect, with the hands pressed against the sides. They will sometimes jump quite a height into the air. Other of their dances are accompanied by obscene gestures. Their *songs* are like those of the Masai—a long wailing solo accompanied by a rhythmical chorus singing in a low key. Here is the notation of one which I took down on the phonograph:—



The Turkana and Sūk must have been one people not many centuries ago. They are certainly the result of a mingling between the Masai stock (when the latter existed in the countries to the north of the Karamojo) and a Nile Negro race, with perhaps a dash of the Bantu. When the Masai moved away south-south-east from their original home, skirting the coast-lands to the west of Lake Rudolf, they were followed up by the Turkana-Sūk, who took their place, and who gradually drove away the more or less pure-blooded Masai from any country to the west of Lake Rudolf. It is possible that in the countries now occupied by the

477. SŪK DANCING

Turkana-Sūk there were vestiges of the same Dwarf race remaining which forms a marked element in the Andorobo and Elgumono, and which reappears in larger proportion in the population to the north of Lake Stephanie. This dwarfish, flat-faced type may be related to the Bushmen and Hottentots of South-West Africa. In spite of the tall stature of the average Sūk or Turkana, Count Teleki records having encountered several individuals—elderly men—who were not more than 4 feet 8 inches in height.

To the west and south-west of Mount Elgon, practically isolated from their Sūk and Masai relations by surrounding Nilotic and Bantu tribes, are

the handsome Elgumi people, a race with black skins but often with handsome Caucasian features. The Elgumi speak a language which is related to Masai and Karamojo. They are singularly nude and do little to adorn their heads or bodies. They are very fond of hunting and keep many small dogs, but they are also agriculturists.

The remaining section to be dealt with of the peoples in the Uganda Protectorate which are allied more to the Masai group than any other is

478. SŪK ABOUT TO DANCE. (NOTE THE LIP-RING IN ONE MAN'S UPPER LIP)

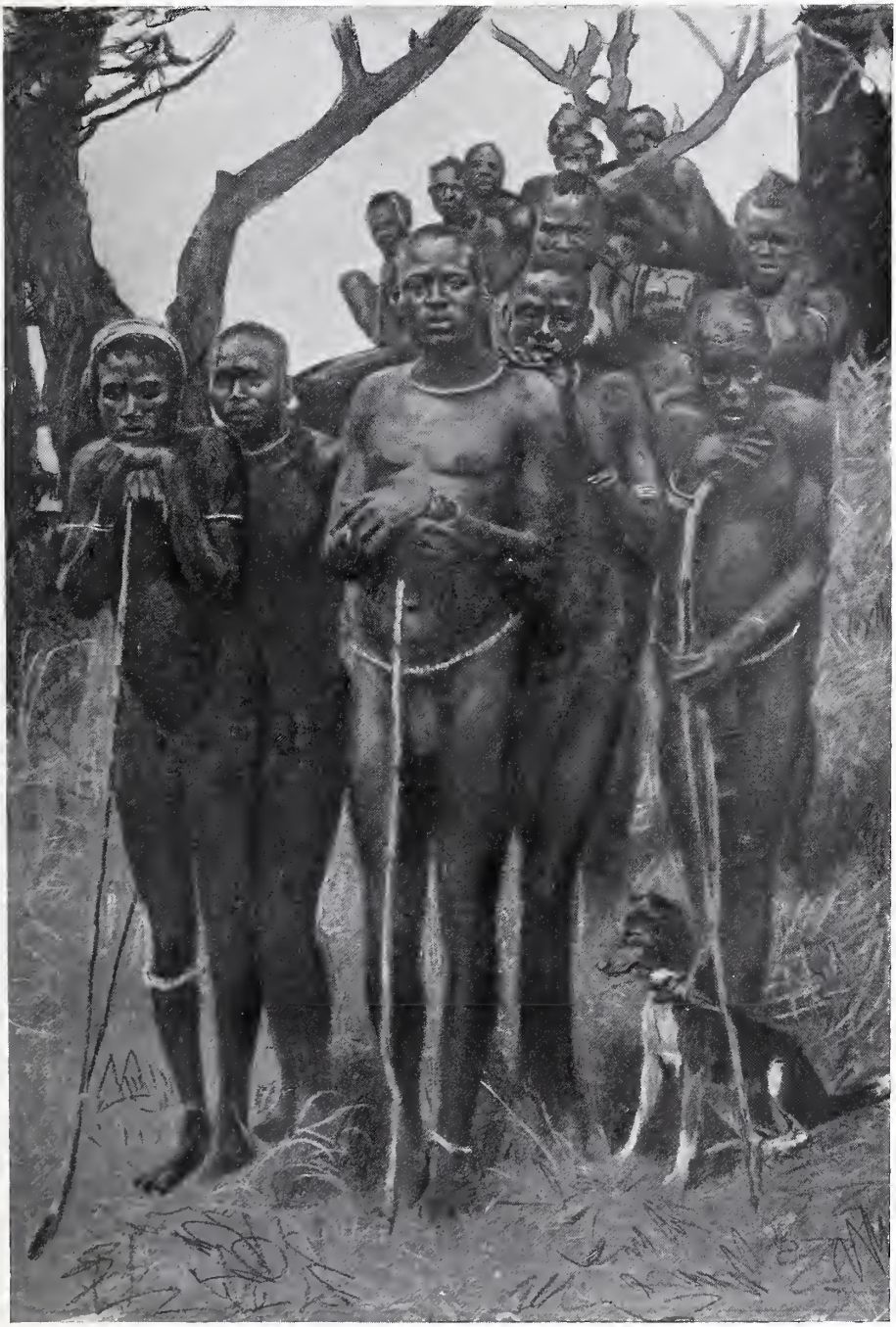
that which may be called generically *Nandi*. The Nandi, or properly speaking the "Nandiek," are a sturdy race of mountaineers which inhabits portions of those uplands that are called the Nandi Plateau between the slopes of Mount Elgon on the north-east and the valley of the Nyando on the south. Very closely allied with them are the *Lumbwa* (who call themselves "Sikisi") and the *Sotik* on the south, the *Kamásia* (who call themselves "El Túkĕn") on the north-east, the *Elgeyo*, *Mutei*, and *Japtuleil* on the north-east, and the *Elgonyi* (Lako, Noma) and Sabei tribes on the

north and south flanks of Mount Elgon. In addition, there are mountain tribes allied to the Nandi in language on Mounts Debasien, Kamalinga, and Moroto, in the middle of the Karamojo country. On the south, again, across the German frontier, in those sparsely populated steppes between the Mau Escarpment and Ugogo, there are a few scattered tribes—

479. A DANCE OF THE SŪK PEOPLE. (NOTE THE FIGURES JUMPING IN THE AIR)

possibly offshoots of the Andorobo—who would appear to speak dialects akin to Nandi.

Closely related to the Nandi peoples (and the fact should be emphasised that all the tribes enumerated above speak practically but one language, with slight dialectal variations) are the Andorobo, and perhaps the Elgunono—two widely scattered helot nomad races who have attached



480. ELGUMI PEOPLE (SOMETIMES CALLED WAMIA)

481. AN ANDOROBO MAN OF THE HAMITIC TYPE

themselves to the pastoral Masai, and more or less in company with that proud people have extended their journeys at times near to Galaland on the north and to German East Africa on the south. The language ordinarily spoken by the Andorobo is at most only a dialect of Nandi, but in physical type the Andorobo are obviously a mixture of many different negro races. Though there is more homogeneity among the Nandi peoples, even they, according to Dr. Shrubsall, exhibit so much variation in their cranial characteristics that they represent the incomplete fusion of something like four stocks—the Nile Negro, the Masai, the Bantu, and some Pygmy element, possibly allied to the Bushmen of South Africa. There may even be a dash of a fifth element—the Gala. Among the Nandi one sees faces occasionally of almost Caucasian outline. The Lumbwa branch is a handsome people of tall stature. The Elgonyi of South Elgon are slightly more Bantu in physique; the Sabei likewise, though there are occasionally faces among them that recall the Gala. Occasionally among the Nandi proper dwarfish types are encountered with strong brow ridges.

The *Andorobo* tend as a race towards short stature, but their *facial type* varies so much that it ranges between something very like the Bushman and individuals recalling the handsome features of the Somali. On the whole, the Andorobo and the scarcely distinguishable Elgunono must be considered to have absorbed a larger proportion of the pre-existing Dwarf race than the Nandi mountaineers. The Andorobo were probably formed during a relatively ancient invasion of Eastern Africa by the forerunners of the Masai, who found much of the country east of the Victoria Nyanza peopled by a race akin to the Bushmen-Hottentots. Traces of this race may be seen farther south in the Sandawi people in German Iranga. The *Sandawi* still speak a language which in its phonology resembles closely the Hottentot-Bushman, inasmuch as it possesses the same clicks and gutturals. I do not know whether any actual relationship has been pointed out in the vocabulary. The Sandawi are not particularly like the Bushmen in their physique, but more resemble the Nandi. Other observers than myself have been struck by the resemblance to the Bushman in individuals of these helot races which more or less accompany the Masai.

An interesting passage on the subject may be seen in Von Höhnel's narrative of Count Teleki's discovery of Lakes Rudolf and Stephanie (vol. i. p. 318). I am beginning to entertain the opinion myself that the first inhabitants of Africa south of the Sahara were a dwarfish Negro race, one half of which (the ancestors of the Bushmen-Hottentots) occupied the more open, grassy regions of Eastern Africa south of Abyssinia, while the other half (the ancestors of the Congo Pygmies) stole into the dense

482. TWO ANDOROBO OF THE HAMITIC TYPE

483. AN ANDOROBO OF THE PYGMY TYPE

forests of Equatorial Africa which in those days stretched from the western slopes of the Nandi Escarpment right across the Congo basin to the Atlantic Ocean. The Bushmen—like the Pygmies in Eastern Africa—were exterminated with something approaching completeness by the Hamitic invaders of North-East Africa, though traces of them still exist in the neighbourhood of Lake Stephanie (the Doko people). But between Galaland on the north and Cape Colony on the south we have some

484. AN ANDOROBO (SAME AS NO. 481)

evidence of their absorption by the Nilotic and Bantu Negroes in the reversions to their type which occur among all the East African peoples. The Hottentots were no doubt the result of a fusion between the Bushmen-Pygmies and a superior Negro race somewhere in East Africa. They, too, were forced to flee before the impact of stronger tribes, but when they followed on the heels of their Bushmen predecessors they brought with them the ox and sheep as domestic animals, and some traces (?) of linguistic affinity with the Hamitic group of languages.

A Nandi.

The Nilotic element in the Nandi must not be overlooked. Their language, though forming a distinct group of dialects, is obviously related

485. A NANDI

to the Nilotic family, nearly as much as it is to the Turkana-Masai. Much also in their manners and customs recalls the negro of the Nile. A description of some of their characteristics in this respect may be

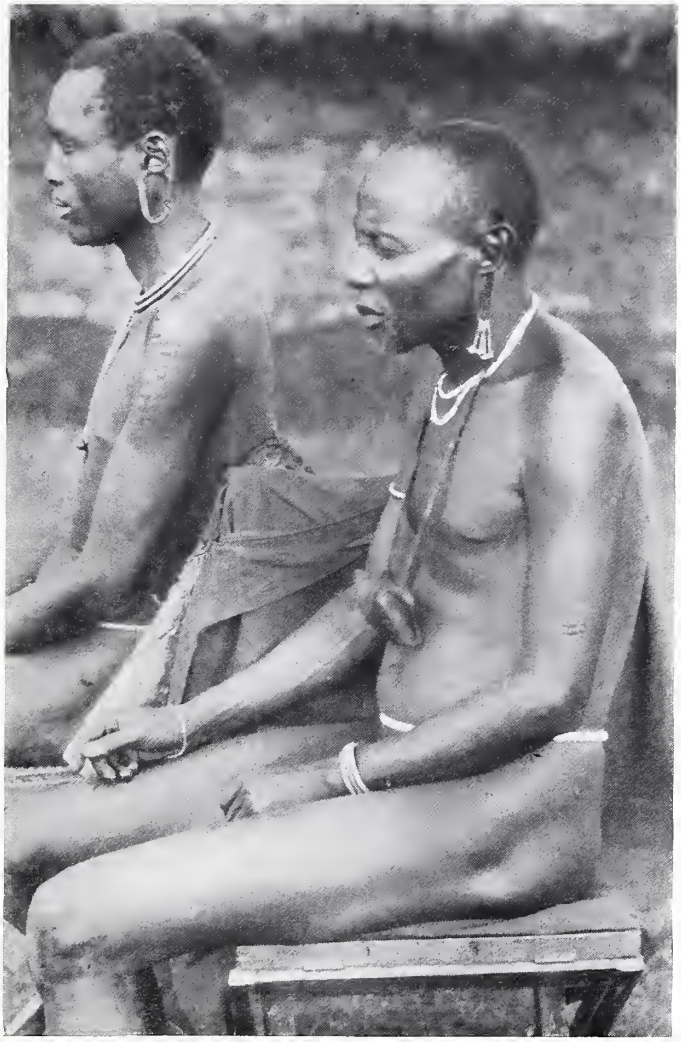
taken to apply pretty generally to all the Nandi-speaking tribes (Nandi, Lumbwa, Kamásia, Elgeyo, Mutei, Japtuleil, Sabei, and Lako), unless any

486. A NANDI

practice or custom is specially mentioned as peculiar to any one of the divisions.

The Nandi peoples, like the Nilotic Negroes and the Masai, are quite *indifferent to nudity* in the men. Clothing is only worn for warmth or

for adornment, and not for purposes of decency. Capes or cloaks are made of nicely dressed monkey, baboon, or hyrax fur. The *women wear garments* like those of the Masai—of tanned leather. The skins which



487. TWO NANDI CHIEFS

are worn are well rubbed with grease, to make them thoroughly supple. Young men usually go entirely naked, only the older ones wearing fur cloaks over the shoulders. Young unmarried girls wear little more clothing than a very small apron of leather ornamented with beads and

tassels. Married women, as already observed, are draped in much the same leather garments as the female Masai.

The Nandi peoples *practise circumcision*, but not in the style of the

488. A NANDI

Masai. The *clitoris* is also excised in the women. Iron knives are used for the operations; and circumcision ceremonies are important occasions, taking place every few years, whenever there are a large number of boys in the neighbourhood of a ripe age. On these occasions the people

489. A NANDI

assemble on the tops of hills round groves of big trees. Feasting and dancing take place, and many boys (about the age of fifteen) are circumcised on the same day by medicine men skilled in the art. Each lad pays a fee of one goat. They do not usually decorate their bodies with any tattooing or cicatrisation. As tribal markings they bore two small holes in the upper part of the rim of the ear. The lobe of the

490. A KAMÁSIA

ear is pierced, and widened by degrees till it hangs down as in Fig. 488. The lobe is hung with bunches of iron chains, beads, or brass-headed nails. The Andorobo insert through the lobe of the ear an extraordinary wooden cylinder, with two long, upright handles, like a milking pot. The Andorobo also pierce the upper part of the rim of the ear and pass through the hole a long rod of wood or metal (see Fig. 481). The

491. A KAMÁSIA

Nandi, Lumbwa, and Elgon people usually *wear their hair* short, but do not necessarily shave the head in either men or women. The Sabei* men twist their hair into little bunches, which they load with fat and clay. The Sabei men also hang to their locks of hair and to their ear-lobes rather striking ornaments—neatly cut sections of large land-shells (*vide* Fig. 492). The Kamásia and Andorobo men dress their hair, as a rule, just like the Masai, in pigtails; or else (like the Gwas' Ngishu and Burkeneji) in long strings. Some of the Karamojo, however, wear their hair simply as it grows (like the Nandi). Others cut the hair very short and wear over the head a cap of leather, not unlike in shape that which was worn by the Norman knights when they were in undress. The Nandi pull out the two middle incisors in the lower jaw, and a chief or medicine man in addition has one of the upper incisors removed. When a warrior has killed a man, he paints one side of his body with white clay and the other side with red, and keeps this colouring on for four days. The men of Sabei wear ivory bracelets round the arm, and necklaces of twisted brass or copper wire or thick iron wire. Some of the iron necklaces are hung with long strings of very fine iron chain—beautiful pieces of workmanship. These adornments are very similar in the Nandi, except that ivory is less worn. The Nandi women often wear brass wire coiled into discs, like catherine-wheels, and dependent from the ears or round the neck.

The Nandi, like the Lako and other tribes of Elgon, were much given in times past to *living in caves*,† and, according to their traditions, they followed in this respect the prognathous Negro or Pygmy tribes whom they replaced. Nowadays all divisions of the Nandi-speaking people build huts. The *dwellings of the Andorobo* are of the most primitive description, recalling in shape those of the Congo Pygmies. They are very small, and are made of sticks bent over in a semi-circle and covered with heaps of grass and leaves. The Nandi, Lumbwa, and Lako build much better houses, while the dwellings of the Sabei are like those of the Masaba Bantu tribes alongside them. In Sabei the walls of the houses are generally constructed of perpendicular slips or billets of wood. The roof is large, and slopes almost down to the ground. The apex of the roof is surmounted by a carved stick, which is sometimes phallic in design. At other times this stick supports an earthenware pot, or the

* North Elgon.

† In the western part of the Nandi country, on the western escarpment of the Nandi Plateau, there are vast cave strongholds which were regarded by the Nandi as impregnable until they were taken by Lieutenant-Colonel Evatt in the recent Nandi War. Colonel Evatt reported that some of these caves were sufficiently large to be capable of holding 300 head of cattle.

A Kamásia.

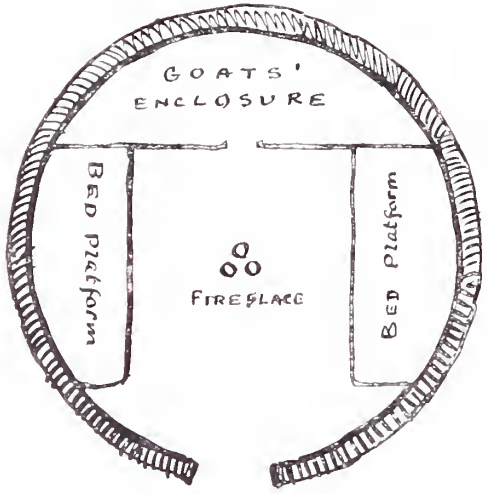
skull and horns of an antelope. The neatly thatched roof is kept tidy by long bamboos being fastened down over the thatch to withhold the grass from blowing about. The thatch among the Nandi houses is not quite so tidy. Inside these dwellings there are raised benches or platforms of mud

492. A SABEI MAN OF THE NANDI STOCK, NORTH ELGON

about six inches above the floor level. These are used as sleeping places. There is only one fireplace, in the centre of the hut, and about a third of the interior space is shut off as a compartment for goats. Above the sleeping places is a ceiling of wickerwork on which are stored pots and gourds of grain, bundles of tobacco, etc., leaving a space below, above

the couch, which is only about three and a half feet high. The furniture of the huts consists more or less of cooking utensils, pots of grain, and the weapons of the occupant, if he be a male. Short round billets of wood are used as pillows at the head of the sleeping places. Small children sleep in the same hut as their parents till they reach the age of five or six years, when a small hut is built for them near the parents' dwelling. The huts of the Mutei and Elgeyo people are different in structure from those of the Nandi. They excavate a dwelling on the hillside (much as is done by the cave-dwellers of Southern Tunis). The front of this artificial cave-dwelling is filled up with thorn bushes.

The Sabei and South Elgon people live a great deal on the produce of



493. PLAN OF NANDI INTERIOR

their banana crops. The rest of the Nandi peoples are *all agriculturists*, and cultivate mainly sorghum, eleusine, sweet potatoes, pumpkins, and tobacco. The Kamásia were formerly steady cultivators, but of late years their country has been afflicted again and again with serious droughts, and in many parts of the Kamásia Hills the plantations are now abandoned, the people taking instead to a pastoral life, or becoming entirely dependent on hunting for their food. The Andorobo never cultivate, keep no domestic animals, and live entirely by the chase. Their favourite food is the flesh of the colobus monkey, which they obtain from the dense forests on the Nandi Plateau. All the Nandi peoples, except perhaps those of Mount Elgon, are *great hunters*, and eat all living creatures, except the crowned crane (which they spare out of admiration for its beauty), hyænas, snakes, frogs, and carrion birds. They

are very fond of little pieces of raw meat which they cut off and devour after killing an ox. As to the Andorobo, they are quite capable of eating a beast raw and whilst it is still warm-blooded. An illustration which is given on p. 3 of Chapter I. shows a party of Andorobo eating

494. HOUSE OF ÑOMA PEOPLE (ELGONYI), OF SOUTH ELGON

up in this fashion a female waterbuck, very much, no doubt, as our most remote ancestors devoured slain bison 200,000 years ago.

All these people, except perhaps those of Mount Elgon, are like the Masai in their *love of blood* as an *article of food*. They periodically bleed their cattle, and drink the blood hot, or else mix it with porridge. The women of all these tribes do not eat fowls, and neither men nor women eat eggs. As amongst most negro races, the men feed alone, and the women

eat after the men have done. *Honey* is a most important article of diet of all the Nandi-speaking people. In some districts they semi-domesticate the wild bees by placing bark cylinders on trees for them to build in. From honey is made an intoxicating mead. They also make a *wine* from the sap of the wild date palm. *Beer* is made from the grain of eleusine and sorghum. As a general rule fermented liquors are never drunk by the young unmarried women or the young men. Both sexes and people of all

495. HOUSE OF SABEI PEOPLE, NORTH ELGON (SIMILAR TO THE DWELLINGS OF THE MASABA BANTU)

ages use *tobacco* in one form and another. The fighting men take snuff, the old married men chew tobacco, and the old women smoke it. The Lumbwa people make tobacco juice by keeping macerated tobacco leaves soaked in water in a goat horn slung round the neck. Closing one nostril with a finger, they tilt the head on one side, and then pour the liquid tobacco juice out of the horn into the other nostril. Both nostrils are then pinched for a few minutes, after which the liquid is allowed to trickle out.

The nomad Andorobo people, besides killing innumerable colobus monkeys in the dense woods of the Mau and Nandi Plateaux (with poisoned arrows), sally out into the plains of the Rift Valley, or range over the opposite heights of Laikipia, following up the elephant, and

attacking and slaying most of the big antelopes. They kill the elephant very often by shooting into its leg at close quarters a harpoon with a detachable and strongly poisoned head. The powerful arrow poison used by the Andorobo, Kamásia, Nandi, and Masai is made from the leaves and branches of *Acocanthera schimperi*. The leaves and branches of this small tree are broken up and boiled for about six hours. The liquid is then strained and cleared of the fragments of leaves and bark. They continue to boil the poisoned water until it is thick and viscid, by which time it has a pitch-like appearance. The poison is kept until it is wanted on sheets of bark. After they have finished preparing the poison they carefully rub their hands and bodies free from any trace of it with the fleshy, juicy leaves of a kind of sage. The poison is always kept high up on the forks of trees out of the reach of children, and the poisoned arrows are never kept in the people's huts, but are stowed away in branches. When a beast has been shot with these arrows, it dies very quickly. The flesh just round the arrow-head is then cut out and thrown away, but all the rest of the beast is eaten, and its blood is drunk.

496. *ACOCANTHERA SCHIMPERI*

All these peoples *use dogs* in hunting, and before starting for the chase they are said to give their dogs a drug which makes them fierce. They also catch birds with bird-lime. The Nandi go out in large numbers to hunt, surround a herd of game in a circle, and then approach the animals

near enough to kill them with arrows and spears. The people of Nandi-stock who live on the verge of the Sūk country use a noose as a game snare, which is similar to that employed by the Turkana. This noose of leather is carefully hidden in a narrow game track leading to water. It is poised on a wooden ring of a diameter sufficient to receive the foot of an elephant. Inside the circumference of this heavy wooden ring are fixed spikes of reed, the sharp points of which converge to the centre of the ring. Under this ring the ground is carefully hollowed. The creature—which may be anything from an elephant to a gazelle—puts its foot through the wide noose and down through the converging reed-spikes into the hole below. The focussed spikes keep the wooden ring on the foot, at any rate until the struggles of the animal have tightened the leather noose round the fetlock. The end of this leather noose is either fastened to a very heavy log of wood or else to a massive tree-trunk. The creature is thus more or less held a prisoner until its human foes can come up with and despatch it with spears or poisoned arrows. Though this game snare is particularly characteristic of the northern Nandi, Sūk, and Turkana people, it is nevertheless found throughout Eastern Africa from Nubia down to the vicinity of Nyasaland.

497. "THE FLESHY, JUICY LEAVES OF A KIND OF SAGE"

All these tribes are given to digging game-pits. A deep trench is dug in a game path. The sides converge somewhat at the bottom. Long

reeds are thrust into the upper edges like a gridiron. On these are laid wisps of grass and twigs completely disguising the hole and looking like a smoothed path. The unwary animal plunges through this frail covering and is hopelessly imprisoned in the wedge-shaped pit.

The *Andorobo* keep *no domestic animals* but dogs. The rest of the Nandi-speaking people keep dogs, *cattle, sheep, and goats.* The Nandi

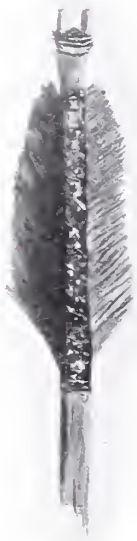
498. SLIPS OF BARK USED FOR STORING THE ARROW POISON, WHICH, LIKE BLACK PITCH, COVERS ONE OF THE HOLLOWED SLIPS

have donkeys. Some of these tribes keep fowls, but seldom eat them. The Nandi employ their donkeys chiefly for carrying iron ore from the places where it is dug out to the furnaces. Cattle are marked by their respective owners. This is done by slitting the ears, or burning a line round the eye, or curved lines round the body. Superfluous bulls are castrated. The neck of the big breeding bull of the herd is generally hung with an iron bell. Cattle are killed by a blow of the sword at the back of the neck. Goats and sheep are held round the snout until they die of suffocation.

The *shields* of the Nandi, Lumbwa, and Kamásia are much like those of the Masai. Such is the case also with the Andorobo when they use shields. The *spears* of the Kamásia are both long and short. The long ones are exactly like the Masai spear. The Nandi of the west have small-bladed, long-handled spears which are like those of the Andorobo. The eastern Nandi have long, broad-bladed spears something like those of the eastern Masai. The Nandi generally stab with a spear instead of throwing it. They also carry clubs like those of the Masai, and the same shaped

499.

A ZINGIBERACEOUS ROOT WHICH YIELDS A THICK BIRD-LIME USED BY THE ANDOROBO FOR SMEARING BRANCHES, AND ALSO FOR GLUING ON THE FEATHERS TO ARROW-HEADS



ARROW SHAFT WITH FEATHERS GLUED ON.

swords with spatulate blades. All of these peoples use bows and arrows. Some of the Andorobo bows are nearly five feet in height. In the quivers, arrows, poisoned and unpoisoned, and of several different kinds of head—barbed or otherwise—are carried, together with the needful drills and slips of wood for making a fire by friction. All the Nandi-speaking people except the Andorobo make *pottery*. It is rough and unglazed, and is invariably made by the women.

The men *smelt iron ore* and carry the pig-metal on donkeys to the various smithies. In part of the Nandi country the blacksmiths' work is

done by Gwas' Ngishu Masai. The Nandi do a certain amount of clever work in leather. Leather sheaths are made for the long spatulate swords, and these are stained red with some kind of bark. The leather

500. AN ANDOROBO GAME-PIT, WITH GRASS COVERING REMOVED

garments already described are made with some skill, and are tastefully bordered with beads, kauris, or pieces of metal.

The *musical instruments* in use are the horns of antelopes (which are made into trumpets), drums, and a kind of zither made of soft pieces of wood fastened side by side. A strip of bark is loosened from each

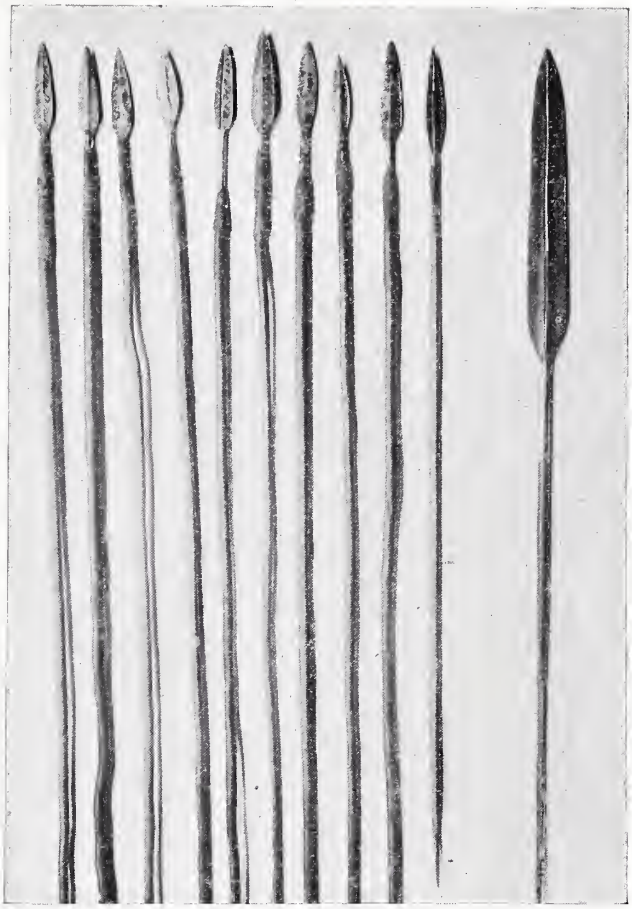
stick in the middle portion of its length, and forms a string, which is drawn over the two small bridges. Their songs and dances are much like those of the Masai.

The *condition of women* amongst these tribes is pretty much the same as with the pastoral Masai. The immature girls live with the young fighting men until they reach womanhood. If by chance one of these unmarried girls has a child by a warrior during this intercourse, she strangles it as soon as it is born. In such a case the young man who is the father of the child must present the girl with a goat, and also give another goat to her father. *Marriage* is generally arranged by the father and mother of the bridegroom, who negotiate with the girl's parents. The price paid to the father of the bride among the Nandi is four goats, a fowl, and a cow. Mr. Isaac, however, states that among the wealthier Elgeyo the marriage fee is six head of cattle and five goats. All the Nandi-speaking tribes freely intermarry with each other and with the Masai, but not with their Bantu neighbours, the Kavirondo. As soon as the girl's father has consented to the match, the bridegroom proceeds to his house, accompanied by his own parents. Three days afterwards all the party return to the bridegroom's village, together with the girl. Here they stay for three days, while there is feasting and dancing. On the third day a house which they have been building is usually ready for the reception of the married couple, who then move into it. The marriage is not consummated until the couple take possession of their own house. Should a woman prove barren, the marriage fee paid to her father is returned, and she goes back to her own home.

501. SWORD ("SIME") AND SCABBARD AND LONG SPEAR OF EASTERN ANDOROBO

The *birth of twins* is considered lucky, but, at the same time, to be rather a tempting of Providence; and a woman who bears twins must live away from her husband's village for some months, and on no account go near the kraal where the cattle are kept. One cow, however, is specially

set aside for her use, and she drinks its milk. Children are trained with a certain amount of discipline, and, like the ancient Persians, are taught to draw the bow and speak the truth—in fact, amongst most of these people it is thought very wicked to tell a lie, and it is believed that God punishes lying by striking the untruthful person with lightning. If a son refuses to obey his father in any serious matter, the father solemnly strikes the son with his fur mantle. This is equivalent to a most serious curse, and is supposed to be fatal to the son unless he obtains forgiveness, which he can only do by sacrificing a goat before his father.



502. SPEARS OF THE KAMÁSIA

After a successful raid the elders of the clan divide the spoil (which is, of course, cattle, sheep, and goats), and the warriors so far respect the old men that they allow them to take what they require from out of the loot, while at least seven of the captured cattle are sent to the medicine man. When this has been done, the rest of the loot in live-stock is left to be snatched at by the warriors. This proceeding results in a general *mêlée*, in which men sometimes get killed by spear or club wounds.

Among the Nandi the *body* of a *dead person is not buried* except in the case of some big chief or medicine man. The corpse is carried away to an open place, and laid out under a skin. No arms, food, or utensils are

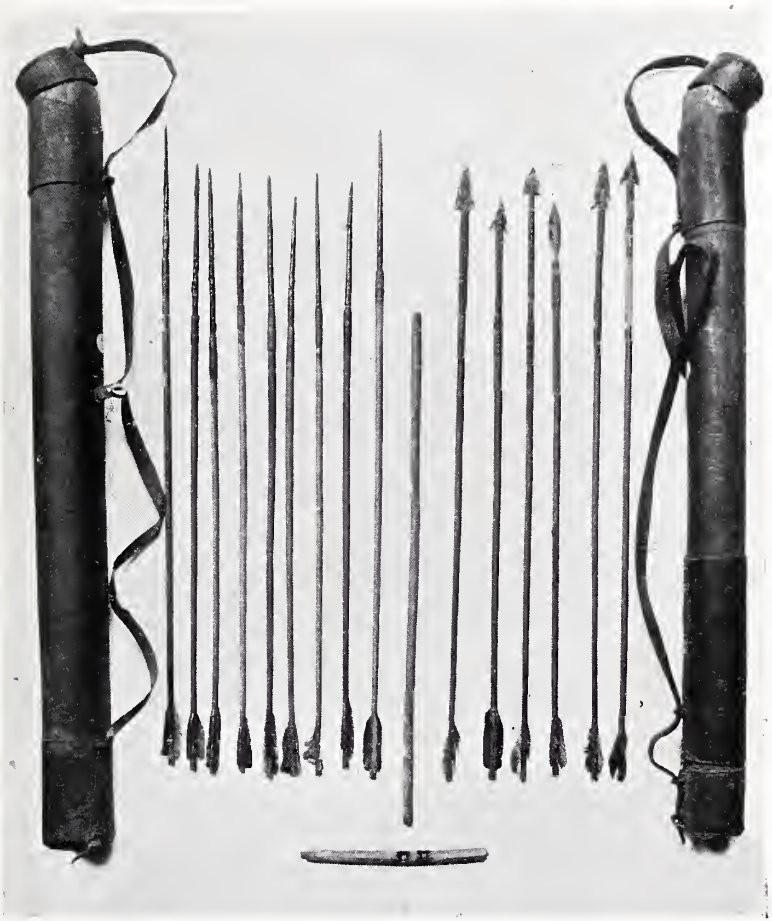
placed beside the body. Where the *burial* of important chiefs takes place, the interment is made in a trench dug in the cattle kraal close to the dead man's house. A big mound of cow-dung is raised over the grave, and the top of this mound is thickly planted with thorn bushes. The Kamásia, Lumbwa, and Andorobo agree with the Nandi in not burying the dead unless they have been very important persons; but the Nandi-speaking people of Mount Elgon and Elgeyo do afford burial to all who die, generally placing the corpses in shallow graves in the middle of some grove of trees. Into the grave is put with the dead body a calabash of milk and a packet of tobacco (in the case of the Elgeyo). Other food-stuffs are used for this purpose in the Elgeyo country, where there is little or no milk.

503. A KAMÁSIA WARRIOR WITH LION'S SKIN HEAD-DRESS.

The *property* of the dead man amongst most of these people goes to his eldest brother, who also takes all his wives, only handing the spear

and other arms of the deceased to his nephew, the eldest son. But a chief is succeeded in his power by his eldest son, and not by his brother.

The Nandi have *medicines* or remedies for wounds, diarrhœa, dysentery, and chest complaints. These last are usually treated by cauterising a small spot on the patient's chest with the glowing end of a stick taken



504. ARROWS AND QUIVER, FIRE-STICK AND DRILL OF THE ANDOROBO KAMÁSIA

from the fire. As a remedy for snake bites they give a fowl's egg, which is said to take away the effect of the poison. "Rain-making" is largely practised in Kamásia, where the Nandi people go to buy medicine for rain. The Kamásia people know of a certain root which, according to their beliefs, possesses valuable properties. If this root is kept dry in a

house, it produces no rain; but if after a drought the root is thrown into a river, or kept soaked within a large pot of water, rain is sure to fall soon afterwards.

Justice is administered by the chiefs and elders among all these people, with the exception, perhaps, of the irresponsible nomad Andorobo. Among the Nandi cattle-stealing is punished by spearing to death. Their laws regarding homicide are curious. If a man kills his own brother, nothing is done to him; but if he kills another man who is not such a near relation, the elders make him pay a fine of as much as twenty goats. Among the Kamásia theft is severely punished. The thief is fined a large number of sheep and goats, and if he cannot pay he is beaten to death with clubs. If he is able to pay the fine, however, he must still receive a severe whipping; and this often leaves him mortally injured. Among the Kamásia not only a murderer, but all his relations, suffer confiscation of their entire stock of cattle, sheep, and goats. *Adultery* entails little or no punishment, and it is a common custom in that tribe for wives to be lent to friends and guests. Among the Mutei, murder is a capital offence, and the culprit is immediately executed with spears by the warriors of the tribe. In a case of adultery it is only the woman who is punished. She is beaten, and the man is let off. Theft is punished by a severe beating, as well as by the confiscation of much of the live-stock belonging to the thief. Among the Elgeyo, murder is not a capital offence, and can be atoned for by a heavy fine. In this tribe the man is punished by beating in a case of adultery, and the woman is let off unless the co-respondent cannot be found and the woman refuses to give his name, in which case she is severely beaten.

In all these countries the *witch doctors* are persons of very great influence, and do a great deal of the detective work in tracing out crime and leading to its punishment. The Nandi especially believe profoundly in the powers of their medicine men, and follow them implicitly. They believe that these wizards can kill people by mere will power and at a distance of many miles. The position of a witch doctor is a hereditary one, and a sort of caste of sorcerers has grown up in the Nandi country. But only men, not women, can follow this profession.

When a witch doctor becomes the father of a son he generally contrives to practise the following clumsy mystery: On the third night after the son is born the baby disappears, and every one affects to bewail its loss and to search for it ineffectually. At dawn it is found outside the door of its mother's house with the tail of an ox tied round its neck (by the father, of course). This is a sign that the child is intended to be a sorcerer when he grows up.

The medicine man makes "medicine" out of many substances, chiefly

vegetable. He makes up amulets, which he sells to warriors before going to war, and which, if swallowed by them in porridge, are supposed to impart reckless bravery. The witch doctor tells people when to commence planting their crops; he obtains rain for them in seasons of drought; and it is believed that he can bring on a hailstorm at will. This last service is rendered by him during a raid, so that his own people may drive off the cattle while the enemy, from fear of the hail, keep inside their huts. It is also believed that at night a medicine man can detach his head, which goes off on a raid on its own account. Sometimes a medicine man will come out of his house and shoot an arrow into one of the posts of his verandah. Blood will then be seen to ooze from the post. This is said to be the blood of a cow belonging to the people he is proposing to raid. After drinking this blood on the following night his head is believed to leave his body, and go off by itself to fetch the cow from out of the enemy's kraal. In the morning the strange cow is found tied up outside his house. On occasions the medicine man orders the people to go and dance under certain big trees on the hill-tops. These dances are acts of worship to the deity, and are supposed to ensure the planting season resulting in good crops. The people also dance at weddings and circumcision ceremonies.

Omens.—The Nandi have much the same bird omens about starting on a journey as the Kavirondo. In starting on the journey it is a bad omen for the bird to cry out on the right-hand side. On the other hand, on returning it is a good omen if the bird sings on the right hand, and bad if it sings on the left. It is a very bad sign if a black snake crosses the path. On the other hand, it is a very good sign if a rat crosses the road in front of the traveller. If on the warpath one of the warriors strikes the little toe of either foot against a stone, it is a good sign. They divine by means of an examination of the entrails of freshly killed goats. If an ox with big horns is killed, the horns are fastened up over the door of the cattle shed. No agricultural work is done the day after a hailstorm (as in Kavirondo), or after an earthquake. If an ox is killed by lightning, the meat must not be taken into the house, but be eaten in the bush.

All the Nandi-speaking races *believe* in a *sky god*, who is of much the same vague nature as the "Angai" of the Masai. Perhaps, however, the belief of these people in the personality of this deity is more exact and trusting. Mr. Isaac states that the Mutei people of the Elgeyo Escarpment offer up prayer to God every morning. They believe that what they ask for in this way will be granted. He also informs me that the Kamásia make the following tribal prayer to the Deity in times of adversity: The people meet together, bringing a sheep, some flour, and some milk and honey. Three holes are then dug in the ground, one for the oldest

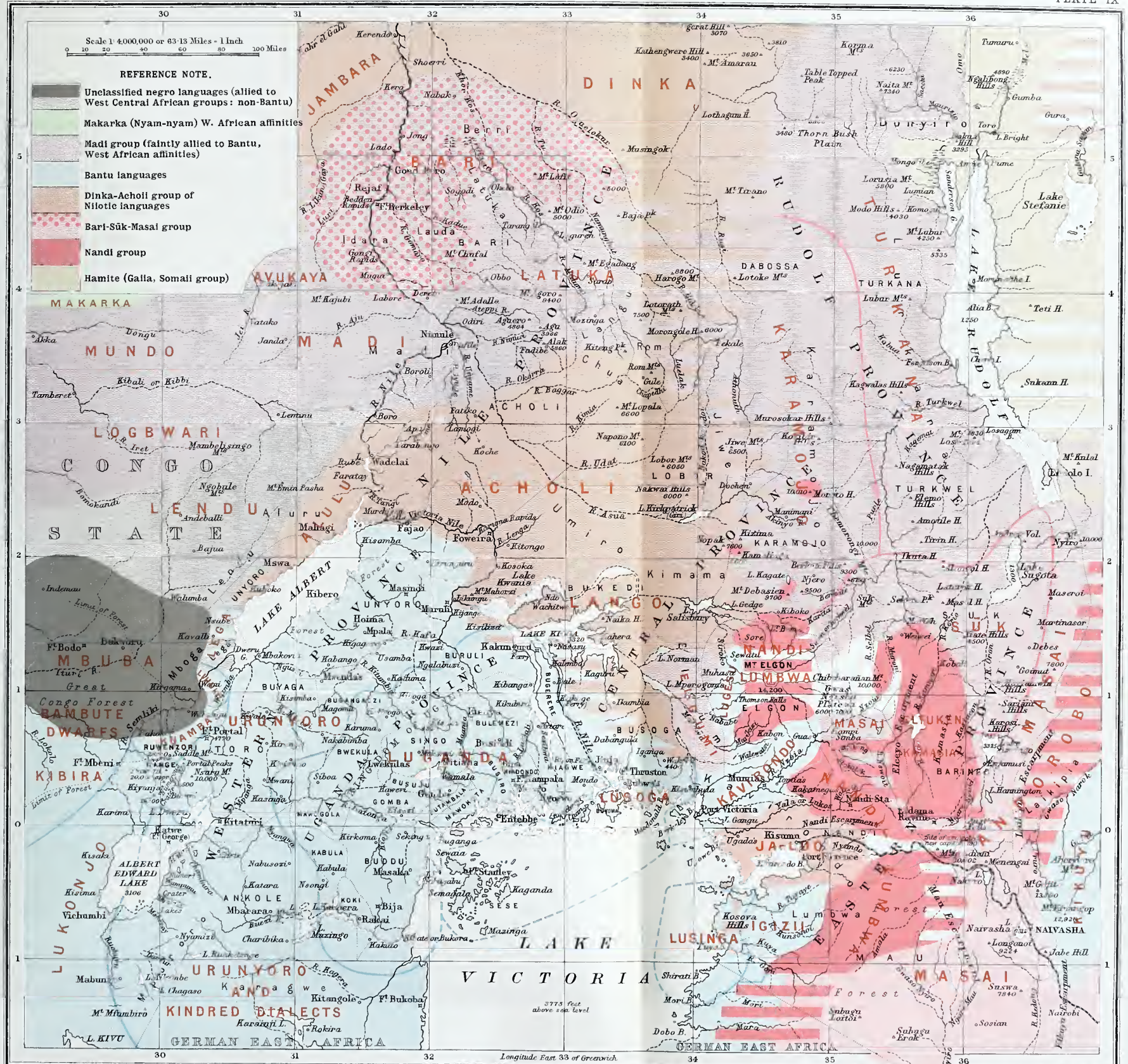
man of the tribe, one for the oldest woman, and one for a child. The food is cooked and mixed together, and portions are given to the man, woman, and child, who bury it in the holes allotted to them. The remainder of the sacrifice is then eaten by the old men of the tribe, and while this is proceeding, the rest of the people pray very solemnly. Among these people (as, no doubt, among all the Nandi stock) there is a vague belief in ancestral spirits as well as in a central Deity. It is thought that by burying this food in the ground the spirits of departed chiefs, together with, perhaps, the omnipotent Deity, may eat the buried food and accept the sacrifice of the tribe. The reason given to Mr. Isaac by the natives for the selection of the old man and woman and the little child was that the tribe intended to show that all its members from the oldest to the youngest were united in approaching God with a petition.

The Nandi and Lumbwa go through elaborate *ceremonies* in the *making of peace* after war. Some of the Nandi use a donkey's skull, which is alternately chopped with an axe by each of the parties who have met to make peace. After this chopping, speeches are delivered in which both sides declare that those who break the peace shall be destroyed as the skull is being smashed. In some cases a human skull is used instead, or a dog is cut in half (as is done amongst the Kavirondo), or a whetstone is broken into pieces, or a small water-tortoise is beaten to death with clubs.

The Lumbwa blunt and bend a spear, or throw a spear into a river, as a sign that hostilities are finished. About twenty-five years ago the Masai made a great raid on the Lumbwa, and very severe fighting took place. The Masai gained no great advantage, and sought for peace, which was concluded by the interchange of a Lumbwa baby for a Masai baby, the women who made the exchange rearing the interchanged infants. This was thought to be the most permanent way that could be devised of making a lasting peace. If there is a private quarrel between two individuals in Lumbwa, and they wish to be reconciled, a cooking-pot full of water is taken, and a number of dead flies and a dead rat are placed in the pot. After speeches have been made the pot is solemnly broken by the injured party, and the water is supposed to represent the blood of the offender, which will be spilt in like manner if he renews his aggression.

UGANDA PROTECTORATE
GENERAL DISTRIBUTION OF LANGUAGE GROUPS.

PLATE IX



The Edinburgh Geographical Institute

Hutchinson & Co., London

J. G. Bartholomew.

CHAPTER XX

LANGUAGES

THE languages which are indigenous to the territories comprised within the political limits of the Uganda Protectorate in 1901 belong to the following stocks:—

1. Masai-Turkana-Bari.
   1. *a*. Nandi.
2. Nilotic.

(Nos. 1 and 2 are distantly connected in origin.)

3. Madi.
4. Lendu.
5. Mbuba-Momfu.
6. Bantu.

For purposes of comparison I have added vocabularies of *Somali*, *Mundu*, and *Makarka* (*Nyam-Nyam*). The last three languages are spoken in the Uganda Protectorate by soldiers and traders, and by settlers who have recently left their own lands to settle under British protection; but the countries to which these languages are at present indigenous lie outside the limits of the Uganda Protectorate.

The SOMALI language is a Hamitic tongue, and is closely allied to the dialects which are spoken by the different Gala and Danakil tribes. These Hamitic tongues offer some faint suggestion of distant relationship to the language of the ancient Egyptians: perhaps a less disputable connection with the Semitic family. A glance at my vocabularies will show that there is a slight but recognisable connection between the Somali and the Masai-Turkana, the Nandi, and even some of the Nilotic languages. In the case of the pure Nilotic tongues such as Dinka, Aluru, and Acholi, the influence of Somali is almost non-existent, and such words which may still offer resemblance in the vocabulary are probably borrowed terms. In the case of the Masai and Nandi groups the connection is more obvious, and may well have arisen from some such cause as that which I presume to have created the existing Masai, Turkana, and Nandi physical types—namely, the ancient invasion of Nile countries by Ethiopan races allied to the Somali and Gala, the mixture of which with the original Negro stock produced (among other developments) the

ancestors of the Masai, Turkana, and Nandi. The Masai and kindred groups display, on the other hand, marked affinities with the Nilotic stock. The Somali element in them is probably due to an original mixture of races. The Somali is a sex-denoting language, but this feature is not unknown in Negro Africa. Not to mention the Hausa, which betrays very distinct affinities with the Lybian (Berber) group of languages, and which is spoken in the Western Sudan, the Bongo in the Bahr-al-Ghazal has sex-denoting pronouns and suffixes. In some of the Nilotic languages there is also a change or distinction in the prefix or pronominal particle. In the Masai-Turkana group this grows into a masculine and feminine distinguishing prefix or particle, which sometimes loses its distinct meaning of sex and indicates rather strong and weak, large and small things. There are features in the Somali or Hamitic group of tongues which recall the grammatical structure of the Bantu languages, especially in regard to the verb; but on the other hand, there is absolutely no resemblance in word-roots, and in many respects the two groups of languages are widely different. Yet it would be a most interesting solution to the mystery of the genesis of the Bantu languages if one could show that they arose much as the Bantu physical type was formed, by the influence of Caucasian half-breeds (such as the Hamites) acting on pure Negro stock. At the present time, however, there is no real trace of this influence in regard to the Bantu, whereas there is distinct evidence of linguistic influence, and possibly connection, between the Somali language on the one hand, and the Nilotic and Masai linguistic groups on the other.

The Masai-Turkana-Bari constitutes a very loosely knit group of languages, each of which, perhaps, resembles the other slightly more than it approaches dialects outside this grouping. The nearest living relation to the Masai tongue is *Latuka* (a word which would probably be spelt El Atūkan *). Latuka is spoken in the interior of the Bari District on the high mountains between the Bari people on the west and the Acholi or Karamojo tribes on the east. The language next nearest to Masai is the Bari, spoken on both sides of the White Nile about Gondokoro. The *Bari* people would appear to be a race allied in origin to the Madi or some other group of Negroes speaking languages of West African affinities, who were conquered by the ancestors of the Masai-Latuka, and had imposed on them a variant of the early form of the Masai language. The Bari, nevertheless, have retained in their speech words of an earlier tongue and that remarkable feature of West African phonology, the guttural labial—the "kp" and "gb." The *Elgumi* or *Wamia* language, spoken

* This tribal name may have some connection with El Tűken, which is the real designation of the Kamasia (Nandi).

to the west and south-west of Mount Elgon, also in some particulars offers a resemblance to the Masai. Turkana and Karamojo come next in their affinities. *Turkana* has a few more words in it betraying Hamitic (Somali) affinities than the other languages of the same group. On the other hand, the *Karamojo* people in their physical type are closely related to the Bantu, and in the dialects they speak they use a few words which are obviously survivals of some totally different language spoken by them before they were conquered by the Masai race that imposed on them a variant of the Turkana dialect. The *Sūk* people, as might be imagined from their geographical position, speak a language which is closely allied to Turkana on the one hand and on the other to Nandi. The sub-group of NANDI languages (all of which are merely dialectal variations of one common speech) is a very well marked one, but is sufficiently near to Masai in its grammar and vocabulary to be classed as a sub-group and not as an independent stock. Besides marked affinities in numerals (which may be due to direct borrowing) and in some pronouns, most of the Masai languages share with the Hamitic the same negative prefix "Ma-." There are two exceptions to this rule—Turkana, where the negative prefix is "Nye-," and Bari, which uses the negative suffix "-ti" that is also characteristic of Makarka, and of some of the Bantu tongues. One Nilotic language, the *Lango*, would appear to have borrowed from the Masai or Hamitic families both the negative particle "Ma-" and also some of its numerals, such as the word for "ten" ("tomon"). This word for "ten" ("tomon," "tama," "toban," "taman") is widespread amongst all, or nearly all, the Hamitic languages and the tongues of the Masai group. Bari, it is true, departs from its allies and retains an old word for ten ("puōk"), which no doubt comes from the Negro tongues to the west. There is an obvious relationship between the Masai and the NILOTIC tongues—*Dinka*,* *Shiluk* (*Shwolo*), *Dyur*, *Shangala*, *Acholi*, *Aluru* (or *Aluo*), *Lango*, and *Ja-luo*. This resemblance can be seen by consulting my vocabularies. It is particularly noticeable in some of the numerals, such as the word for "four," a numeral not as likely to have been borrowed as ten. The geographical range of the Nilotic family is considerable (as has been described in Chapter XVIII.), but the different languages or dialects do not vary as widely one from the other as is the case with the component members of the Masai group. There is a constant prevalence, too, of "Luo" as a tribal name. The Dyur, far up in the direction of the Bahr-al-Ghazal, call themselves "Luo." The Aluru of the Albert Nyanza more often pronounce their name "A-luo," and this form appears again in the north of Unyoro and among the Ja-luo of Kavirondo. *Acholi* is also related as a tribal name to *Shwoli* (Shiluk). A marked phonetic peculiarity shared

* The real pronunciation of the tribal name of this people is "Dyange."

in common between the Nilotic and some of the Masai and Nandi languages is the stopped terminal consonant, chiefly a "k" or a "t." This has a sound similar to the "silent 'kaf'" in the Malay language. (Such place-names, for instance, as Perák and Saráwāk are really pronounced Perá', Saráwā'.) The explosive in the terminal "k" or "t" is not pronounced. In Masai, and in a lesser degree in the languages of the same group, plurals are formed by altering the termination of the words (generally into a suffix ending in "-k," "-t," or "-in"), and also by a distinguishing article. In some of the Nilotic languages there is apparently no way of indicating the plural except by the use of a numeral, or the word "many," or by the employment of a distinct word in a plural sense. But in some of the Nilotic languages plurals are obtained by altering the termination of the word.

The MADI group of languages offers that peculiar feature of West African phonology, the guttural labial, the "kp," "gb." They also share with the *Mañbettu*, *Momfu*, *Lendu*, and other independent stocks (with which they have not the slightest connection otherwise) a peculiar trilling of the "d" which is generally expressed by "dr." Sometimes this peculiar combination is best rendered by "dd," the last of the "d's" being pronounced like the Arabic ض. In other respects their phonology offers a deceptive resemblance to the Bantu tongues, but any attempt to trace a resemblance or connection in the vocabularies is practically without result. It should, however, be pointed out that they do offer marked approximation to the Bantu group in their limited use of prefixes to indicate the plural sense of words. These prefixes, however, appear to be confined to two forms—"ba-" and "ma-." There is no prefix used in a singular sense. "Mva" is a child; "mamva," children. "Dilimbi" is a finger; "madilimbi," fingers. In its affinities the Madi seems to be distantly related to languages of West Central Africa lying between the region of the Bahr-al-Ghazal and the watershed of Lake Chad. It is, in fact, what I should call a West African language, strongly resembling in its phonology the tongues of the Lower Niger.

MUNDU is one of those absolutely isolated languages which are at present the despair of the philologist in Africa. I can trace no resemblance in its words to any other known African tongue. Much the same may be said about MAKARKA (Nyam-Nyam), LENDU, and MBUBA-MOMFU. These, together with MAÑBETTU, often suggest the Bantu languages in their phonology, but offer little or no support to the theory of any past resemblance by their approximation in word-roots, or numerals, or grammar.

As has been already related, the Pygmies of the Congo Forest have no special Pygmy language of their own, and it is an open question whether

they possessed any form of speech before their forests were invaded by Negro races of a higher type. Possibly, however, they did use a language of their own, and here and there traces of the original language may perhaps be met with in peculiar words or defective pronunciation which they introduce when speaking the tongues of tribes which now surround them. Anywhere near the Uganda Protectorate the forest Pygmies speak dialects which are related to one or other of the two following stocks: *Mbuba*, which, together with its allied language, *Momfu*, is of unclassified affinities; and *Kibira*, which is a very debased Bantu language. The Dwarfs in their pronunciation frequently replace consonants by a kind of faucal gasp which is something like the Arabic "'Ain." This is expressed in my vocabularies by :.

The mystery of the BANTU languages still remains unsolved as regards the parentage and the place of origin of this most remarkable of African language groups. I may claim, I think, to have pushed our investigations a little further, though perhaps the result of my researches leaves me, as a student of the Bantu languages, rather more puzzled than I was a few years ago, and less sure of my original theories. At the risk of wearying such of my readers as have been over the ground before, I will once more briefly review the principal points of this Bantu question, with the excuse that whereas most other African language groups are only of interest to the philologist, the question of the Bantu languages is one with which even statesmen may become concerned.

North of a line which starts on the west coast of Africa at the Anglo-German frontier between the Cameroons and Old Calabar, and which line then follows more or less roughly the fifth degree of north latitude, the course of the Mubangi-Welle, the northern limits of the Congo Forest, and a course drawn from the north end of Lake Albert Nyanza in a south-easterly direction to the coast of the Indian Ocean—north of this line the separate and independent language families in the northern two-thirds of the African continent must number more than a hundred—a hundred groups at least—each so separate from the other and without outside affinities that any one of them might be Asiatic or American so far as special African affinities were concerned.* South of the line which has been defined in the foregoing sentence, instead of there being more than a hundred languages families there are only two—the *Bantu* and the

* Only perhaps in one or two features in phonology is there any widespread African "gloss" over these groups, which have not a feature in vocabulary or grammar in common. The "kp," "gb" guttural-labial is certainly a peculiar African characteristic found in no other tongues outside that continent, and this guttural labial extends right across Western and Central Africa from the White Nile to the Gambia, and from the Cameroons to Ruwenzori.

*Bushman-Hottentot.** For all practical purposes, at the present day in the southern third of Africa there is but one language family, the only rival to the Bantu being the Bushman-Hottentot tongues, which, together with the allied Sandawi in East Africa, are spoken at most by 50,000 people at the present day, as against an approximate 40,000,000 who speak Bantu languages. From the Cameroons on the west to Zanzibar on the east, from the southern frontiers of Somaliland on the north to Damaraland and Cape Colony on the south, 40,000,000—or it may even be 50,000,000—of black men speak languages belonging to the Bantu group, languages which are far more closely inter-related than is the case in any other grouping of African forms of speech. The Bantu languages, in fact, are rather more closely related one to the other—even in their extremest forms—than are the Aryan languages. This is so much the case that a native of Zanzibar can very soon make himself understood on the Congo, while a man of the Cameroons would not be long before he grasped the vocabulary of the Zulu. This interesting fact must play a certain part in the political development of Africa south of the fifth degree of north latitude. The rapidity with which the Kiswahili tongue of Zanzibar—a very convenient, simple, and expressive form of Bantu speech—has spread far and wide over East Central Africa, and has even gained a footing on the Congo, hints at the possibility of the Bantu Negroes at some future time adopting a universal Bantu language for inter-communication. Unless before then English, French, and Portuguese languages have got such a firm hold on the Bantu populations in the English, German, French, Belgian, and Portuguese spheres of influnce, the generalised type of Bantu language which will grow up amongst the 40,000,000 of Bantu Negroes may lead to a community of thought and belief and to a political league against the white man. Missionaries—English, French, and German—are still loth to teach the people among whom they dwell a European language. This reluctance on their part is undoubtedly based on a dread that by initiating the people into a means of communication with the European world they will emancipate them too quickly from pastoral control. But all the time that they delay to take this step Kiswahili spreads, and the Bantu Negro, impelled by the inevitable course of events to interest himself in regions beyond his tribal district, will, if he cannot associate himself rapidly with European interests, begin to think and talk of a Bantu nationality.

Most people who even know the word "Bantu" are aware that the leading feature of this group of languages is the employment of pronominal

* This is true for all practical purposes, but in the eastern part of the Bantu language field there is an incursion of the Nilotic families, which brings the Masai and Nandi groups down as far south as the sixth degree of south latitude.

prefixes and the use of a "concord" in which a particle originally answering to and identical with the prefix continually reappears through the sentence, emphasising and "locking" the connection of the subject with the purport of the sentence. Thus, in Luganda :—

Omu-ti *omu*-vunsi *gu*li *gu*-nagwa ; njagala o*gu*teme.
It tree it rotten it there (that) it will fall ; I wish (that) thou it cut down.
(That rotten tree will fall ; I wish thee to cut it down.)

Throughout this sentence the prefix or particle (the two were once identical in form) "omu-" or "gu-," corresponding with the prefix governing the class of noun to which "omu-ti" (tree) belongs, constantly appears in reference to the subject-object of the sentence—"tree": "it the tree," "it is rotten," "it is there," "it will fall," etc. In the original Bantu mother-tongue there must have been something like sixteen of these prefixes, which, however, assumed a more ample form—perhaps stretched even to dissyllables—than they do at the present day, except in the most archaic of the Bantu dialects. Among the living tongues, the staple form of the Bantu prefixes in the purest forms of Bantu speech are as follows :—

Singular.	Plural.
1. Umu (perhaps once Ngumu-)	2. Aba- (Baba).
3. Umu „ „ „	4. Imi- (Ngimi).
5. Idi or Iri- (perhaps once Ndindi-)	6. Ama- (Ngama).
7. Iki- (perhaps once Kiki-)	8. Ibi- (Bibi).
9. In-	10. Itin- or Izin-
11. Udu- or Ulu- (Uru) (perhaps once Ndūndū)	12. Utu (Tutu-).
13. Aka- (perhaps once Kaka)	
14. (Singular and plural sense.) Ubu (perhaps once Bubu-)	
15. Uku	
16. Apa	

In such languages as the tongues spoken round the shores of the Victoria Nyanza and the Albert Nyanza ; along the east and south coast of Tanganyika, and at the north end of Lake Nyasa ; in the Lower Congo (200 years ago); in parts of the Zambezi basin, and amongst the Zulu-Kaffirs, the people frequently use (or used) the ampler form of the prefix given in the foregoing list, which commences always with a vowel ("Umu-" for instance, instead of "Mu-"). But it has not been clearly shown even at the present day under what rules the fuller form "Umu" is employed in preference to "Mu-," for instance. Perhaps it might be said that the speakers use the fuller forms "Umu-," "Aba-," etc., when they wish to be specially definite, and that the preliminary vowel answers almost to a definite article. The late Dr. Bleek (formerly Librarian at Cape Town), who has been the only great authority on Bantu languages up to the present time (he first invented the distinguishing name of

Bantu, and died at the end of the 'sixties of the last century leaving a great comparative grammar of these languages only one-third written and published)—Dr. Bleek, studying the full forms of these Bantu prefixes, made a remarkable suggestion deduced from very little evidence. He pointed out the curious want of correspondence in some cases between the prefix and its particle. He noticed that the "Ma-" prefix never, except in certain degraded West African languages, has a corresponding "-ma-" as particle, but on the contrary is followed in the sentence by "Ga-" ("-ga-"), "Ya-," or "A-." He also noticed that the "Mu-" (third) prefix generally has as a corresponding particle "Gu-" or some degraded form of "Gu-." Finally he summed up his researches (he had very limited evidence to go on) by declaring that the original form of "Mu-" was "Ngu-," and of "Ma-," "Nga-"; and that it would be found that the preliminary vowels of the full form of the prefix were thus but the vestiges of a former reduplication of the syllable. Thus (according to Bleek), the old form of "Umu" would be "Ngungu-," of "Ma-" would be "Nganga-" etc. Now when we go over again all the material which Dr. Bleek had before him, we can only admit that this was a very remarkable and clear-sighted theory; and it is a theory which is increasingly supported by subsequent investigations. At the same time there still remain several points of difference to explain away. Although it was unquestionable that in most of the Bantu languages the (third) "Mu-" prefix had "Gu" as a corresponding nominative prefix, while "Ma-" was likewise followed by "Ga," still the fact remained that "-mu-" often answered to "Mu-" (very seldom to the third prefix, but almost always to the first) as an objective or accusative particle, and nearly always did so in an adjectival capacity,* while "ma" was sometimes the accusative and always the adjectival particle of "Ma-," even though the nominative form of the particle might be "ga" or "ya." Moreover both "Mu" and "Ma" seem to have been amongst the oldest prefixes, and even to have existed, and to exist still, in West Central African languages to the north of the Bantu line, which are the only African tongues offering any resemblance whatever to Bantu. "Mu," indeed, in early African forms of speech seems to have been the sound meaning "one" and also "a person," "a man," while "Ma" not only indicated water or liquid, but was frequently used in non-Bantu (as well as in Bantu) languages as a kind of collective plural prefix indicating "a company," "a collection," "a flood of things."

* Thus, in Luganda, *omu-ti* is "a tree" (third prefix).
Adjectival prefix *omu-* (*omu*-lungi = handsome [tree]).
Numeral / Nominative / Accusative } prefix "gu-" (*omu*ti *gu*mo *gu*gwa; o*gu*teme).
(Tree one falls; cut *it*).

I think by a lucky accident a clue has been found to this enigma. I have hit upon a discovery which would have delighted the soul of Dr. Bleek—a solution for which he was groping in the early 'sixties. Until quite recently no attention whatever was paid to the remarkable Bantu dialects spoken on Mount Elgon and in Kavirondo—indeed, a little more than a year ago it would have been denied that any Bantu dialects were spoken so far to the north as the western slopes of Mount Elgon. It was not even known that Bantu forms of speech practically are spoken completely round the coast of the Victoria Nyanza. When in the 'seventies of the last century the researches of the late Mr. Wakefield and of Mr. E. G. Ravenstein revealed the existence of a Nilotic form of speech in Southern Kavirondo on the north-east angle of the Victoria Nyanza, it was too hastily assumed that the whole of the east coast of this lake must be withdrawn from the Bantu domain. The credit of upsetting this theory and of greatly enlarging our knowledge of Bantu languages is due in the first instance to Mr. C. W. Hobley, the Sub-Commissioner of the Eastern Province of the Uganda Protectorate. When the present writer came to Kavirondo at the beginning of 1901, Mr. Hobley drew his attention to the fact that Bantu languages of an interesting type were spoken on the west side of Mount Elgon (Masaba), and likewise that the eastern coast-lands of the Victoria Nyanza were inhabited by people who spoke Bantu dialects, and not Nilotic or Nandi languages. Mr. Hobley showed that even in the already known Kavirondo dialects the tenth prefix (one which has long disappeared from Luganda and Runyoro) still existed. This is a statement which will leave ninety-nine out of my hundred readers perfectly cold. But possibly the hundredth man will have a beating at the temples on learning this important fact of the existence of the tenth prefix in the north-eastern corner of the Bantu language field. My interest having been awakened by Mr. Hobley's remarks, I took an early opportunity when visiting the western side of Elgon to collect vocabularies of the dialect spoken there. I found amongst many other interesting facts that these people employ "Gumu-" and "Gama-" as the full and commonly used forms of the "Mu-" and "Ma-" prefixes. In regard to the other prefixes also they, too, had a tendency to duplication which would explain the preceding vowel that so puzzled Dr. Bleek. Thus the ordinary "Ba-" and "Bu-" prefixes were generally given as "Baba-" and "Bubu-." From these forms, by the degeneration due to the slipshod pronunciation of the Negro, it is easy to show how the abbreviated "Aba-," "Ubu-," "Ba-," and "Bu-" arose, to degenerate further in many Bantu dialects to "A-," and "U-." But the "Gumu-" and "Gama-" in the living speech (Lukonde) of West Elgon to-day throw much light on the origin of the first and sixth prefixes. In their

original form these possibly were "Ngumu-" and "Ngama."* It is easy to see how the forms "Ngumu" and "Ngama" can have given rise to corresponding particles which in the nominative adhered to the "gu-" or "ga-" form and in the adjectival or objective to the "mu-" and "ma-."

These prefixes, therefore, at one time, were mostly dissyllables ("Gumu-," "Baba-," "Ngumu-," "Ngimi-," "Ndindi-," "Ngama-," etc., etc.), and they were words which had a separate meaning of their own, either as directives or demonstrative pronouns, as indications of sex, weakness, littleness or greatness, and so on. In seeking, therefore, for signs of relationship with the Bantu languages amongst other forms of African speech, we must take into consideration what the fullest forms of these prefixes probably were.

All that can be said at the present day in regard to the relationships of the Bantu tongues is that in one or two numerals and a very few word-roots, in the grammatical use of prefixes, and perhaps in general phonology, there are signs of approximation to the tongues which are spoken on the Lower Benue and Niger, in Yoruba, at the back of the Gold Coast, and even perhaps to the languages of Sierra Leone. There are also the same faint resemblances in the Madi group which is spoken within the basin of the Bahr-al-Ghazal and the Upper Welle, and across the equatorial Nile. On the other hand, in the conjugation of the verbs, and especially in that most characteristic Bantu feature, the modification of the sense of the verb by an alteration or extension of its terminal syllable, there are, as a matter of fact, resemblances to the Bantu family in the Hamitic languages—Somali, Gala—and even in the Semitic. At the same time this feature in human speech does, no doubt, crop up quite independently (in Anglo-Saxon, English, and modern French, for example). Broadly speaking, it must be confessed that we have not as yet found any clue to the origin of the Bantu languages. At one time I was disposed to think, on account of these vague affinities with the Madi languages, and even with Makarka and the languages of the Lower Benue, that the original home of the Bantu Negroes was in the very heart of Central Africa, in that district lying at the head-waters of the Shari, the Bahr-al-Ghazal, and the Congo. I assumed that the ancestors of the Bantu, driven by the attacks of other tribes from the north-west, had quitted their original home to the north of the Mubangi River, had skirted the northern limits of the great Congo Forest, and made their first concentration somewhere between the Albert and Victoria Nyanzas and the skirts of the Ruwenzori range. This may still prove to have

* *Not* "Ngun*gu*-," "Ngan*ga*-," as predicted by Dr. Bleek; they may even have been, as they are now, merely "Gumu-" and "Gama"; perhaps always "Ngumu-" in the third prefix.

been the case. At the same time we find the most archaic Bantu dialect in existence at the present day on the western slopes of Mount Elgon. The next most archaic dialect *perhaps* is Lukonjo of Southern Ruwenzori, but Lukonjo is run rather hard for this post of secondary pre-eminence by Luganda and Runyoro and by the Kiemba of Southern Tanganyika. It would be easy now to fix on Mount Elgon as having been the hub of the Bantu universe but for one detail, with which I am afraid I must weary the two readers who may be still remaining in my audience. There is a very marked feature in the bulk of the Bantu languages in the presence of the syllable "Pa-" as a place prefix. In the majority of the archaic Bantu languages the "Pa-" prefix is always associated with locality. The oldest Bantu word for "place" was "apantu," which was analogous to "umuntu," a man, "ikintu," a thing, etc. Now the consonant "p" is a very unstable letter. It so easily degenerates between the human lips into "v," "f," "w," and "h." But in my own small researches into phonology I have never known the "h" to develop into a "p." Now throughout the Bantu languages of the Uganda Protectorate the locative prefix is *never* "Pa-." With the exception only of the Luganda language it is invariably "Ha-." In Luganda, it is true, the "Pa-" prefix has become "Wa-," which is, no doubt, a less marked deterioration. It is, however, an almost omnipresent feature in all the Bantu tongues round the shores of the Victoria Nyanza, on Ruwenzori, at the north end and west coast of Tanganyika, and even through British East Africa close to the shores of the Indian Ocean,* that the place prefix should never be "Pa-" but nearly always "Ha-." Therefore all the Bantu languages to the south and west of this large area which retain "Pa-" or "Va-" as the locative prefix are in this respect in a more archaic condition than the Bantu languages of the Uganda Protectorate.†

Formerly the obstacle to my theories of locating the original home of the Bantu race between the Victoria Nyanza and the White Nile lay in the non-existence of the tenth ("Iti-" or "Izi-") prefix; but since I have discovered this to exist in the languages of Kavirondo and of West Elgon, and also in the Lukonjo of Ruwenzori, there only remains the problem of the "Pa-" prefix to be solved; and if this solution is not adverse to the derivation of the Bantu tongues from the region now dwelt in by the Baganda, Banyoro, and Kavirondo Negroes, we may be obliged to change our views as to the ultimate source of the Bantu people and language from West Africa to North-East Africa. Dr. Shrubsall has shown the Karamojo Negroes by their physical conformation to be of

* Except, interestingly enough, in Kikamba of Ukamba, where it is "Pa."

† The "Ha-" disease, if I may so style it, spreads westwards down the west coast of Tanganyika and right across to the Upper Congo.

Bantu stock, and although this race now speaks a language imposed on it by Masai or Turkana conquerors, it is curious that in a few words, which it seems to retain from an older dialect, it offers some slight approximation to Bantu word-roots. The researches of Mr. Hobley and myself have certainly shown that a great deal of Africa east and north-east of the Victoria Nyanza, which until recently was thought to be entirely cut off from the Bantu domain, is still inhabited by races speaking archaic Bantu dialects. It would, therefore, seem that the races of Nandi, Masai, and Nilotic speech who now dominate these countries politically are the remains of more or less recent invasions. It is quite possible that the former inhabitants of the countries between the Victoria Nyanza and the south end of Lake Rudolf spoke Bantu languages, and this theory is further supported by an examination of the place-names, many of which still remain remarkably Bantu in phonology.

I will now briefly pass in review the Bantu languages illustrated in my vocabularies, and touch on their leading characteristics.

Kibira means "the language of the people of the forest."* and is possibly an outside name. It is, however, more or less adopted as the universal designation of their different dialects by the somewhat degraded forest agricultural Negroes who dwell between the Semliki Valley and Albertine Rift on the east, and the Upper Congo on the west. Kibira dialects extend northwards until the Bantu languages become extinguished by the southward migration of the Momfu. The dialect is an extremely degraded one, and most of the Bantu prefixes are lost or dispensed with. No doubt the Babira are the result of a recent mingling between the Bantu and Momfu invaders and the aboriginal Pygmy-Prognathous population. A large section of the Congo Dwarfs between the Upper Congo and the Albertine Rift Valley speak dialects of Kibira. The *Libvanuma* and *Lihuku* are two Bantu languages in close proximity one to the other, but very distinct in their features.

Kuamba † is spoken by the Baamba who inhabit the eastern banks of the Lower Semliki and the northern and north-western flanks of the

* "-bira" is a widespread root in the north-eastern Bantu tongues for "dense forest." "Ki-bira" would be "the forest language."

† An interesting point in the study of the Bantu languages is the variability of the prefix which may be told off to indicate language. Over the greater part of this group the seventh or "Ki-"prefix is the one usually indicative of speech. Thus "*M*swahili" is a man of the coast-lands opposite Zanzibar, and "*Ki*swahili" is the language he speaks. But in a few groups the "Li-" ("Ndi-") prefix is used to indicate language, as in *Li*bvanuma. In a few others the "Ku-" or fifteenth prefix (usually the infinitive to verbs) is used for this purpose, as in *Ku*-amba, the language of the *Ba*-amba. Amongst all the other Bantu tongues clustering round the northern half of the Victoria Nyanza the language prefix is "Ru-" or "Lu-."

Ruwenzori range. The affinities of Kuamba are about equally divided between the West and East African Bantu. Although the language is spoken in actual proximity to the Runyoro and Lukonjo, it is remarkable to notice that it has absolutely no more affinities with those forms of speech than it displays to the Bantu languages in general. The same may be said about Libvanuma, which, however, is only spoken on the western side of the Semliki River and on the borderland of the Congo Forest. *Libvanuma* has practically the same word for the numeral "ten" as the Bambute Dwarfs (*mini, mine*). But it has apparently entirely lost, or has never possessed, the widespread Bantu *kumi*. The Libvanuma has as a negative particle "Si." On the other hand, Kuamba uses *Ka-, K-'*. Both these negative particles, together with the variant *Ta-, T-'*, must have co-existed in the original group from which the Bantu tongues started.

I took advantage of the presence in the Uganda Protectorate of porters and ex-soldiers who had wandered thither from the regions of the Upper Congo to write down vocabularies of the *Mangala, Ilingi, Upoto*, and other languages of the extreme Upper Congo—that is to say, of the countries where the Congo reaches its most northern bend. It is curious to remark that in this case as we go westwards we improve in the typical Bantu character of the language—that is to say, Mangala is less corrupt than the other dialects which lie between it and the archaic Bantu languages of Ruwenzori and the Albertine Rift. But then the language of the Lower Congo from Stanley Pool to the coast was formerly more archaic, purer Bantu than is the Mangala language to-day. It is possible, however, that the languages of the Lower Congo and Loango came thither from the south-west, curled northwards from that archaic stock at the head-waters of the Zambezi, from which Ochi-herero (Damara) also emerged. But the Mangala language may have reached its present site from the east or north-east.

Next to the Lukonde and Lusokwia dialects of West Elgon the most interesting Bantu language which I have here illustrated for the first time is *Lukonjo* of Southern Ruwenzori. This language in many respects answers to the parent stock from which the Lukonjo and Runyoro dialects diverged. I would draw the reader's attention to its possession of the tenth prefix (*Esi-, Esia-*), which has long since died out in Luganda and Runyoro. On the other hand, Lukonjo apparently retains no trace of the archaic *Ka-* negative particle. It only uses the unvarying *Si-* as a negative prefix. It has acquired a curious dislike to the *Ku-* prefix, replacing it often in the infinitives by *Eri* (fifth prefix). Here and there, however, it retains old Bantu roots which have been lost in Luganda and Runyoro.

Of the two, *Runyoro* is more archaic than *Luganda* as regards its

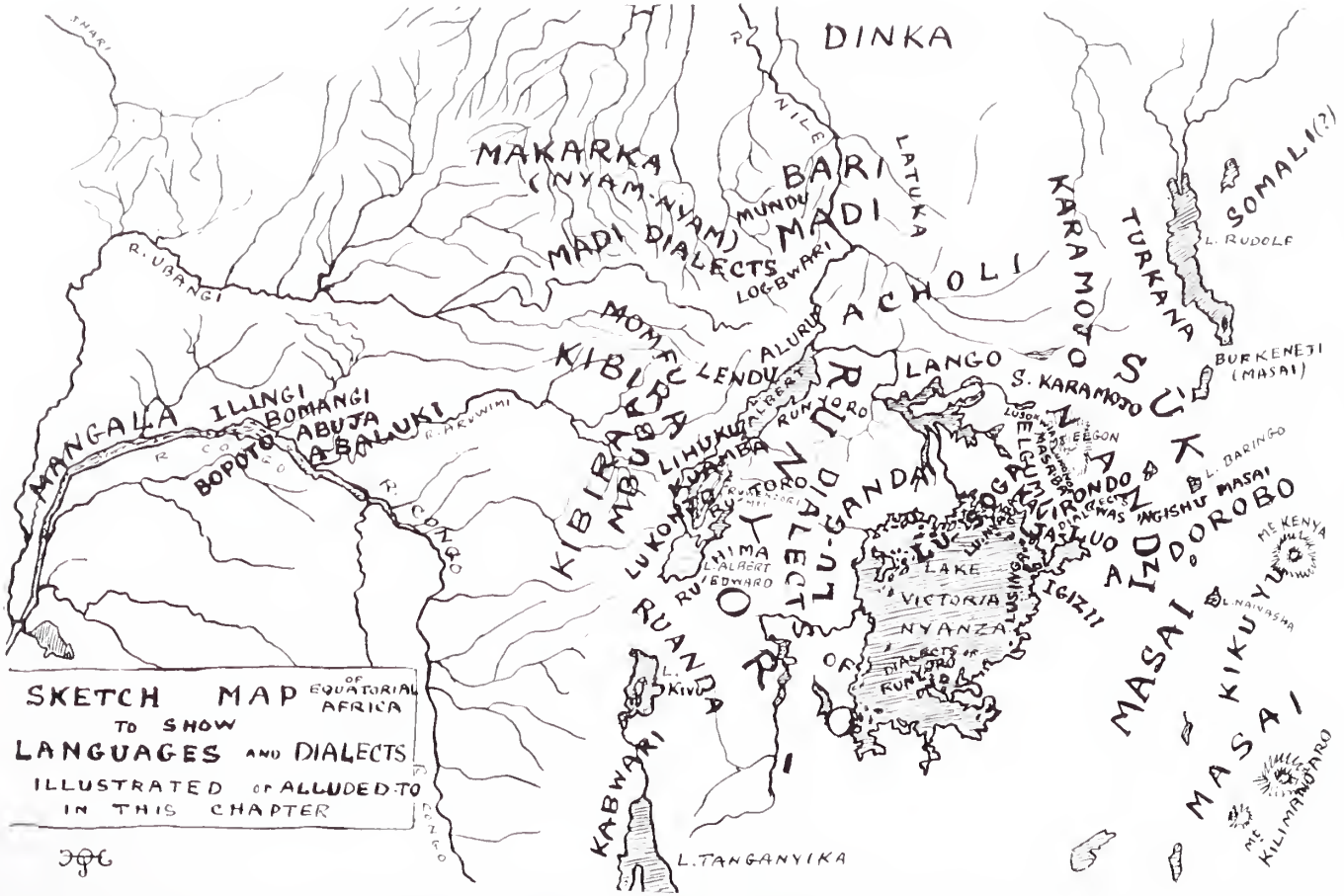
word-roots and the forms of most of its prefixes, with the single exception of the sixteenth. In the case of the sixteenth—the "Pa-" prefix—Luganda, having retained the form "Awa-," has departed less from the original "Apa-" than has the Runyoro, where the sixteenth prefix has became "Aha-." The two languages are about as closely allied in form as Spanish and Italian. In both there is a slight tendency (more marked in the pronunciation of the Hima aristocracy) to clip the vowel which must of necessity terminate every word in a Bantu language. This is a change which is also taking place in Zulu. In many respects Luganda and Runyoro, in the full forms of their word-roots, come nearest of living languages to the Bantu mother-tongue. For the purpose of comparison vocabularies are given of the language of *Ruanda* (the country between Lake Albert Edward and the north end of Tanganyika) and *Kabwari*, the language spoken on the north-west coast of Tanganyika. *Ruanda* is in many respects a slightly degenerated Runyoro. *Kabwari* is a good average Bantu tongue, connected, no doubt, pretty closely with the Runyoro-Luganda group, but also offering rather remarkable resemblances to Kiswahili. The Swahili language of the east coast—as has long been known to real students of African phonology—is not very closely allied to the surrounding Bantu dialects (especially to the north of Zanzibar), than which it is in some respects more archaic in vocabulary if slightly more corrupt in regard to the prefixes. It would almost seem as though the ancestral tongue of the Arabised Swahili dialect was more related to the languages of northern and eastern Tanganyika, and perhaps to the speech of the Kilwa coast, than it is to the indigenous East African dialects round its supposed places of origin (Lamu, Zanzibar).

The Kavirondo group of languages, which includes the archaic Masaba dialects of West Elgon, offers many interesting features to the student. Not a few old word-roots lost in Luganda and Runyoro turn up here, such as the widespread word "ñombe" for "ox."* The tenth prefix, as already mentioned, reappears in the Kavirondo languages in the form of "Tsi-" or "Ci-." On the other hand, the "Ki-" prefix often degenerates into "Ṣi-" or "Si-," and the "Ku-" to "χu-." In fact, in most of these tongues there is an increasing objection to the consonant "k" except where it replaces "g" or "t." Elsewhere it degenerates into "χ" or to "." By a curious perversity, however, in most of these languages, except the

* It is a curious feature, possessed in common by Luganda, Runyoro, Lukonjo, and their allied dialects, and by Kuamba, Libvanuma, and Kibira, that the old Bantu word for "ox" ("ñombe") has been lost, and its place taken by "ente," which is a word derived from some of the Nilotic languages, and no doubt was brought into the country by the early Hamitic invaders. "Ñombe" reappears in the Mangala of the Upper Congo. It also comes out again in the Kavirondo group.

Masaba dialects, "Ga-" becomes "Ka-." There is also a tendency for "t" to degenerate into "χ," "k," or "r."

All things considered, with the present knowledge we possess I think we may come to a preliminary conclusion that the territories of the Uganda Protectorate were the seat of the first concentration of the Bantu Negro and his peculiar development of speech. It is possible that in the northern part of these territories, now occupied by Nilotic-speaking peoples, there dwelt a section of the West African Negro which, under powerful influence from the Hamitic north, developed a West African form of speech (akin to some of the existing West African languages) into a tongue using pronominal prefixes and their corresponding chain of particles, and employing a change in the last syllable of verb-roots to modify and extend the meaning of the verb (a very "Hamitic" feature). Rapid increase and a development of warlike energy no doubt carried the ancestors of the Bantu in many directions away from their original home in East Central Africa. They followed to some extent the line of least resistance, and no doubt for a long time respected the barrier of the Congo Forest. As their invasion proceeded westwards towards the Gulf of Guinea, the pioneers, carrying the Bantu forms of speech with them, got inevitably much mixed with the antecedent West African Negro. Elsewhere in the east and south they absorbed numbers of peoples of Dwarfish stock or of Nilotic affinities. The ease with which bands of Zulus at the beginning of the nineteenth century swept up in a few years from South Africa to the vicinity of the Victoria Nyanza, and constituted themselves ruling castes of peoples (in many cases implanting their language at the same time) shows us how rapidly these race movements can be carried out. Elsewhere I have given reasons for supposing that the Bantu invasion of the southern third of Africa does not date further back than 2,000 years. As the Bantu pioneers set forth on their original career southwards, eastwards, and westwards, their original home in the valley or basin of the Nile was occupied by modified types of West African Negroes, such as the Nyam-Nyam and Madi, and by various blends of the Nilotic stock; so that at the present day the centre from which the Bantu arose to conquer the southern third of Africa is now hidden from our researches by this country having become the home of Negro peoples whose languages betray no connection with the Bantu whom they have superseded.



505. SKETCH MAP OF THE RANGE OF LANGUAGES ILLUSTRATED IN THE VOCABULARIES

ORTHOGRAPHY EMPLOYED IN THESE VOCABULARIES.

Roughly speaking, all Consonants are sounded as in English and all Vowels as in Italian or Portuguese.

a sounds as 'a' in 'master,' ă as 'u' in 'but.'
ā sounds as 'a' in 'rather.'
e „ 'e' „ 'met,' 'berry.'
ē „ 'a' „ 'cake,' 'plate.'
i „ 'i' „ 'hit,' 'fill.'
ī „ 'i' „ 'ravine,' or 'ee' in 'feet.'
o „ 'o' „ 'not,' 'bother.'
ō „ 'o' „ 'store,' or 'aw' in 'bawl.'
ω (Greek 'omega') sounds as 'o' in 'bone,' 'cold.'
u sounds as 'u' in 'full,' 'put.'
ū sounds as 'u' in 'rule,' or 'oo' in 'fool.'
ü sounds like the French 'u' or German 'ü.'
ö sounds like the German 'ö,' or like 'u' in 'hurt,' or 'i' in 'dirt.'
ai sounds like 'i' in 'wine,' or 'i' in 'bite.'
au sounds like 'ow' in 'how.'
ea sounds like 'ea' in 'bear,' or 'e' in 'there,' or 'a' in 'care.'
ei sounds like 'ei' in 'vein,' or 'ey' in 'grey.'
oi sounds like 'oi' in 'join,' or 'oy' in 'boy.'

Among the consonants, *b*, *d*, *f*, *h*, *j*, *k*, *l*, *m*, *n*, *p*, *r*, *s*, *t*, *v*, *w*, *y*, and *z* are sounded as in English; *c* only is used for the English 'ch'; *g* is always pronounced hard, as in 'get,' 'give'; *ñ* represents the nasal 'n' in 'bang,' 'singer,' and 'ringing'; *q* is only used for the strong Arabic 'kof'; *kw* represents the sound of 'qu'; the Greek gamma Γ, γ, represents the guttural *gh*, the Arabic ġ (*ghain*); ʿ = the faucal gasp of the Arabic *'ain*; the Greek χ represents *kh*, the Arabic ḫ, the German and Scotch *ch*; *h'* gives the strong Arabic aspirate of ḫ (double *h*); ṣ is the English *sh*; ẓ, *z* in 'azure' or French j; Ð ð gives the sound of *th* in 'this'; Ŧ ŧ the sound of *th* in 'think,' 'bath.' Ḍ ḍ is the Arabic ض. Ṛ ṛ is the cerebral *r*. ′ shows where the accent falls: in the absence of any mark the accent falls on the penultimate syllable. A long vowel is marked by –, and nasalisation by ~. When ŧ and ƙ or other terminal consonants are thus crossed through it means they are only half pronounced. Many terminal consonants in Acholi, Bari, and other Nilotic tongues are not exploded, just as happens with the "silent kaf" in Malay (in Pera*k*, Saráwa*k*). The Masai is very nasal, and has a very strong ō (aw) sound. The Baamba attach 'e' to the ends of nouns constantly. In Nandi *t* is sometimes indistinguishable from *p*. In Bambute the grave and acute accents over the syllables convey the low and high sounds. *Pl.* stands for *plural*. In the Bantu languages the alternative plural prefix is often given without the root, which is the same as in the singular. Thus: *Entĕ* might be 'cow' in the singular. The addition of *Esi-* for the plural would mean that *Esientĕ* was the full plural form of the word. "Muntu; *pl.* Ba-" would stand for "*Muntu* = one man; *Bantu* = men," *-ntu* being the root for "human being." ♂ stands for masculine; ♀ for feminine.

The following are the dialects dealt with in these vocabularies, appearing in nine sets, paged as given below :—

1. Somali ; 2. Turkana ; 3. Sūk ; 4. Karamojo ; 5. S. Karamojo or Kakisera ; 6. Elgumi . . . . . Pages 903–912

7. Masai ; 8. Ngishu ; 9. Bari ; 10. Nandi and Elgoiny' ; 11. Kamásia ; 12. Dorωbω . . . . . Pages 913–926

13. Acholi ; 14. Ja-luo ; 15. Lango or Lukedi ; 16. Aluru ; 17. Madi ; 18. Avukaya . . . . . Pages 927–935

19. Logbwari ; 20. Mundu ; 21. Makarka or Nyam-Nyam ; 22. Lendu, Lega or Balega ; 23. Mbuba ; 24. Bambūte (Dwarfs) . . . . Pages 936–945

25. Kibira or Kibila ; 26. Libvanūma or Lihuku ; 27. Kuamba ; 28. Mañgala ; 29. Ilingi ; 30. Upωtω . . . . . Pages 946–958

31. Bomañgi ; 32. Abüdja ; 33. Abaluki ; 34. Olukonjo ; 35. Orunyoro Pages 959-968

36. Urutoro ; 37. Oruhama ; 38. Urunyaruandá ; 39. Kibakabwari ; 40. Lusese Pages 969-979

41. Luganda ; 42. Lusωga ; 43. Lunyara ; 44. Lukabarasi and Luwanga ; 45. Luwanga of Mumia's . . . . . Pages 980–992

46. Lukonde (N.W. Elgon) ; 47. Lusώkwia and Lugesu (Masaba) ; 48. Lusinga or Chula ; 49. Igizii ; 50. Kikuyu or Ikuyu . . . . Pages 993–1001

Special notes as to the districts in which these are spoken will be found at the commencement of each set.

SOMALI. TURKANA. SŪK. KARAMOJO. S. KARAMOJO. ELGUMI.

SOMALI is spoken by the people of Somaliland, between the Gulf of Aden and the Ben Adir coast and the vicinity of Lake Rudolf (Samburu and Rendile countries). It is not clearly distinguishable from 'Gala.' Gala being only a nickname for large (generally heathen) sections of the Somali race. The dialect here represented is the Somali of Berbera.

TURKANA is spoken in the country north of Sūk and west of Lake Rudolf.

SŪK is spoken in the country between Lake Baringo, Sugota, Karamojo, and Turkana.

KARAMOJO is spoken in Karamoyo, or Karamojo. (Vide map of Districts).

S. KARAMOJO is spoken in Marɷtɷ, S.W. Karamoyo, and is the Kakisera of the Masai.

ELGUMI or WAMIA is spoken in Elgumi, west of the W. slopes of Mount Elgon.

ENGLISH.	SOMALI.	TURKANA.	SŪK.	KARAMOJO.	S. KARAMOJO.	ELGUMI.
Ant	Quranjɷ			Selena	Idanunu Nikoñ	
Termite ...		Ngadugot	Toygon Toygen	Siaddɷ		
Antelope, etc.—						
Hartebeest	Sīk	Etulia	Pō:en	Omósomós		
Gazelle *granti*..	Aul	Nyagete Nyákulopo	Tyebligwe-tión	Eddiri		
„ *thomsoni* ...	Derɷ			Iṣedana		
Oryx	De:id			Sagute		
Kudu	Gɷdir	Nyeɣwapet	Amagatá	Atom		
Eland		Acuria	Adir	Kipútirri		
Bushbuck .	Deriáyan	Emūsemus	Tyemnerējē	Amorí		
Reedbuck .		Esirɷ	Serāu	Kiatáti		
Waterbuck				Ecoria		
Oribi		Ekusɷɣwān	Sō			
Madoqua..	Sakarɷ	Eluloñ	Tyebtergit	Amiami		
Rhinoceros	Wīl	Emɷsin	Kopau	Amɷsiñ		
Giraffe ...	Gēri	Allokwă	Aguri	Aqali		
Pallah.....		Nyákulopo	Tiāmel	Nanya		
Roan				Siégotɷ		

English.	Somali.	Turkana.	Sūk.	Karamojo.	S. Karamojo.	Elgumi.
Ape	Dayerdada					
Colobus ...		Akapelimen	Kisētyó	Cila	Ecimwa	
Arm	:Odet	Ekan	Eɣ′, È:	Eñganni	Aqān	Akan
	:Odetu, *pl.*				Aqāni ñare = *two* arms	
Arrow	Falā́d Rānsɷ	Ekau	Kɷyañ	Amale	Eqoyot	Ekoyɷ
Ass.....						
Axe	Jidib Jidibu, *pl.* Jidibadi, *pl.*	Eăp	ɷyuó:	Aɪb	Aeb	Aeb
Baboon	Dair	Ecum	Mayos	Ehalla	Ecom	Aɷsin
Back	Dabărka	Ekur	Kurót	Akawi	Aqañ	Añabet
Loins				Acirri		
Banana	Mūs	Eduñul	Warain	Gesirga	Emototó	Alaburu
Beard.....	Găt	Egmoyin	Tamɷ	Sásatĕ	Epenek	Apenok
Bee.....	Ṣimmi	Ñwa	Sagam	Aɷ	Nicūc	Ecucu
Belly	Alōl	Ebuī	Mū	Aɣōgi, Ahōgi	Akōgi	Akōk
Bird	Ṣimbir —u, *pl.*	Étórak	Motoin	Sílili	Abilikeret Cílili	Atoroqót
Blood.....	Dīg	Ñakot	Kiseu	Abanyet	Aqot, Aɣot	Aqot
Body	Jitka Jitkega	Ñakuāu	Portó	Ñguān	Akwān	Akwān
Bone	Laf Laffɷ (*pl.*)	Ekoīt	Kōwō	Akōit	Aqōit	Akɷit
Borassus palm			Koañ			
Bow	Ransɷ —īn, *pl.*	Nyakau		Emale	Emɷlōkoiny′	Emal; Akau
Brains	Maskalɣ′	Alokoinya	Koinyot	Lɷṣiati	Nyitim	Itim
Breast	Qapsīn	Etau	Kētān	Ñgisinni	Kidina	Ekisin
Brother.....	Wallál —ɷ, *pl.*	Nyekaku	Cebtenyō	Kɷɷkɷ, Kɷkɷ	Egatoɣāñ	Anăcākeñe
Buffalo	Lɷ debadet	Ekupirr	Soñgok	Ekɷsɷgwan	Egɷdɷgwān	Ekɷsogwan
Buttocks ...	Baḍḍida Barri	Awɷzin	Tungó	Ṣábole	Ngáodiwĕdi	Ewɷsi
Canoe	Sehímat; Huri	Nyagibɷle	Matemāta	Akaré	Atuba	Atakerr
Cat.....	Dinăd	Sedokō:in	Korinya			Awalu
Cattle	Lō					
Bull.....					Emoñ	
Chief	Garad	Nyaka serān	Kiruokin	Baba	Aqapɷlɷ́ni	Ajakáit

English.	Somali.	Turkana.	Sūk.	Karamojo.	S. Karamojo.	Elgumi.
Child	Elmω Harūr, *pl.*	Nyekaku	Monu *or* Mondó, also Ñunω	Kωkω	Ekωkω	Ekŏkŏ
„ (female)			Ciebĭ, Cep			
Cloth	Dăr	Elaü	Naña	Elωu	Elωu	Enaña
Cocoanut palm	Narijīn					
Country ...	Magalω	Nyēkwāp	Ñwoiny	Alup	Alup, Ariata, Aduāt	Warret
Cow	Lo, Sa: ♀	Aité Eberω = ♀	Tai ; tai sagate = ♀	Adĕ „ manañit	Adeñ naberu, ♀	Akiteñ naberω
Crocodile ...	Jahaz	Ekinyañ	Kūgū	Aginyañ	Aginyañ	Atinyañ
Date palm..	Timirr					
Wild date.	Balaḷ	Nyakacurie	Sosion	Erre	Tatáñgwoñ	
Day	Maalin Maalinω, *pl.*	Nakuare	Katωwet	Nakuare	Agwār	Akenyanu
Daylight ...		Nyokoloñ	Asess	Akirū	Naparān	
Devil	Ṣeitan	Atwana	Kamma	Adëya	Adëya	Akiria
Dog	Ei Eida, Eiū *pl.* Edidik = ♀	Kiñωk „ epēro = ♀	Kūkwi Nyωle korketoi (♀)	Eñωk	Iñok	Ekiñok
Donkey.....	Doberr	Amkit	Sigiria	Sigiriá		
Door	Afaf —iū, *pl.*	Nyegetoret	Kukat	Erωtω	Epŭgĕ	Ekek
Dream	Dadap	Nyamuron	Kiruŏtitŏ	Ñajω	Ejotoi	Adjω
Drum.....	Durbān	Tωnyωü	Tōgö *or* Tokö	Ebūr	Edoña	Atāget Atĕnus
Ear.....	Deg Dego, *pl.*	Ñakit	Yīt	Ñaki	Akīt	Akit
Egg	Okhan	Nyakelak	Rōtin	Sagadá	Ñabeyé	Abei
Elephant ...	Morωḍi —u, *pl.*	Nyatom	Pelion	Etom	Etom	Etom
Excrement..	Hārr	Acün	Piyāt	Módiño	Acīn	Acin
Eye	Indω, *pl.* Il, *sing.*	Ekoñ	Koñ	Icop Agir (*pl.*)	Edoiny' Akonyen (*pl.*)	Akoñ
Face	Wej	Aku	Tokoit	Erede	Erĕd	Akininyirr
Fat.....	Subak	Akimnyet	Mway	Agimiet	Agimiet	Akinyet
Fear	Báyadin	Nyarukom Erukom	Tĭgŭs Tiggis	Nayaña	Egωgoñ	Agătorŭt
Finger	Farr Farω, *pl.*	Akimwoyīn	Mōrn Mōren	Egimωji	Egumωīn	Ebωkorit
Fire	Dăb	Akim	Mā:	Akim	Akim	Akim
Fish	Kalūn	Nyakedap	Kaya	Ciĕta	Eqolea	Ésessí

English.	Somali.	Turkana.	Sūk.	Karamojo.	S. Karamojo.	Elgumi.
Foot	Lug Lugod, *dual* Lugω, *pl.*	Akeju	Kel	Ákejek	Akēju	Akeju
Forest	Aiu	Emone	U !	Engitó	Nikitó	Amōni
Fowl	Tejād Tejajω, *pl.*	Nabēlĕ	Alurn	Ñgugurōit	Kokoroit	Ekokorr
Ghost.....	Welif	Elekes	Kamyān	Elekes	Nyipará	
Goat[3].....	Ri Riω, *pl.* Ri didik ♀	Nakinne, Akinne	Artau, ♂ Sakate ♀ Ñorōr } Aranya }	Akīne = a flock	Aginé	Aginĕ
God	Ilahe	Akirú	Elăt	Agīfya	Akwīt	Aküt
Grass.....	Godω	Ninya	Susuon	Ñanya	Ñinya	Inyā
Ground	:fd	Alup Nalup	Ñonyoin	Alūp	Alūp	Alūp
Guinea-fowl	Tigirin	Etapim	Mañgarek	Siasese	Pugupúk	
Gum	Binduq	Emis	Gitiωle Gitole	Agwarra	Atom	
Hair	Timω	Etim	Pution	Itim	Nyitim	
Hand.....	Gaān	Ekan	Eγ	Ndaba la γani *or* gani	Aqān	
Head.....	Mādāḷ' iω, *pl.*	Akū	Mat, Met	Akū	Akū	
Heart.....	Gālbi	Etau	Ramas	Esiépi	Eziépi Amāny'	
Heel	Edepta	Atutunyω	Tutuin	Atutunyω	Atωtinyω	
Hippopotamus	Jēr	Ebāk	Makau	Yokorr	Epirr	
Honey	Malāp	Āω, Nyao	Kumāt	Aω	Aω	
Horn	Gēsω, *pl.* Gēs	Epuriañ	Kuiycγ	Sese	Nikël	
Horse.....	Faras ♂ Gēnio ♀	Nyamkit, Amkit	Añωlc	Issigiria	Yaqorri ; Sigirīa	
House	Aqal	Eqol	Go:	Aqāji	Aqāyi	
Hunger.....	Gācω	Ekurrω	Kamēi	Akorrω	Agorrω	
Hyena	Warāba	Ebu	Kawaγ	Ebū	Ebū	
Hyphæne palm		Etup	Orōn	Nakōgies		
Iron	Birr	Asowat, Kasωwat'	Kamonai	Asωwat	Adωwāt	
Island	Gumbar	Nyakibōle	Tortoren	Egipwarr	Egipwarr	
Ivory..... .	Fōl	Ekelkanyatom	Kelat	Ekel laige atom	Nigel aige atom	
Knee	Jilĭp	Nyagipuk	Kūtun	Akuñ	Akuñ	
Knife.....	Middĭ	Ekeleñ	Rωtuĕ	Ekeleñ	Ekeleñ	

English.	Somali.	Turkana.	Sūk.	Karamojo.	S. Karamojo.
Lake	Webi				
Leg	Lug; Rug	Amurώ; egeju	Tωga	Amurrω	Apídit
Leopard	Saběl	Eris	Merīl	Eris	Erris
Lion		Eñatūny	Ñotūny	Eñatuny′	Eñatuny′
Lips	Debĭn Děběnu, *pl.*	Akotok	Kōte	Agωtωgω	Agetuk
Magic	Făl	Ekapelān	Pōnin	Camijámŭsi	Agilamilám
Maize	Hadūt	Emūmwa	Paγ	Emūmwa	Araü
Male				Bwa	Egilé
Man	Nin Niman, *pl.*	Etuñunān Etoña, *pl.*	Kitō Pīk, *pl.*	Njω	Etuñanān
Meat	Hilip	Akirriñ	Pēny′	Agirriñ	Agirriñ
Monkey	Dair	Agwaku-moroi	Kenkenna	Defω	Aqadogot
Moon	Dayaḥ′	Elāp	Arāwa	Elap	Elap
Mountain	Bor	Akumωwa	Tuluo	Agetare	Agetare
Mouth		Agedok	Ñaliap	Edőgolĕ	Edőgolĕ
Nail (of finger or toe)	Eddĕ	Ekomom	Ñwōno	Magerr	Magerr
Name	Magá:	Atĕ	Kainat	Tsikit	Loñok
Neck	Kor, Qor	Amorsen	Kāt	Medω	Amedω
Night	Habein	Eyep	Ōγuō; Kalug-wōγwo	Awarra	Akωārr
Nose	Săn	Akúme	Serr	Eñgume	Ekūme
Ox	Loḥ	Ñatuk	Tīṫ; Tuīṫ	Nyadĕ	Atĕ
Palm wine or mead		Nyaω	Kωmat	Ñagwiĕ	Ñagwiĕ
Penis	Qora; :ora Qoreal, *pl.*	Atirit	Perrat	Sakan	Atirit
Pig	Dωfarr	Ebitir	Mulunjō	Ebutirr	Ebutirr
Pigeon	:Ωli	Akuri	Cáporom	Enkiēnyi	Nikiēñ
Place	Dul	Ekwăp	Ñwoiny	Umurr	Ejok
Rain	Rŏp	Akiru	Karóbon	Aω aγai: Agipi	Agirū
Rat	Jir	Agurien	Muriān	Miriω	Miriω
Rhinoceros	Wīl	Emωsin	Kopan		Emωsiñ
River	Dōḥ′; Webi (wide one)	Añolol Akipi	Pωγ, Pweγ	Erωtω	Añolol
Road	Wăḍḍω, Jid	Erót	Orr	Erωtω	Erωtω
Sheep	Laḥ′, Iḍω.	Amesek	Kĕcĕ	Emesek	Emeɗek
Shield	Gaṣān	Nyaupwel	Loño	Eluadω	Aüpăll
Sister	Walaṣe	Epĕsĕ	Ceptenyó	Apese	Katoña ñaberu
Skin	Sān	Ellau	Sera, Serĕ	Mūnyu	Amūiny′
Hide	Hărg				

English.	Somali.	Turkana.	Sūk.	Karamojo.	S. Karamojo.
Sky	Dorūr	Edɷ	Poltó	Ñaterra	Awī
Sleep	Hurdu	Ecɷtɷ	Rūen	Ñajo	Ñajɷ
Smoke	Qiq	Ebūrr	Iɣet	Aburru	Aburru
Snake	Mäss	Emūn	Moroi	Ñgotim	Emūn
Son	Inäñke	Ñedwe	Munu	Ñedwe	Ñedwe
Song	Gäbāe	Akimounor	Tūm	Inyetuku	Edoña
Spear	Waran	Ekwarra Egwarra	Ñot	Egwarra	Egwarra
Star	Hedig	Etup	Kogel	Apotet	Edɷ̄ñ
Stick	:Ql	Abela	Topoɣ	Agulit	Eběla
Stone	Dägäḷ′	Emuru	Koɣ	Amuru	Amuru
Sun	Oräḷ′	Ekoloñ	Ases	Akoloñ	Aqoloñ
Tear	Qhin	Egiyɷ	Lɷg	Agiyɷ	Agiyɷ
Testicles	Henin, Heniyɷ, *pl.*	Etɷ	Tarkal	Isíkida	Nyitɷ̄
Thief	Tūk	Epese	Tsorin	Imirri	Ekokolān
Thigh	Bɷdu		Kupes	Cabesso	Amurrɷ
Thing	Wäḷ′	Ñipurrɷ	Tugun	Ciákěšě ?	Ñiburrɷ
Thorn	Kodäḷ′	Ekɷkwei	Katá, Katé	Akukwac:	Akukwac:
Tobacco	Būri	Etaba	Taba	Etaba	Etaba
To-day	Māta	Nakwarna	Iyé	Ñgilet	Tāɣāe
Toe	Sūl	Akān	Mōru	Mwoiyɷ	Nyimoyɷ
Tongue	Arrāp	Eñejep	Ñaliep	Añějěp	Añejep
Tooth	Ilik, Ilkɷ	Engel	Kélat	Engella	Nyekiäll
Town	Magalɷ	Ñawi *or* ɷi apolon	Ñópop	Lorēyē	Lorē
Tree	Gēd, Gēdet	Aketoi	Kět	Iñgitó	Añgetó
Twins	Matanɷ	Saram	Solɷwa Salá	Iñimū	Emū, Emɷ̄
Urine	Kadi	Alot	Ñol	Ñákŭllä	Ñakŭll
War	Derir	Ajore	Lūk, Lukě	Ajore	Ajore
Wart hog		Akumó	Kubgoigoit	Kumɷ	Arará
Water	Piyɷ	Akipí	Pŏɣe	Agipī́	Agipī
White man	Nin:ad, Gāl	Akucomba	Kucomba	Ekilě	Ekilě
Wife	Nāk, Affɷ	Abéro	Korkó	Abëru	Abëru
Wind	Dabél	Ekuɣwam Ekūwam	Yomat	Eguwam	Eguwam
Witch	Fāl	Akabelān	Pōnin	Siedda	Agelamilám
Woman	Inān	Ekākɷ	Diebtó	Apete	Apědě
„ young			Ciébé		
Wood	Habɷ Koriɷ	Aketoi	Kuen	Agetoi	Agetó
Year	Gū Guyɷ, *pl.*	Agibōró	Peñat	Takani	Ñibōro
Zebra	Faru	Etukɷ	Tyamarmar	Etugɷ	

English.	Somali.	Turkana.	Sūk.	Karamojo.	S. Karamojo.
One	Kω	Epei	Okoño	Apei	Apei
Two	Laba	Ñare	Ωyeñ	Ñare	Ñare
Three	Sădeḥ'	Ñaūni	Somok	Naūni	Ñaūni
Four	Afar	Nωmwon	Añwan	Nωmwon	Ñωmwon
Five	Ṣen	Ekan	Mūt	Ekan	Ñakān
Six	Leḥ'	Ekani kapei	Ekani kapei		Anikapei
Seven	Tŏdωwa	Ekani gāre	Mūt' oyeñ		Kani kaarē
Eight	Sedēt	Egañgaūni	Gangaūni		Akāni kaūni
Nine	Sagal	Ekan kumwon	Ekan kumwon		Kani kumwōn
Ten	Tobăn	Tommon	Tommon		Atomṓn
Eleven	Kωbiyetω băn	Tommon ga pei	Tommon ga pei		Atomṓn oγāpei
Twelve		Tommon ga are	Tommon ga are		
Thirteen		Tommon ga uni	Tommon ga uni		
Fourteen		Tommon g'oñwan	Tommon g'oñwan		
Fifteen		Tommon-kankan	Tommon omet		
Twenty	Labātan	Tikitam tommon	Tiptem		Atomón añarē
Thirty	Soddăn	Tommon i ūni	Ωsom		Atomón iūni
Forty	Afartan	Tommon oñwan	Tommon oñwan		Atomon iomwon
Fifty	Kontăn	Tommon ekān	Tommon mūt		Atomón ikāni
Sixty	Lihidan				
Seventy	Todobātan				
Eighty	Sidētan				
Ninety	Sagaṣen				
Hundred	Boγol	Pokol	Pokol		Tomón tomón
Thousand	Kŭn				
I, me	An; Anega	Año	Anē		Eoñ
Thou, thee	Adiga; Ku	Iyoñ	Nyi		Iyoñ
He	'Isăgă	Ellω	Cicinω		Lωgω
We	Anakka	Ekōk	Mū		Sua, dūa
You	Idiñka	Ellu	Agwa		Idŏwa
They	Yĕga	Ekui	Pucuno, picuno		'Amăgă

English.	Somali.	Turkana.	Sūk.	S. Karamojo.
All	Ciddi	Dān	Tokol	Dādañ
This man ...	Ni kan	Etoña nan	Lugun acici	Etoña nan
That man ...	Ni kā	Etoña nokosi	Lugun anyino Lugun awē	„ nani igi
This tree ...	Ged kăn	Aget oi	Keti (*tree*) nω	Agetoi lugu
That tree ...	Ged kā	Loget oilω	Anyina ket (*tree*)	„ yegei
My house ...	Ayal kaegi	Lokol'ω	Ko-inyω	Aqai kañ
Thy house...	„ kāgi	Lokoi-likalω	Kō-nyanyi	„ kωny′
His house ...	„ kisa	Lokoi-likam	Ka-yinω, Kō-munyi	„ kīya, kiyeiyá
Our town ...	Magal ledeni	Nawi yakañ	Kat' anja	Loreyŏk
Your country ...	Magal adini	Nakwa pukōsi	Kore gwa	Edieni (I come to see) lore kony′ = country your
Their children...	Harur tωdi	Ñedwe (children) akōsi (their)	Mone cā	Ñedwe akuzi
Bad	Waḥăntai	Eronno	Yā ; Pā	Eronno
Female	Didig	Kasikω ; epero	Poiyon ; Nyo, *particle*	Aberu, ñaberu
Good	Wanaksantai Wanáksen	Edjok	Karām	Ejokk
Great.....	Weiai	Hebol, Epol	Wω !	Kapωtωni
Little.....	Wayeriai	Edep	Manneñ	Edit
Male	Lăb	Ekilĕ	Ñetat	Ekilĕ
White	:Adie, :ad	Eboñ	Riel	Nakwañăn
Here	Hālkan	Kannĕ	Ωtĕ	Negĕ
Black.....	Medū	Ekriónon	Tω	Ekirionón, Nakirionón (*fem.*)*
Plenty	Bădăn	Elallak	Cañ	Elallak
There.....	Halkā	Eluana	Ωbinω	Eluana
Where ?.....		Ali ?	Ngūω ?	Yaiyai
No, not	Didi ; Maya	Eduār	Kacer	Mām
I am	Ninsarĕ Ani ninsare	Añο ?	Ane aca (?)	
„ good ...			Ane aca karām	
I bring	An akeni	Añω ñesilo	Ane kωpkan „ kωpu	Eāω
I come	„ imăn	Añω abu	Ane kañon	Ebūni
I come not..	Imān mayu	Nyebuni	Mωñunanye	Mam ebuni
I dance	Ωayaria	Ebωlia	Kedoñó	Kidoñak

* Na- or Ña, or Nya or Nyo, is the feminine prefix in all the Turkana-Sūk-Karamojo tongues : *cf.* Masai. In these tongues the masculine particle is *i-* or *e-*.

English.	Somali.	Turkana.	Sūk.	S. Karamojo.
I die	Dintai	Atuana	Kamé	Atuana
I drink	Abi	Amasi	Ɑluwān	Amasi
I drank	„	Amatañon	Kɷluanu (omutu = yesterday)	Amatañen
I drank not.	Ma abiu	Nyanyame	Ma manyé	Mam emōzi
I eat	Wa:uni	Anyama	Ane kāman	Enyāmi
I eat not ...	:Uni mayu	Kepōto tanyama	Abkana kiama	Mam enyāmi
I give.....	An asīn	Nye:beru	Ane kɷkɷnin	Ainagine
I give thee...	An akusīn	Aina:	Kɷtetān	„ iyoñ
		Ainak	Kotenan	
I gave him..	An asiye	„	Kotanan (?)	Nyese ainagine
I go	Wa tĕgĕya	Alɷt	Kĕpĕ	Elɷzi
I went	An ntĕgĕ	Kilūsiswa	Kakɷpeca (?)	Alɷdi, elɷzi
I kill them..	An adil:e	Aran (?)	Kaparan (?)	Arioñ
I know	Wa ɷgai	Ayeni	Oñgetan	Ayeni
I know not..	Mɷ ɷgi	Nyayeni ao	Mongetanye	Mamu ayeni
Thou lovest.	Ada ajël	Acamet	Ɑcaminyi	Taicamet
We make ...	Wa samēn	Kesobake	Kiyeca	Kilemūne boré
We say	Wan orăn	Kibalayŭa	Kelentecó	Kiruarɷ
We sold not	Ibin menɷ (*sold*)	Nyakakparan	Kame ōne nieci	
He stinks ...	Wa oreya	Auri	Ňutoi	Ebŏɗ
He steals ...	Wū ḷadai	Ekokɷlan	Corin	Ekokɷlan
They laugh .	Wa ɣosleyān	Ekiyɷ	Koguror	Akieni
You weep ...	I dinku wa ɷesān	Kalɷme	Koloean	Agɷ
Why art thou sleeping ?..	Mahai ɷsaḷanayān		Kainet erūa	Kigworó idowā (*you*).
Where did he go ? ...	Hagū tĕgĕ ?		Kewe niōno	Eloɗi ai ?
Who comes in ?	Ya sɷgalé			Nai iloɗi kai ?
What do you say ?	Mahad lŏɗai			Ebalayayi ?
How do you make palm wine ?	Aiñked usamesa ɣamri			Alemune ai ñagwie ?
What shall we drink ?	Mahain uabi ?			Kimaɗi ɗɷa nyɷ ? (*Drink we what?*)
When art thou coming?	Had mad imăn ?			Ebuni ori ?
Give me food ?	Sorissí			Yawake moiyº
Cut me a small stick	Ɑl yer ijer			Etube ebel adit
I want a little stone	Wahan dɷnaya dagaḷ yer			Amurú gidi ɷkɷ (ɷqɷ)

English.	Somali.	S. Karamojo.
Which (fowl) will you give me?	Tejad dedé yadissin?	Yeye kωkω añare? Ñale olei nakini (thou hast two fowls), &c.
He is inside the house	Aḳal ka gudihusa kūjira	Ayeye aqai
The birds flew away	Ṣimbr ti wadωṣe	Abelekeret aporω
He is taller than I	Issagu waega deri yahai	Añu uruana Iyoñ ωpol (I am short, thou art tall)
The parrot screams	Kasuku idi wa kaelinōsa	
The rotten tree falls	Ged ki jēlésana dē:	
Can you see me?	Mayo arkaisa?	Etiemi ayoñ?
No, I cannot	Maya; didi	Mamu acamet

MASAI. NGISHU. BARI. NANDI. KAMÁSIA. DORΩBΩ.

MASAI is spoken in Naipósha (Naivasha) district, and much of Masailand.

ÑGIṢU is spoken in the Gwas' Ngishu plateau.

BARI is spoken in the Bari country, on both sides of the White Nile.

NANDI is spoken in Nandi, and with dialectic differences in Sotik, Lumbwa, Kamásia-Elgoiny', Elgeyo, Mutei and Sabei; in short, between North Elgon and the vicinity of Lake Naivasha. [In the vocabularies, (E.) after a word indicates the Elgoiny' (Elgon) dialect, and (L.) the Lumbwa (Sikisi).]

KAMÁSIA is spoken in Kamásĭa, the western part of the Baringo district.

DORωBω is spoken by the wandering Andωrωbo tribe in Eastern Africa. They inhabit the Baringo, Sūk (?), Nandi and Mau districts, and parts of the East Africa Protectorate.

ENGLISH.	MASAI.	ÑGIṢU.	BARI.	NANDI.	KAMÁSIA (TŪKEN).	DORωBω.
Ant	Endirango Esemenja	Gasorí	Taṣa	Pirejik	Kimetet	Luisusu
Termite ...	Iriri	Olosai	Koña	Toiyá Terrĕrĕ (E)	Embarnūt	
Antelope—						
Hartebeest	Orkorikor	Olguseroi	Lωba		Nyogōswa	Temnyegω-set
Bastard hartebeest						Ebulelgutet
Gazella granti ...	Olwărgas					Eriombut
„ *thomsoni* ...	El oilī					El oilí
Kudu	Ol malu				Iriombūt	Oriombūt
Eland	Ωsirwa		Bagba		Siñuitó	Siñoitó
Bushbuck .	El muingu		Kabω		Parkutel-yande	Saramat
Reedbuck .	Erongo		Borĕ		Iruguttie	Erugutian-det
Waterbuck			Babu		Kisomere	Yapwano-riat
Cobus thomasi	Olgipulugen					
Oribi	Ampūa				Poinet	Poinet

English.	Masai.	Ngiṣu.	Bari.	Nandi.	Kamásia (Tūken).	Dorωbω.
Antelope—						
Madoqua ..	Sunu					
Rhinoceros	Ωmūiny'					
Giraffe ...	Ladókira-gata					
Pallah	Oltarawit	Endarawit			Tewiretiet	Terewetiot
Oryx					Ekonde	E Konde
Roan ante-lope			Kuri			
Duyker ...	Embntuwin					
Arm	Engaina	Engaina	Kani (*sing.* & *pl.*)	Ewūt, Eūt Eūnek (*pl.*)	Eūt	Wistó, Rubeitó
Arrow	Ambai	Ambai	Lawe	Kotett Kotiek (E)	Kōtē	Mwōk
Ass.....	Os sigiria				Óiyuë Erūtuet	
Axe	Ndωllo	Ndωllo	Tullu	Ayuett Aωnek (*pl.*)		Aiyuet
Baboon	Olqaldes	Lωtimi, Lωtini	Jomitát	Mωsω Mωsωnik (*pl.*)	Ol lotim	Moset
Back	Engorioñ	Engorioñ	Kidir	Patét	Patĕ	Sowet
Banana	Olmaisuri	Bωtωte		Motót		
Beard.....	Olmūnyéi	Olmūnyéi	Kupirr	Tannet	Tannĕ	Ñesiemdő
Bee.....	Lotōrok	Lotoro	Teeu	Sagamek Sakamek	Sagāmek	Sagamek
Belly	Ngωṣoge		Pēlĕ	Moyet	Mōe	Mōet
Bird	Motωnyi		Teret	Motonda Motoñ-wek (*pl.*)	Giasambūt	Kiabsambot
Blood.....	Os sargei	As-sarge	Rima	Kōrotík	Korotik	Korotik
Body	„ sessin Ω essessin (*pl.*)	Os-sessin	Mugunyu	Portó	Portó	Portó
Bone	Oloitω Eloik (*pl.*)	Oloitω Eloik (*pl.*)	Kutyu Kωyω (*pl.*)	Kő́wet Kōek (*pl.*)	Kōwet	Kawet
Bow	Angawu	Angawu	Dañga	Kuañget Kwēanda (L)	Koianda	Kuianda
Brains	El ogoinya	El ogoinya	Kωnyét	Kōndet	Gunyūtiōt	Gunyutiot
Breast	Ωr rogω Ol kina	Ol kina	Kinat Kinā' (*pl.*)	Kinet Kinaek (*pl.*)	Kindĕt	Murungūt
Brother	„ lalashe Añgargenna (*pl.*)		Loña serniω	Kitubkie Kitupce	Kiñargenna	Tūbcó

English.	Masai.	Ñgisu.	Bari.	Nandi.	Kamásia (Tüken).	Dorωbω.
Buffalo	Ol ωsωwan, „ oisā		Makorr	Sōet	Sumĕ	El goisó
Buttocks ...	„ gurūm „ otωnyeke	Ol giras	Puña nyu	Sugulundó Kweitiondet (L)	Suĕt	Kerējŭć
Canoe		Emboyuwet	Kibω			
Cat.....	Ambarie	Ambarie	Bagbœe	Kiptuswet	Keleleitó, Kelele	Osembét
Cattle	Ñgiṣu	Eñgiṣu	Kitcu	Tωγa, Cecā	Tωγa, Cecā	
Bull.....	Ol ĕñōni	L'eñōni		Kirgit	Kirgit	
„ (white).	„ ĕñōni ĕpor					
Bullock ...	„ giteñ					
Chief	Embatiān Ol aitórienĭ Lagwainani		Gorr	Kiruagindet	Kirnōginde	Kirnogindet
Child	Eñkarai		Ñoro, Alokbūt Ñaji (*pl.*)	Lakwet	Lakwĕ	Lākwet
Cloth	Anañka		La:bω(skin) Bongo	Ānget Ngorie (L)	Anget	Añget
Colobus.....	Ol goroi		Weji	Koroīt	Koroīt	Koroitet
Country.....	Ankōp"		Kădji	Koret[1]	Ñoñonyĕ Ñoin	Ñwōñyūt
Cow	Eñgedeñ leboñ	Eñ kiteñ	Kiteñ Kitcu (*pl.*) Kiteñ duma (♀)	Teta igwōget	Teta nawai	Teta nawai
„ (milch).				Teta kigei		
Crocodile ...	El ginyañ		Kinyω		Kūibuīe	Kūibūïet
Date palm ..	O' sosiān		Wau	Sosiondet	Sosiondet	
Day	Ongolloñ Emūto Kawārie	Kawārie	Kwadjĕ	Kēmboi	Kemoi	Kaïc, Pet
Daylight ...	Damma	Damma	Paran	Pēt	Pēt	
Devil	Ol oiyirwa „ mana-ñani		Ninyira Mulăkă	Musiot Musnek(*pl.*)		Kagomĕ
Doctor	„ leiboni (medi-cine-man)	Ol leiboni (medicine-man)		Orgoyó laibon (medi-cine-man)		
Dog	„ dia El diēñ (*pl.*)		Diuñ	Seset Sesēnek(*m.*) Ñωkta (L)	Seset	Nōktá
Donkey.....			Kaino		Sigiriet	Sigirie

English.	Masai.	Ñgiṣu.	Bari.	Nandi.	Kamásia (Tūken).	Dorωbω.
Door	Ekotoraji Kusugaji	Kotokaji	Katumi	Kuruget	Korkāt	Kurgĕt
Dream	Edateḍata		Rube	Kirnōtin	Kirnĕ́	Omūnyo
Drum.....	Ulŭ́llul	Ululul	Leri	Gētet	Gētet	Getĕ́t
Ear.....	Eñgiok	Eñgiari	Cnat	Idit Itik (*pl.*)	Idit	Itit
Egg	Ol mossóri	Ol-mossóri	Torĕ	Koitá, Kōik (*pl.*)	Koitá	Kpwetenek
Elephant ...	Ol lañqaina	Ol lañqaina	Tomĕ	Peliōt Peliondet, L Peniandet, E	Pelionde	Beliot
Excrement..	Ngik (of men) Mōḍí (of oxen)	Ngik (of men) Moḍí (of oxen)	Doñó	Biek Piek (L)	Pionde Piek	Piek
Eye	Añgoño Ngoinyek (*pl.*)	Angoño Ngoinyek (*pl.*)	Kōnyen Koñe (*pl.*)	Konda Konyak(*pl.*)	Koñda	Koñda
Face	Ngōmom	Ngōmom	Ninyera Komoñ	Toget	Toget	Togoitá
Fat.....	Eelata	Eelata	Welet	Mwaitā	Mwaita	Mwaita
Fear	Kurét		Kujωni	Koris	Tiñωe	Koret
Finger	Orgimo-jímo		Morin	Mornet Morek	Mornĕ́	Mornŏt
Fire	Añkienma		Kima	Māt	Māt	Māt
Fish	Ωsingirri		Tcωmot	Isucó	Kariyān	Kaoyĕ
Foot	Eñgaijo		Mωkot	Kendo, Keldō Kelick, Keldie (L)	Keldó	Keldó
Forest	En dim		Mudi	Timdó	Timdó	Timdó
Fowl	El ngumgu		Tcokore	Ngokiet	Ngokiĕt	Ngokiet
Ghost.....	Otopíγwo(?)	Ol oipi	Atwān	Musiōt	Kagomĕ́	Kamĕ
Giraffe	O'Nωlenyok Ladokira-gata El jaña marai	Oladokiragada	Kurri	Tombēs	Tombesie	
Goat	Eñginne Ndare(flock)		Kine	Artet Negō (flock)	Artet Nēγó	Gĕcĕt
God	Añgai		Dikω:	Parak Torōrat (L)	Tororot	Ropta
Grass.....	Añgωdyett	Ol kωjetá	Kudit	Susuet	Siswe	Susuĕ
Ground.....	Ngulubwωk		Kak	Nóñωnyek Iñwoiny'(E)	Ñweñwen	Ñωniyek

English.	Masai.	Ngisu.	Bari.	Nandi.	Kamasia (Tuken).	Dorobo.
Ground nut	Lɷdɷa					
Guinea-fowl	Ngeresure		Tapíñu	Tergḗkiāt Diriandet (E)	Tergekiañ	Tergekiāt
Gun	Entiol		Bundukuja Kipia	Māt atcombe	Giptūlie	Kibtulet
Hair	El babet		Kupirr	Sumēik Putek (E)	Sumé	Butḗk
Hand.....	Andaɲ[a]		La mɷnya Kēni	Rubei Rubeita (L, E)	Rubēūt	Rɷtiet
Head	Andōgoya		Kuwe	Metīt	Metīt	Medit
Heart.....	Elkipiu		Monyen Teli (breast-bone)	Puōnik Puōniondet (L)	Puōnik	Puōniet
Heel	Endudunyŏ		Ṣɷlɷkwa lo mokut	Gutundó	Gutundó	Tutundó
Hippopotamus	Ol maqau		Yaro	Magasta	Maɣauta	Magauta
Honey	Annaiṣu		Tceu	Kumiat Kumī (L) Kumiandet (E)	Kumiande	Kūmniandet
Horn	Mɷwarak		Oñwara Ongbwara	Kūinet	Kūinĕt	Kūinet
Horse.....	Mbarta					
House	Añ kaji		Kadḗ	Kōt Kōta (E)	Kōt	Kōt
Hunger	Ol lameyu		Magorr	Rubet Puttó (E)	Pūstó	Ñemeūt
Hyena ..... „ spotted.	Ol oñad-yenne		Gborō, Barō	Kimaget Kimagetiet (L) Magadiet (E)	Abēye	Abēyet
Hyphœne palm	Ol tuqai				Getit	
Iron	Señgeñgḗ		Wiū	Magararia Segeñgeīt	Tabōkwe	Tabokwet
Island	Lamañgalle		Tikan	Koriōt	Ku kwembeit	Momiwék
Ivory.....	Elalla longek	Elalla ol dōme	Kala	Keldet abelyot „ -abeliondet (E)	Keldet abelyot	Kĕl 'ĕk

English.	Masai.	Ngiṣu.	Bari.	Nandi.	Kamâsia (Tûken).	Dorobo.
Jackal	Es süyān					
Knee	Añgoño		Koño	Kibser Kibserit (L)	Kibserit	Utuñdó
Knife.....	Ol lalem		Wale	Rώtua Rωtuet (L) Lωtuet (E)	Rωtuĕ	Rotuet
Lake			Tenpire			
Leg.....	Eũgeju		Mokot	Keldót Kendo (E)	Keldót	Cātet
Leopard ...	Ol luwá-rugeri	Ol luwara mara	Kokā	Yabluñget Merindó (E)	Yabluñget	Melilda
Lion		Ol ñátúin	Kamiru	Gatūn	Getundo	Ñetundó
Lips	Añ gotuk		Kottω	Kωtet	Kωtē	Ōtet
Magic	An talañoi	Embanīt	Emani	Pondit	Pondīt	Tōnit
Maize.....	El paiyek	El bāek			Pēk	Pēk
Male			Lalet			
Man	Ol doñani,		Ñoto	Citó	Citó, Pīk, *pl.*	Citó,
Men	El toñana			Pīk		Pik
Meat	Ngiri		Lokŏrĕ	Pendo	Pendo	Pendo, Giam, ñgiam
Monkey.....	An naiŏ-kotuk		Wedeki, Weji	Kéreret Sibondit (E)	Kéreret	Toigotet
Moon	Ol laba (*pl.* Labaitin)		Yapa	Aráwet	Aráwet	Arāwet
Mountain ...	Ol doinyo El doinyo, *pl.*		Mere	Tulnet Tulnā Naganet (E)	Tuluet	Tuluet
Mouth	Eñ ñejep	Ol ñejep		Kaliap Mesīt (E)	Ñaliep	Ñeliepta
Nail (of finger or toe)	Ol oisotŏ Saiyet		Modjinė	Siyet Pundó (E)	Siyet	Seyet
Name.....	Añ garna		Ñadi, Kare	Kainet	Citó	Kainet, Citó
„ (my) ...			Kare nyω			
Neck	Em mŭrtu		Murut	Kādet	Kādet	Kātet
Night.....	Kawarie		Kwaadje	Kembōi	Kemoi	Koimeu
Nile			Tenpire			
Nose	Eñ gume		Kume	Serūt	Serūt	Serŭt
Ox	Eñ giṣu		Kiteñg	(see Cow)	Teta	Teta
„ (white)..	Ol giteñ oibor					
Palm wine or mead...	En naishu Na mŏqa		Yawa	Maiyek	Maiyuek	Komiat
Parrot			Lokwe:			

English.	Masai.	Ngiṣu.	Bari.	Nandi.	Kamāsia (Tūken).	Dorωbω.
Penis	En jabo		Rω	Pertet Medit (glans)	Kebebe	Barbet
Pig	Ol bitirr		Uri	Butiei Butieita (E)	Butiei	Cawōyet
Pigeon	En turkullu		Lokwar'	Ceptuget	Ceptuget	Sorgoitá
Place	Añgob		Kāk	Koret Eret (E)	Oret	Noinyūt
Rain	Attashā ʔ Ngai		Piū Kuddu	Kárωbωl Rωbta (L,E)	Karobon Koroita	Karobon
Rat.....	Nderωni		Midzó	Muriāt Muriandet (E)	Muriande	Moriandet
Rhinoceros..	Emuny'					
River.....	Ehwaso E'gwaso	Egwaso	Gollo	Oinet	Oinĕ, Uosto	Pëk
Road	Añgoitoi		Kikó	Oret	Orĕ	Oret
Seed	El teñyat			Keseranek Seret (E)	Kagorr	Seserānek
Sheep.....	Eñgerr		Kabitiω	Meñgit	Meñgit	Këcët
Shield	El oño		Puku	Loñet	Loñet	Loñet
Sister.....	Añganaishai		Tsa serniω	Cebtó nigitupce	Kitūpce	Kiptūbce
Skin	Endā́ban		Berikot	Maɣatet Serét (E)	Maɣatér	Maɣatet
Sky	Añgai	Añgatambo	Dikω̄k	Pōlik Poldet (L) Pondet (E)	Poldĕ	Robta
Sleep.....	Endyŏ	Enjŏ	Toto	Aguruyĕ Gorú (E)	Engeok Ruondo	Orūe
Smoke	Emburuwo, El burro		Kapurωt	Īyetó, Iyetó Iyet (L, E)	Iyet	Iliet
Snake	Ol lasorai		Mŭnnŭ	Erenet Erenik (*pl.*)	Erenet	Erenet
Son.....	Eñgarai	Eñ karei	Ñoru nyω	Lakwenmu	Lakwenmu	Lākwet
„ (my) ...	Eñgaraiai			Lakwen na nyu		
Song	Os singolio		Yωlet	Tiendō Nekwet (E)	Tiendó	Tiendó
Spear.....	Er remet	Embere	Goro	Ñotet	Ñotet	Ñotet
Star	Lakerr	El agerr	Katserr	Kaïcēk Keceēk (E)	Kogélek	Tabōek
Stick	Eñ udi Eñ usidin (*pl.*)		Kadinni	Kirúktó Kiroitó (E)	Kirúktó	Giruktó

English	Masai.	Ñgiṣũ.	Bari.	Nandi.	Kamásia (Tũken).	Dorobo.
Stone	Os soit	Es soit	Ñurupi	Koitá Koːik (*pl.*) Gotá (E)	Koitá	Koitá
Sun	Añgoloñ		Koloñ	Asesta	Asesta	Asesta
Tear	Legīyo	El giyo	Ñoletā́	Pe-γap-kō Nωgit (E)	Pe-γap-kō	Garēēt
Testicles ...	El derege		Toluto	Búguik Mūguyot, Muguik (E)	Dolgélik	Dolgelik
Thief	Ol oboriχo	Ol aburωni	Kolánit	Corindet	Corínde	Acorr
Thigh.....	En gubis			Kubesta Aita (L)	Kubesta	
Thing.....	„ dogi Dωgitin, *pl.*	Entωki	Nonyo	Kitó Gito (E)	Dūgūk Tugūk	Tugūk
Thorn	El giokõ „ gigaret	Ol kegwai	Kikwa	Katet	Katet	Katet
Tobacco.....	Or gumbao		Taba	Tumbato	Tumate	Tumatet
To-day	Taata		Amérāo	Puõ nerani Kωjω nirāωt (E)	Koimen	Rā́
Toe.....	El gimojinno „ gimojik. *pl.*		Tórela	Moret	Morne	Morek
Tongue	Ol eñejep		Nyedep	Ñēlyēta Ñelyepta Mesit (E)	Ñeliepta	Neliepta
Tooth.....	Walale Elalla, *pl.*	El lala	Kala	Kelek	Kelde	Kelek
„ molar...	Entakolla					
Town or settlement	Manyata (warriors') Añgañ (tribal)		Kadji	Kaitá		Kaitá
Tree	Ol jata		Kadinni	Kietit	Kitit	Ketet
Twins	El mau		Yuñwa Morek	Saramek	Lōgwegoeñ	Mōisiek
Urine.....	Eñ golak		Kωla	Sukusek	Nolék	Ñolek
Vagina				Mωgωlet	Mωgωlet	
War	En dyore (*or* Jore)		Ñmweru *or* Meru	Luget	Lugĕ	Lugēēt
Wart hog ...	Ol güya		Udzuga	Toret, Tora	Toret	Tomda
Water	Eñ gare		Piu	Pek, Pĕga (E)	Pĕk	Pek
White man .	Lesuñgu		La torr	Musungu	Combĕ́k	Musungu
Wife	Eñ getok En gedũa (*pl.*)		Wate Nakwa nyo (my wife)	Korket Kōrūsiek (L Korgondet)	Korgĕ Korusiek (*pl.*)	Korget

English.	Masai.	Ngiṣu.	Bari.	Nandi.	Kamâsia (Tûken).	Dorωbω.
Wind.....	Es sessiwi	Alasagutωni	Kabuño	Korīs	Yōmĕ	Korīsta
	Eñ gijabe (cold)	(cold)		Yomet (E)		
Witch	Ol labanani	Ol-labanani	Emani	Ponindot	Ponīnde	Or goyot
Woman.....	Eñgitok		Wate	Korgo	Korgo	Diebtó
„ young..	Endito		Diet nadit girl (little)	Kiebtó (virgin)		
Wood.....	El gĕ́k		Kaden	Kuenek	Kuende	Kuenek
Yam						
Year	Ol lari		Kiña	Íwōtet	Íwōtet	Iwōtet
	El larin, *pl*					
Yesterday...	Nole			Amūt		
Zebra.....	Ol loitikω			Sigiriet	Ol loitigie	Gelebet
One	Obώ (*m.*), nabo (*f.*)		Geleñ	Akeñge	Akeñge	Agenge
Two	Are		Morek	Aeñ	Oeñ	Ōeñ
Three.....	Oguni (*m.*), uni (*f.*)		Muṣala	Sωmω	Sωmok	Somok
Four	Uñwan		Ñwan	Añwan	Anwan	Añwān
	eoñwan					
Five	Amiet,imiet		Mukana	Mut^{u}	Mut^{u}	Mūt
Six	Ellĕ́		Buken	Lŏ,Kollo(L)	Lŏ	Ló
Seven.....	Nabiχiana		Burcó	Tessab	Tessab	Tessab
Eight.....	Isiet		Budök	Sisī	Sisīt	Sisit
Nine	Nandω		Boñwan	Sokol	Sokol	Sogol
Ten.....	Tomon		Puωk	Taman	Taman	Taman
Eleven	Tomon obω		Puoñ oto geleñ	Taman akageñge		Taman agageñge
Twenty	Tigitam		Merañ morĕ	Tiptem	Kutiptem, Tiptem	Tiptem
Thirty	Tomoni uni		Puó meria musala	Sosōm	Sosōm	
Forty.....	Artam		Meriã ñwan	Artam	Artam	
Fifty	Onnom		Puó meriañ mukana	Konom	Konom	
Sixty	„ otomon			Bokol	Bokol	
Seventy.....	„ obikitam			„ akonom	„ akonom	
Eighty	„ otomoni uni			„ oen	„ oen	
Ninety	„ artam			„ aksogol i	„ aksogol	
Hundred ...	Ip^{i}		Awidi		Pokol = countless	
Thousand ...	Ip tomon		Meria puók awidi	Pokol = countless		

English.	Masai.	Ngisu.	Bari.	Nandi.	Kamásia (Tūken).
I, me	Nano		Nalo	Anĕ́	Anĕ́
Thou	Oye, iye		Dŏ́	Inyĕ	Inyĕ
He	Elle		Ñadi	Nenó	Nenó
We	Iyωk		Iliñ	Atcek	Atcek
You	Andai		Nilaña	Akwek	Akwek
They	Kollω		Se kullu	Cū	Cūn
Others	Lekai				
All	Pógi, Bōki		Taliñ	Tokúll	
This man	Ol doñani elle		Nye lŏ	Citonyi	
That man	Ol doñani nyelde		Nye lū	Ron inji	
This tree	Enjata elle		Kad 'en	Keti nyi	
That tree	„ andā		Kaden pajó	Ketit nennω	
My house	Eñ gaji ai		Mede nyu	Kony 'anyω	Kō'nyu
Thy house	„ „ linnω		Kadi 'u	Kōt ap cicω	Kō'we
His house	„ „ lenye		Kade añadi	Kōny 'anyi	
Our town	Añgañ añ		Jur likā	Kaita nyō	
Your country	Eñ kobi nyi		Jur lasó	Emem woñ	
Their children	„ gera nyĕ		Ñaji kañ	Lagwōk cecua	
Bad	Toronno		Anaron	Yā !	
Female	Leboñ		Nakwan. duma	Cebiōset, yōset	Kiabioset, yōset
Good	Seddai	Sobāt	Añakbut	Mie Karam (E)	Karara
Great	Sā́pok		Aduma	Ō ! Megin (E)	Ω
Little	Kĕtĕ		Nadit	Minniñ Kisie (E)	Minniñ
Male	Ol lĕ́		Lulualet	Murel Muren	Muren
White	Eibor, epor, Oibor (*m.*), naipor (*f.*)		Nakwe	Lel Silwa (E)	Lel
Here	Enne		Ní	Yū	Yū
Black	Nārok, ōrok		Alurwa	Tui Nyetoi (E)	Tωi
Plenty	Kumok		Jore	Cañ Cecañ	Cāñ
„ (many)			Lodirr	Kejan	
There	Iddiĕ		Pajó	Olīn	Yūn
Where ?	Gore, kore			Ingiró	Welī
No, not	Aā ! Enmĕ́		Nañtiban	Ajejá Wī	Ajejá
Yes					
I am	Arā		Mogu nyo	Abō	Abō
„ a Masai	„ lol Masai				

English.	Masai.	Ñgiṣu.	Bari.	Nandi.	Kamasia (Tūken).
I bring	Eaŭni	Aiao	Nan jojon	Aibu	Roñu
I come	Elɷtu	Alɷtu	„ pṓ	Niɷne	Nyɷ !
I came	Aiyowu				
I come not	Mḗ lɷtu	Ma lɷtu	„ ti: bwen	Mo nyɷne	Mainyɷni
I dance	Ataranya		„ bɷjɷ kore	Katien	Kotien
I die	Atwa		„ twan	Amḗ	Koru, Kamĕ
I drink	Atamata		„ maiju	Kāe	Kolu
I drank	Atoγo	Atɷgɷ	„ „	Kasil	Kasir
I drank not	Etu aoko		„ ti maiju	Macāē	Maram ace Masen
I eat	Enɷsa	Anɷsa	„ ayeṣu	Aɷme	Kaam
I eat not	Menos'		„ ti eṣu	Maɷme	Mayɷme
I give	Kindyó, Kinj'	Aiṣo	„ tin	Akɷnin :akɷnin	Kāgɷnin
I give you	Kinjo eyḗ	Aiṣo 'yḗ	„ ti gindɷ	Kakɷnin ane	Kāγegɷnon (?) Kaχɷnin
I gave him		Aiṣŏ elle	„ tin lapḗ	Kakōji	Kokoci
I go	Kalo	Aiṣomo	„ tɷtɷ	Kowe	Kowe
I went	Aiṣom'		„ tɷ'	Kwōwō	Kwōwō
I kill them	Kaar Kulṓ	Atara ninje	Na' rem lafeñad	Kabar icek	Kabar inḗ
I know	Aiyŏlṓ		Nan deden	Arɷ (γarɷ, :arɷ, karɷ)	Oñgen
I know not	Maiyolɷ		„ ti den	Maoñget	Maoñgen
Thou lovest	Ainyorr		Dɷ dek: namu	Ácŏmĕ	Ocomí
We make	Kintoberiɷk		Yi ikɷkɷn	Kioitoi	Keioitoi
We say	Kedyɷ iyɷk Kejɷ	Kedjɷ iyɷ	„ kɷkɷlia	Kiléna cék Kimwoi acek	Koilenjone (?)
We sold not		Etu gimiriɷ	„ akugbŏra	Magiɷnacek	Magionān
He stinks	Ekeñu	Eñu	Ñadi mɷmon	Samis	Samis
He steals	Eburīγo Eburiṣo	Eburiχo	Ñadi kolani	Kacorr	
They laugh	Ekuánni Ekwenni		Kwekweni	Roritūs' (Ane nirore =I laugh)	Korori
You weep	Eshirá 'ntai		Ñoro gbwinyo	ɷō kinine	Kairir (?)
Why art thou sleeping ?	Ainyo erora ?		Do totonyo?	Kalia simbairɷ ?	Kalia siru
Where did he go ?..	Gaji 'ṣɷmo ?		Ñadi baen atɷda	Ke wanɷ ?	Koi wano

English.	Masai.	Ngiṣu.	Bari.	Nandi.	Kamâsia (Tūken).
Who opens my door?			Nan lajikɷt tuunīt?		
Who comes in! ...	Añai elɷtu!		Nyi laña lulu fe	Ñoni nyɷne	Ñoni nyɷne
What do you say!	Kejā iye!	Idja iye	Do ku liada!	Ile nā inye!	Ile inēnye
How do you make palm wine!	Enyontoberere ntai emnaiṣu na noka?		Yawa takwanda!		
What shall we drink!	Enyokiōkōk?		Ñoto neiju nanu?		
When art thou coming?.....	Kanu paiki'ye		Do fo nanu?	Kɷinyɷneaū	Kɷinyɷne aū
Give me food	Ndyoge 'ndā		Tikinan kinyo	Onɷ ām	Piake giɷne (*food*)
Cut me a small stick	Tuduñóge eñūdigité		Tuknki torē		
I want a little stone	Aiyu ossoit kité		Nan dek ñurufit nadit		
Which (fowl) will you give me! ...	Gode luguñguni anaiṣoge nanu		Do tin dianan cokore?		
He is inside the house	Keti aji		Galad doñoto hi kadi	Mite kōt Mite ulīt	Mi' kōt Mi' ulīt
The birds flew away	Ei pirittyɷ el motonyi		Kwen awākan	Kamwet oriti	
He is taller than I	Anādo ato nanu	Eado te nanɷ	Lo alo djŏ toña kinankak	Koi nendet emonē	
The parrot screams			Lokwek binyō		
The rotten tree falls.....			Kodini momon adoro		
Can you see me?...	Iye aiñornānnu!	Keñworeta nanu	Do damed nan?	Kemi si nane	
No, I cannot	Emme maidim		Nan ti bulo	Mwō mūci ane	Ñetui (No!)
That's so!.....	Ne'idya, nejā				
I go				Kowe ane	
I go not				Maɷ wendi	
Thou goest				Kew' enye	
Thou goest not ...				Mewendī 'nye	

Additional Words and Sentences in Nandi.

He goes	Kakwo inne.
We go	Kákĕpe ācek.
Ye go	Kobe akwek.
They go	Kakobā icek.
I know	Aoñget ane.
Thou knowest	Ingetinye.
He knows	Ingen ni.
We know	Kinget acek.
Ye know	Onget akwek.
They know	Inget iceke.
Come!	Nyω!
I know not	Maonget.
Thou knowest not	Minget.
He knows not	Minget inne.
We know not	Mokinget.
Ye know not	Nenyu mwōnget.
They know not	Meñget icek.

Additional Words and Sentences in Masai.

Stand up!	Inyo!
Sit down!	Tώtωna!
Lie down!	Elūa.
Get out!	Sommo!
Bring water	Awu / Eaγaki añgare
Kill that sheep	Teyaña ol kirr
I killed three ostriches yesterday	Eatara oñole essidai okŭni. *I killed yesterday ostriches three.*
This ostrich (is) handsome	Elle essidai essubat.
That (is a) fine (one)	Idde essubat.
Hurry up! Quick!	Esare sāra!
Where (is) the road?	Gōd' añgoitoi (or Kōd' ongoitoi).
Where (are) the women?	Kōd' eñgetūa? (or Kōd' añoriok?)
One elderly woman	Añorionᵉ.
What?	Ainyō?
I want to sleep	Aiyu nairora.
I am ill	Amwi.
My wife is ill (*lit.* is ill wife my)	Emwi eñgitokai (also pron. eñgitoγai).
My wife is dead	Atwa eñgitogai. *is dead wife my.*
I want to seek medicine	Aiyu nañuraji ol-jani *I want to seek the medicine* (*lit.* the tree).
My wife is pregnant	Atonωtc eñgitaγai.
My wife has given birth (to) a child	Etωiγi engitokai añgarai.
A lady (an important elderly Masai woman)	An dasat.
Bring the old lady	Awu andasat.
Bring water	Njōgi añgare.
I bought three slaves.	Enyañu essiñgan *I bought slaves* ogūni. *three.*
I brought home a wife	Aturigwω eñgitok *I brought a wife* tañga ñeñye. *home here.*
I shall come to-morrow	Nan elωtu taisere. *I shall come to-morrow.*
Thou wilt „ „	Iye elωtu taisere.
He will „ „	Nenye „ „
We shall „ „	Iyωg „ „
Ye „ „ „	Andai „ „
They „ „ „	Kollo elωtu or epωnu taisere.
Who is coming?	Ñai alωtu?
What are you saying.	Kēdja.
What is the coast man saying?	Kēdja aloṣombai.
I say	Adyω a-nanu. *say I*
Thou sayest	Adyω iye.
We say	Kēdjω iyωk. *we*
They say	„ kollo. *they.*
I finish	Edepe.
Go away to-day and come to-morrow	Sommo ataata p' *go to-day and* elωtu taisere. *come to-morrow.*

Between	Bolos or Pollos
My brother is in the house	Eti ol lalaṣalái *Is the brother my* ajo. *(in the) house.*
Gently! Slowly! ...	'Akēti-'Akēti!
Near	Etana.
The rain is near	Etana p'eṣañgai.
Thunder.....	Egŭrŭgŭr 'añgai.
Lightning	Iwañ 'añgai.
Food	Enos.

SALUTATIONS.

Q. Sωpa!	[Is it] well!
A. Ehwa (Ehpa)	Well.
Q. Sωba or Sωpa ol baiyan?	[Is it] well, Elder?
Q. Sωba or Sωpa ol morani?	[Is it] well, young man?

[To women].

Tagwēnya eñgetūa! (*lit.* "laugh! ye women").

Reply:

Igω. ol baiyan ..... Well, O chief!

ACHOLI. JA-LUO (NYIFWA). LANGO OR LUKEDI. ALURU. MADI. AVUKAYA.

ACHOLI is spoken in the Acholi district, east of the Nile. [This name is written in the book "Acholi." It is pronounced "Aciœli," "Atsœli."]

JA-LUO (Nyifwa) is spoken in "Kavirondo," the north-east coast-lands of Victoria Nyanza, between Kavirondo Bay and Nzoia River, and also to the south of Nyando River, and along the east coast where not Bantu.

LANGO OR LUKEDI is spoken in the Bukedi district.

ALURU is spoken in the country north and north-west of Lake Albert and west of the Nile.

MADI is spoken mainly west of the White Nile, but also on the eastern bank, between Wadelai and Dufile, and far to the westward into the Bahr el-Ghazal region and the waters of the Welle-Mubangi.

AVUKAYA is spoken in the district of that name near the Nyam-nyam (Makarka) country and Mundo.

ENGLISH.	ACHOLI.	JA-LUO.	LANGO (LUKEDI).	ALURU.	MADI.	AVUKAYA.
Ant		Kudini	Mœre	Katalañu	Obū	Bĕ
Termite ...		N̈wen				
White ant .			Œkœk, ñwen	N̈wen	Onyā !	Ŏtŏ
Antelope—						
Hartebeest		Mugēyó				
Eland	Abvuri		Amuceñ		Aforra	
Bushbuck .	Rœda		Akāl		Lebắ	
Reedbuck .	Vore		Aderēt		Borĕ	
Waterbuck	Apoli	Irugut	Apori		Lebī	
Pallah		Siño				
Hippotragus ..	Rī (?)		Ekœri		Kurri (?)	
Cobus			Enyimira			
„ *thomasi*	Tīl				Lezā	
Damaliscus	Fura		Miem		Kundro	
Limnotragus spekei	Cœ		Emalēt		Ozukku	
Ape				Bim		Arugu
Colobus ...		Dœl			Dolœ	

English.	Acholi.	Ja-luo.	Lango (Lukedi).	Aluru.	Madi.	Avukaya.
Arm	Ciñi	Bāt	Bāt Bar ario (*dual*)	Siñge „ (*pl.*)	Dri ; Ωū = upper arm	Dri
Hand	Bada					
Arrow	Atēro	Aseri	Yāt	Atero	È	E:ya
Ass.....		Kainyima				
Axe	Lé	Le		Lei	Tωlu	Olω
Back	Piera	Ŭgurω	Piēr	Piera	Ògú	Ogule
Baboon		Bīm			Lore	Arugu
Banana	Labωlω	Rabωlω	Abωlω	Rabωlω	Ravolω	Labolω
Beard.....	Tiga	Yīr	Tike	Atika	Tībí	Tilibi
Bee.....	Kī	Kity'	Kits	Kīş, Kite	Lanyū	Apĕ
Belly	Iya	Eity'	Iyē	Iyā ,	Ma:ā	A
Bird	Winyō	Wēnyo	Wēn	Winyō	Arinzi „ aīmmā (3)	Arewa
Blood.....	Remω	Remo	Remu	Remω	Arrī	Arĕ
Body	Koma	Denda	Kom	Kωma	Rū ; Marū	Amarū
Bone	Jωgω	Ĉωgω	Ŝωgω Ŭω	Ŝωgω Tido	χwā Itu	Fwa Ngiri
Borass. palm						
Bow	Atum	Atūm	Sel	Atūm	Osu	Ŭsū
Brains	Niet	Obwongo	Adām	Nīet	Ŭdzē	Ωmĕ
Breast	Tunu	Tunu	Tunω	Tunu	Bā	Bā
Brother.....	Omera	Ωwādwa	Wadwa	Nyamera	Madrūpí	Amadrupi
Buffalo	Jubi	Jui	Jωbi	Jωbi	Odrü	Dru
Buttocks ...	Tera	Piera	Nuin	Tere	Zelĕdri	Alumi
Canoe	Yeya	Iyie	Yede	Yei	Igbω	
Cat.....	Ogwān	Ωgwanga	Ajaña	Uñona	Olω	Olokoko
Cattle	Diañ	Mañeñ	Diañ	Diañ	Tieu	Tiandre
Bull.....		Rωat matuon			Moni gω	
Chief	Toñ Ruot = king	Toñ	Rūāt	Toñ	Adjū Okpi = sultan	Ŏpi Kumu
Child	Latin	Nyatè	Katèu	Latin	Bara ; Barañgwa	Mva
„ small						
Children ...					Baronzi	
„ female					Bara dinizi	
Cloth	Boño	Lāhω	Beru Aboño, *bark*	Boñgo	Bongo	Boñgo
Country ...	Patω, Pacω	Piñy'	Penyi	Tūa	Ēī (Ē:i)	Vω
Cow	Min Diañ	Diañ Mañeñ (*pl.*)	Diañ	Diañ Min diañ	Tien dre Tidi nizi, ♀	Ti andre
Crocodile ...	Nyañ	Nyañ	Akinyañ	Nyañ	Eyi	Inya
Date palm, wild	Otet	Kudω	Tīt		Etsi	

English.	Acholi.	Ja-luo.	Lango (Lukedi).	Aluru.	Madi.	Avukaya.
Day	Kiañ	Ndalo	Kieñ	Diewor	Ini	Ngɷtci
Daylight ...			Tieno			
Devil	Jog	Musango	Wenyo	Jōk	Orrí	Avori
Dog	Guōk	Guɷk	Guōk	Guōk	Otsé	Okě
					„ izi, ♀	
Donkey.....	Kana			Kana	Kainō	Kanyer
Door	Dogola	Dōt	Kika	Kika	Kotí	Zoti
Dream	Lēk	Yekuɷ	Leko	Vutɷ	Orobbí	Abiabi
Drum.....	Bvūl, Acorr (king's)	Tūm, Būl	Būl	Vūl	Leri	Leri
Ear.....	Ira	Iti	Ite	Ït	Bī	Bi
Egg	Toñgwenɷ	Toñ gweno	Toñ gweno	Toñ gweno	Ubele	Au bū
Elephant ...	Liē	Liētc	Liess	Liess	Lea	Onzego
Excrement..	Kiät	Kiet	Kiet	Ciet	Zé	Ze
Eye	Waña	Waũ	Wañ	Waña	Mī	Nifi
					Mami (*pl.*)	
Face	Kwok	Waña	Wume	Wume	Ωri	Nibale
Fat.....	Mää	Bor	Dɷlɷ	Mō	Adɷ	Do
Father	Wɷra		Papa	Uru	Atā	Ata
Fear	Iluōr	Kirni	Yen	Luru	Nyurī (?)	Ωri
					Uri	
Finger	Ciñ	Luwedu	Siñ	Ṣiñ	Dilimbi (*pl.* Madilimbi)	Drimbi ; ma- *pl.*
Fire	Maït'	Matc' Maty'	Māty' Māc	Māc	Atci	Aci
Fish	Rēg	Retc *	Retc	Rěc	E:bī	Ebi
Foot	Tiāna	Tāt tielɷ	Opūny'	Tienda	Pā	Ambapɷnyu
Forest	Tīm	Buñge	Buñ	Tim	Ai	Ωma
Fowl	Gwēno	Gweno	Gwēno	Gwēno	A'ū	Aü
Ghost.....	Tibɷ	Juɷgi	Dzī	Jok	Bali linri	Odal 'endri
Giraffe		Aduɷ-duɷ				
Goat	Diel	Diel	Diel	Diel	Inri	Nri
					„ izi, ♀	
God	Jok	Kieñ	Zok	Jok	Eri madri	Ωri
Grass.....	Lum	Lūm	Lum	Lum	Aise	Ωma
Ground	Ñom	Lɷ	Lŏbŏ	Nom	Vɷ	Vɷ
„ nut.....	Ful	Kalini	Maïdo	Ful	Suruñbondi	Seremwendi
Guinea-fowl	Awēnu	Awendo	Aɷēnu	Aɷendɷ	Opé	Opě
Gun	Munduku	Būnde	Iduku	Atūm	Bundukuya	Usu
Hair	Yerr	Yiwitc'	Yerr	Yukwīt	Bi	Dribi
Hand.....	Ciña	Tatu	Isiñ	Siñ	Adú	Dri
	Yom, *pl.*	luwedɷ				
Head	Wiya	Witc	Wits	Wīc	Madri	Dri
Heart.....	Kin hya	Adundu	Gok	Adūnde	Hwe	Ogɷ
	Ciñ iyá				Fi	

* In sound like the English word "wretch."

English.	Acholi.	Ja-luo.	Lango (Lukedi).	Aluru.	Madi.	Avukaya.
Heel	Ofuntiana	Ȯboñ	Opūny'	Ufūny'	Mavωdω	
Hippopotamus	Rā	Rao	Emirr	Rao	Rωbi	Arua
Honey	Kit	Mor kītc	Mokits	Kīc	Lanyu	Apĕ
Horn	Tuñe	Tuñ	Tuñ	Tuñge	Odju	Ω:ĕ
Horse			Kapa	Riū		
House	At	Ōt	Ot	Ōt	Dzo	Jω, Dẓó
						Amazω (*pl.*)
Hunger	Kēt'	Kītc, kīc	Kets	Kēc	Abiri	Lofó
Hyena	Lañori	Ondiegi	Udiek	Ñu	Mōí	Labωgu
Iron	Lela	Nyinyω	Nyonyo	Lelω	Ayā	Odialewa
Island	Tirω	Nām	Gidω	Cula	Goro	Añgopweri
Ivory	Lag'liēt	Lāk liec	Lake liess	Lāk Liēc	Lea nisí	Nzego si
Jackal						
Knee	Tcoña	Coñga	Soñ	Coñga	Adyā	Oño
Knife	Pala	Pala	Pala	Pala	Ili	Ligω
Lake		Nām				
Leg.....	Tiena	Ogwala	Tiel	Bamba	Pā	Ruba
Leopard ...	Kwāt	Knatc	Kwāts	Kwāts	O:dω	Alegḗ
Lion	Labuōr	Sibur	Ñu	Umboro	Ebí	Kămi
Lips	Dŏga	Dōk	Dog	Dōge	Ti	Ti
					Mati (*pl.*)	
Lungs		Obω				
Magic.....	Latal	Ya Juok	Kadziwok	Jok	Olḗ	Olĕ
		Nawi (good medicine)				
Maize.....	Anyuāge	Ωdωma	Nyuage	Anyuage		Ñbwemu
Male					Ago	Agω
Man	Dano	Dāno	Dano	Dano	Bā (person)	Bā ; Dede (people)
	Dan', *pl.*		Dzi. *pl.*			
Meat	Riñω	Riñω	Riñω	Riñω	Izā	Awa
Monkey.....	Ayom	Oñerr	Ayom	Anyero	Ωyā	Ndolu
Moon	Duḗ	Düwe	Dūĕ	Dwi	Iñba	Imbá
Mountain ...	Got	Gōt	Kidi	Got	Gbḗ	Uni
Mouth	Dnana	Dāl	Dog	Doga	Gbara	Ti ale
Nail (of finger or toe)	Luēra	Koguno	Dnet	Luet	Tso χwā	Onyωgω
Name.....	Ngiñĕ	Nyiñ	Nyiñe	Nyiñga	Ru	Ru
Neck	Ñuta	Ñūt	Ñut	Nūt	Embĕ	Embela
		Tωk = nape.				
Night.....	Worr	Ωtienu	Tieno	Dieworr	Ini	Ngωtci
Darkness .		Mudω				Eni kurwa
Nile	Namu				Meri	
Nose	Uma	Um	Um	Um	Omva	Omvó

English.	Acholi.	Ja-luo.	Lango (Lukedi.)	Aluru.	Madi.	Avukaya.
Oil palm ...	Ya			Yaɷ	Awa	Kamuri
Ox	Diañ	Rɷat	Diañ tuon	Diañ tuon	Ti	Mweni
	Tuon (♂)					Baña
Palm wine	Koño	Koño	Koño	Koño	ɷ:ā	Odra
Parrot		Kuru				
Penis	Cūn	Cūl	Sūl	Cūl	Edi	Ausa
Pig	Kūl	Mbeci	Kūl	Kūl	Izɷ	Izɷ
Pigeon	Ayuērē		Lao	Akuru	Lokwara	Atubu
Place	Ñomber	Komoro	Abedo	Bedɷ	Vɷ	Vɷ, Añgɷ
Rain	Kot 'cuĕ	Kōt	Kó́t	Kó́t	Ikodí	Ozĕ
					Izɷgo	
Raphia palm			Tugo (?)			
Rat.....	Oyɷ	Iyēo	Oyɷ	Uyɷ	Idré́	Ĕdregɷ
River.....	Kulu	Aura	Pi	Wañ pi	Abbú́	Orɷ
Road	Wañ ayɷ	Iyɷ	Iyɷ̄	Wañ ayɷ	Leti	Leti
Seed		Latc inyɷdɷ				
Sheep.....	Romɷ	Rombo	Romo	Korombo	Bilɷ	Kabiliki
Shield	Ukuot	Kuet	Kuɷt	Kwɷt	Muku	Makăggă
Sister.....	Lamera	Nyamera	Kaminere	Námira	Mamvɷti	Amamvupi
Skin	Del	Del	Kom	Den kuma	Maru	Ruba
Hide	Koma	Pien				
Sky	Pɷlɷ	Malu	Malo	Pɷlɷ	Bū ; Gbū	Bū
Sleep	Nino	Nendo	Nino	Abutu	Odu	Idu
		Anendo				
Smoke	Iro	Yiro	Iro	Yirɷ	Atsika	Aseka
Snake	Tuol	Tuel	Tuol	Tuol	Innī	Iní
Son.....	Natin	Nyatena	Katin	Nyatín	Mabāra	Mva
						Mamva (*pl.*)
Song	Werr	Wir	Werr	Miel, Werr	Loñgo	Loñgo
Spear.....	Toñ	Toñ	Toñ	Toñ	Adzū	Ajū
Star	Lacer	Sulue	Kaserr	Serɷ	Lelegó	Mimini
Stick	Yāt, Lōt	Lɷt	Abiro	Olɷt	Hwĕ	Fĕ
Stone.....	Latin kidi	Kidi	Kidi	Kidi	Bĕ	Kúniva
					Orioñgwa	
Sun	Kieñ	Cieñ	Kieñ	Sieñ	Itū	Itu
Sweet potato			Kisok	Kĭta	Toro	Kabaya
Tear	Pi gwañ	Pi wañ	Pi gewañ	Pigwañ	Mindră	Nyindre
Testicles ...	Mana, Tona	Loño	Mān	Māl	Oñnyú́, Ola	Úmulu
Thief	Kwó	Jakuɷ	Kakwɷ	Kwɷ	Ogu	Ogu
Thigh.....		Im				
Thing.....	Lim	Gimoro	Ipiñ	Piñ	Lemi	Ñga
Thorn	Okoro	Kudō	Okɷtɷ	ɷkódō	ɷtsi	ɷci
Throat		Duol				
Tobacco.....	Tā	Ndawa	Taba	Taba	Tɷba	Taba
To-day	Emēr	Kawuonɷ	Ñit	Baña ṣiel	Nyandra	Anrɷ

English.	Acholi.	Ja-luo.	Lango (Lukedi).	Alur.	Madi.	Avukaya.
Toe.....	Latin tiana	Lēt tienda	Atien	Fūt	Ñgwa	Pamva ("leg-child")
Tongue	Leba	Lep, Lewa	Lebbe	Malep	Ledrā	Landra
Tooth.....	Laya	Lāk	Lak	Lākā	Si	Si
„ canine		Nyaluωgono				
„ molar		Nyapuñ lak				
Town.....	Diek āl	Mierr	Diek āl	Tūa	É:i	Añgo
Tree	Yāt	Yāt	Yāt	Yen	Fwe; Xwe Hwe	Fe
Twins	Rūt	Ωwωk	Rūt	Rut	Emvuri	Leti
Urine.....	Lāt	Lāty'	Lāss	Lāc	Udrue	Odre
Vagina		Ñoin				
War	Moiny'	Luεñ	Yī	Alī : Rop	Odyā	Ajúgule
Wart hog ...		Njiri			Uzuku	
Water	Pi	Pi	Pi	Pi	Eyi	Lumvu
White man .	Makwar:	Musungu	Munu	Mundu makwar	Ikā	Ngatra
Wife	Dayo	Kiega	Dākω	Dākω	Izi	Okώ
Wind	Yamo, Koyω	Yamω	Koyω	Yamω	Eri	Kaguma
Witch.....	Latāl, Kadjibω	Jajuok	Kadziwok	Jajok	Olō	Olī
Woman.....	Nyayo	Nyako	Dakω	Nyakω	Indzou	Okomva
			„ na = my			
„ young...		Ñutu				
Wood.....	Yen	Iyān	Yien	Yen	Idzā	Iza
						Lesi
Yam	Kayera duoñ		Ndagu	Ωgω	Retū	Ayω
Year	Wañ	Iga	Kale	Ura şel	Ai	Loki
Zebra.....	Lagware	Kainyina				
One	Akiel	Aciel	Dek	Aciel	Aló	Aló
Two	Arió	Areio	Arió	Arió	Erí	Iri
Three.....	Adek	Adek	Adek	Adek	Nā	Nā
Four	Añwen	Añwen	Añwen	Añwen	Sū	Sū
Five	Abi	Abity'	Kāny'	Abi	Twū	Nji
Six.....	Abi'cel	Awuciel	Ape	Ab siel	Aziá	Njikāzia
Seven.....	Abi erió	Aberēo	Wuarió	Abi 'rō	Tudieri	Njigeleri
Eight..... ..	Aboro	Aburo	Wuadek	Abora	Arró	Njidalana
Nine	Aboñwen	Oñgaciel	Wuañwen	Aboñ 'en	Dritsaló	Njidilensū
Ten.....	Apā	Apār	Tomon	Apar	Mudri	Mudri
Eleven	Apā wi acel	Apar ga ciel	„ akiel	Apar a cel	Dri n'aló	Mudri di lalω
Twelve		„ ga reyo				

English.	Acholi.	Ja-luo.	Lango (Lukedi).	Aluru.	Madi.	Avukaya.
Twenty	Pi arió	Pirareyo		Pirariō	Mudiri	Nyaditā
Thirty	Piradek	Pira dek		Pira dek	Muddi na	Nyadi alω dule mudri
Forty.....	Pirañwen	Pir' añwen		Pirañwen	Mudisū	Nyadiri
Fifty	Pirabī	Pir abitc		Pirabī	Mudditωū	Mudi nji
Hundred ...	Daɣapā	Haga		Dakacel	Toro	Nyaditra
I, me	An	An	An	An	Ma:e	Ma
Thou	In	In	Īn	Īn	Nye:de	Mina
He	Yin	Yale	Iyin	Iyin	Nye: (?)	Gωlana (?)
We.....	Wān	Wan	Wān	Wān	Amā	Amanω
You	Un	Añó	Ūn	Ūn	Anye	Aminω
They	Ubīn	Ji	Abino	Wabinω	Anyemū (?)	Gωlaena
All	Idūŭt Udūt	Dútω	Iduts	Sĕke	Amakbω	Kĕkĕrö
This man ...	Dana en Nyire en	Ñate ne	Dan 'ene	Dial ca	Nye di	Gωlana
That man ...	Nyire kyā Dana ca	Ñate ca	Nen' danω		Anyi nā	Mifi agωdi
This tree ...	Yāte en	Yād enḗ	Yat ene		χwe di	Fe di
That tree . .	Yāti *ca* borr	Yat icá	Yat iseri		χwe nā	„ na
My house ...	Ōt para	Oda	Oda		Djő ma:ĕ	Jω maka
Thy house...	Ōt perī	Odi	Odane (?)		Djő madrii	„ mikadi
His house ...	Ōt pare	Ode ñane	Ode		Djō nidri'ĕ	„ amidridi
Their houses					Badjō badrie	
Our town ...	Diek alwa	Ndala wa parwa	Diek alwa		Ei ama:e	Angω amakano
Your country ...	Bi ye (?)	Iturwa	Empi nye		Vω nya:e	Angω amikanω
Their chil lren...	Latīn pajē	Nyi tindu	Kitin abino		Bani badrie	Va goleka
Bad	Rāŧ'	Ratc*	Rātc		Unzĕ	Onzi
Female	Diel	Madako	Dako		Izi	Ωkω
Good	Bēr	Bēr	Berr		Lωsó	
„ man					Adi ilωsó	
					Badi lωsó, *pl.*	
Great.....	Duoñ	Ñoñgo	Duoñ			Amba
„ man ...		Ñama ñongo				
Little.....	Tiri	Matēn	Tiri		Tωrω	Finyŏ

* *Tim ni ratc* = your work is bad.

English.	Acholi.	Ja-luo.	Lango (Lukedi).	Aluru.	Madi.	Avukaya.
Little thing.					Tadi toro	
Male	Nyok (?) Lacok (?)	Maricuó	Tuon		-gω (affix)	Agω
„ child					A'gω	
White	Matarr	Racar, Dcbő	Tarr		Iũgwe	Mvemve
Here	Pïny'	Kā	Pinye	Dzu	Di:ã	
Black.....	Macol	Ratiñ	Sol		Inni	Ninyi
Plenty	Poñ	Tωt	Duts; Poña poña		Retű	
There.....	Kyā ! Cà !	Kuca	Nene	Ndalu	Naléna	
No, not	Pě ! pě	Ā !	Okwérokō		Alekko	Malekkω, Itikω
I am		An ma				
I bring		An nakel	Akello		Medzira	Ma jela
I come	Abino	An abirω	Abino	Ira (*imp.*)	Mamu	Ma nyadi
I come not..	„ kő	Ukanabi	Akweroko(?)		Mamu kŏ	Ma nikω
I dance	Amiello	Atugω	Miel		Mañga to	
I die	Atődő	Ató	Atő		Madrakpω	Ma drata
I drink	Amarro	Amado	Amato		Mamvua	Ma mva
I drank	Wũramarro	Mado			Amvua dzine	Ma mvuta
I drank not.	„ „ kő	Ukamado	Mamabino mato		Amvu kω	Ma mvu kω
I eat	Acamo	Aciemo*	Asamo		Ma nya	Ma nyala
I eat not ...	Acamo kō	Ukanacām	Mabino samo		Anya kω	Ma nya kω
I give.....	Amī	Amiω:e,	Mia		Akwera	Ma fe
„ not ...		Ukanamī				
I give you...	Ami dω	Amiω :in	Ameno in		Akwe nyini	Ma fe ta midri
I gave him..	Amī oborr	Nyoro amiω:e				Ma fe ta
I go	Wacirri	Adio			Ma nyimu	Ma nya
I went	A cirr 'nworo	Aiadi			Amwa adzene	Ma galeta
I kill them..	Anĕyo	Anégoge			Afu kpā	Ma u fwela
I know	Aneyω Aneno	Añeyω			Anira	Mweni
I know not..	Aneyo kō	Akia			Ani kω	Mweni kω
I see						
Thou lovest.		Ωherω			Ilera	

* Thou eatest = *Iciemo* ; he eats = *Ocamwe*.

English.	Acholi.	Ja-luo.	Madi.
We make	Wa tīm	Watimω	Matadi γwea (?)
We say	Wa wace	Wawaci	Ama le jωjω
We sell		Wanyeyo	
We sold not	Wa wilω kō	Ukwanyeyo	Amadzea kω
He stinks	Ñwe	Ñωi	Koñgu
He steals	Akwalo	Okwalω	Ωgu
They laugh	Anyero	Giñyero	
You weep		Giyuak	
Why art thou sleeping?		Nite ine inendanaño?	
Where did he go?		Aia dikanyi?	
Who comes in?		Niñano mωdonjo?	
What do you say?		Niwacaño?	
How do you make palm wine?		Nitem nadi koño?	
What shall we drink?		Wañnωa madano?	
When art thou coming?		Ibirω kara año?	
Give me food		Mie ciemω	
Cut me a small stick		Añol lut maciek	
I want a little stone		Aduarωki di matin	
Which (fowl) will you give me?		Gweno manadi mawañ-ni mia?	
He is inside the house		Nie ōt	
The birds flew away		Weñyo orengo	
He is taller than I		Ubur olōe ai	
The parrot screams		Kasuka iyuak	
The rotten tree falls		Yat motop ogore piñ	
Can you see me?		Niñ yalo neno a?	
No, I cannot		Uyo, Atuω	
That's so?			

LOGBWARI. MUNDU. MAKARKA. LENDU. MBUBA. BAMBŪTE.

Logbwari is spoken in the district of that name, S.W. of the Madi country (Lobari).

Mundu is spoken to the N.W. of the Madi country.

Makarka is spoken in Umbio (?), near the River Danga and the Gunguru country. It is a dialect of the widespread A-zande or "Nyam-nyam" language. (Bahr-al-Ghazal and Upper Mubangi River).

Lendu is spoken in the country west of the Lower Semliki and of Lake Albert. It is the same as Lega.

Mbuba is spoken in the Congo Forest, west of the middle Semliki valley, in the country of the Dwarfs. Mbuba is only a dialect of Momfu, spoken between the rivers Aruwimi and Upper Welle.

Bambute is only the dialect of Momfu spoken by the Pygmies in the N.E. part of the Congo Forest, west of the Semliki River.

English.	Logbwari.	Mundu.	Makarka (Nyam-nyam).	Lendu, Lega.	Mbuba (Momfu).	Bambūte (Dwarfs).
Ant.....	Obū	Totōi	Aqye, Aqe	Auca	Kasi	
White ant.	Onya	Bā			Maku	
Antelope—			Anya	Ba		Tüpí
Hartebeest			Songoro			
Eland		Borkĕ				
Bushbuck..		Ngabi				
Reedbuck .		Borkĕ				
Waterbuck		Ndő				
Damaliscus		Luba				
Ape		Añgó	Tagbwa Bahām, Bamu (chimpanzee)	Ngrrr̃ (trill)	Tato (chimpanzee)	U:u (?)
Colobus ...	Walewa		Mbilo			
Arm	Dri	Kpā (explosive before p)	Bēro, Bērĕ	Letopwa	Rωhu	Tὼũ
Arrow	Yĕ	Kĕzē	Agwanza	Mbrr̃r̃	A:pi	Àpí
Axe	Olo	Gipi	Mangwa	Lŏ	Tsahi, Lukaka, Tuampa	Tüãmpa
Baboon	Olewa	Mboro			Meba	

English.	Logbwari.	Mundu.	Makarka (Nyam-nyam).	Lendu, Lega.	Mbuba (Momfu).	Bambūte (Dwarfs).
Back	Ogĕrĕ	Ñbora	Giliō	Madzupwa	Raku	Tàú
Banana	Abugω	Labolω	Bω, Babω (*tree*)	Tsö tsö	Bωko	Bω:ω
Beard.....	Tibi	Su	Maengbwale Maingbwale	Letsuka	Ωsĭ	Ωsĕ
Bee.....	Lēū	Jāω	Ayegea	Tai	Meri	Mēri
Belly	Ā	Bura	Vule	Lez	Hegbe	E:bĕ, Ekbe
Bird	Area	Lu	Ajere	Erie	Ωsa, Hωsa	Ωsa
Blood.....	Arĕ	Ñgwote	Kωle	Ẓu	Huru	U:tu, Uktu
Body	Ruba Murmarúba	Kώtara	Potere	Leronga	Umba	Ira
Bone	Fálakŏ	Biki	Meme	Zapa	Iñbi	Asùba
Borassus palm	Itu	Ñgiri				
Bow	Usū	Dĕrĕ	Mbotő	Sau	Sibai	Siba
Brains	Oñwe	Mbēsa	Dudu	Vui	Utsu mune	Ìni
Breast	Bā	Kā	Mώmoni	Ga(*pl.* ziga)	Ufo	Ωfŏ
„ (man's)		Bágara	Ñbodole		Bu:bu	Pàgű
Brother	Adi *or* Adri	Ngaōna	Bladiali (Sudanese Arabic)	Gadi	Uma tsu	U:be
Buffalo	Odru	Gbwa	Biă̆ (like Fr. *bien*)	Bai	Rupi	Tüpí
Buttocks ...	Oñgŏ	Mura	Rumbure	Letaiṣo	Taru	Ütāgü
Canoe			Zabu	Bau	Hĕlĕ	Ērĕ
Cat.....	Olokolo	Zaza	Tiñya, Tla	Nyamon	Medi	Ūrāū (?)
Cattle	Ti	Yiti				
Bull.....	Ti; Ti manigω					
Chief	Ŏpi	Mata	Vuñura	Droti	Mala	Api akbèle
Child	Mva	Bambara se	Ulig biă	Mba	Mañgu Niwω (*pl.*)	Ukbwe ūli
Cloth.....	Bonya	Boñgo	Rokő	Erřři	Lunde	Rude
Country ...	Añgo	Gbau kpara Gwaukwara	Minandu Kuandu	Ŧωba	Ubω	Enĕ
Cow	Ti ωku	Yiti, Yēyiti		Lutsu gya nani	Bure Buram (*pl.*)	Bū'te
Crocodile ...		Ki	Ngondi	Rřra	Uraü	Urā:ü
Date palm, wild		Ndende			Bukema	Buema
Day	Ini	Bubitin	Yulu Gba (date)	Ku?	Bohusa Ubwe (*pl.*)	Bó:ō bó:ō
Many days					Buru du	
Daylight ...			Ulu			
Devil	Ori	Morgω	Gωmωreme		Rinye	

English.	Logbwari.	Mundu.	Makarka (Nyam-nyam).	Lendu, Lega.	Mbuba (Momfu).	Bambūte (Dwarfs).
Dog	Oce̋	Borω	Ango	Cici	Ibu	Ìbú
Donkey.....	Kanyer	Kanyer				Oāpi *
Door	Kakati	Muñguti	Ñbadima	Dzadzu	Henza Bulindi	Elāsi
Dream	Orωbi	Márara Maratóroto	Mirdi		Lωtsi	Ídùdyi
Drum	Arí	Gembi	Gazza	Gidzu	Utsi	Ù'cé, Utse
Ear.....	Bi	Jé, Gωje	Tule	Lejipwa	Upí	Ùpí
Egg	Au ogbwe	Parañgω Farañgo	Para kondō Mufafere (?)	Bwi	Abωbω	Abωbω
Elephant ...	Ewa	Iyā	Mbara	Iẓau	Uhu	U'u
Excrement	Ize	Gipa	Mile	Wa	Uta	Ù'tă
Eye	Mi	Jara	Bangare	Lejupwa	U'e	U:e:i (U'ehihi)
Face	Andeti	Gbwara	Pakpure	Lenyo	U'e rωlω	Ū'ō
Fat.....	Oddω	Mω	Bakumba Nzeme	C'e	Hora	Ω'ta
Father	Ata	Oba				
Fear	Ωri	Coro	Mukagumde	Nyi	Obe	
Finger	Onyofí	Dzīkpa	Ulinzagare	Gi	Heditsitse	Adi'e'e Kediéé
Fire	Aci	Wā	Uwē	Kasu	Ukbi	Ù'kbí
Fish	Ebi	Ṣi	Iyāke	Auta	Hebi	Ebi
Foot ..... (sole)	Mogutuku	Kangándera	Gidere Batulendule	Lekoko	Halu	Adu
Forest	Ai	Gō	Bere	Tso	Nseñga	Itūdū̃
Fowl	Aü	Ngω	Kondω	Au	Habω	Abω
Ghost.....	Ba endri	Mā	Mipí		Balimo	Ādā (?)
Goat	Indri	Meme	Vusende	Ndrir	Meme	Mĕmĕ
God	Adωgω		Mböri	Ẓiwo	Namwanga	Alidìda
Grass.....	Aise	Gω	Mvūa	Waka	Ngala Musωbi	Gara Musωbi
Ground	Inyaku	Tω	Sente	Dzeli (earth)	Hene (po = here)	Ēnē
„ nut.....		Serembendi	Awande			Kirāga (?)
Guinea-fowl	Opē	Tēū	Nzengu	Dai	Aliωhω	Uli'ω'ō'ó
Gun	Usu	Babarω	Tu	Sau	Ekuba	Ekuba
Hair	Dibi	Sunju	Mañgille	Ai	Utsuhadi	Ucuādi
Hand.....	Ddi, dri	Dzikpara	Bere	Letopwa	Hedi, Hamba	Ēū ; Adita'ω

* This name was applied by the pygmies to donkeys, mules, and zebras, but not to horses. It is really the name in their forests for the *Okapi*, the newly-discovered giraffine mammal. Okapi is the Mbuba rendering of the word.

English.	Logbwari.	Mundu.	Makarka (Nyam-nyam).	Lendu, Lega.	Mbuba (Momfu).	Bambūte (Dwarfs).
Head	Dri	Nju	Rilre	Lejukwa	Ucu	Ucü
Heart.....	Masi	Tūrɯ	N̄bodule; bagunda	Ŧedza	Bulu ehi	Bulu e:i
Heel		Tambulɯ	Ndurā	Lekwojuti	Mutindi	U'ti'di
Hippopotamus.....	Arua	Kimbare	Bagga	Nya	Apfo	Āpfo
Honey	Anyū	Wɯ	Mgwoñ-gwono	Tai	Melinde	Ipā
Horn	Ωjɯ	Di	Banga	Lidyo	Hatsi	Àkbū Ace (*pl.*?)
Horse.....				Kosani (Ar. hussan)		Sòli
House	Jɯ Amajɯ, *pl.*	Kambɯ	Bambu	Dza	Odza	Tɯci; Aï
Hunger	Abiri	Tala	Gómorŏ Gómolo	Eu	Huli	Ù'di
Hyena	Obogu	Lépogu	Zegge	Nyau	Mubiri	Piti
Iron	Ambĕ	Sĕ	Beñge	Mbo	Oka	Ēē
Island	Eí lirɯbɯ	Pŭ (kpeu)	N̄gāpă	Jajira (Ar.)		
Ivory.....	Ewasī	Teya	Mĕmĕ	Z̧oku	Uūse	Ù:sĕ
Knee	Makɯmɯ	Njúguta	Rukusere	Ledetai	Bolo, N̄bolo	Bɯrɯ
Knife.....	Ili	Maguruma	Sape	Dyu	Ibō	Ù'fɯ́
Leg.....	Ruba	Lŭ	Mbɔ́sɔ̆rĕ	Leju	Halu	I'djā
Leopard.....	Nyaga	Sia	Mama	Gota	Haū	Āü
Lion	Kemi	Kemi	Mbáñbonɯ Mbañguru			
Lips	Ti	Komo	Botoñbwale	Letso	Urigba	Utìgbá
Magic.....	Olĕ	Múrie	Māngo	Tsu	Ukba	U'kba
Maize.....	N̄boñu	N̄bēumu	N̄baya	Kwi	Muūsa	Ūī
Male		Kómoko				
Man	Agɯpi Ba (people)	Ωkpwara	Kumba Akumba, *pl.*	Bale	Aibo „ ratu	Acü; Àpi?
„ (this)...						Ekbe acü
Meat	Izā	So	Paṣia	Za	Anu (Ula = eat)	Anū
Monkey.....	Arugu	Erugu		Li	Re: pĕ	Tĕ:pĕ'
Moon.....	Imbá	Fĕ	Diwi	Bwi	Remba	Tèbá
Mountain ...	Era	Da	Mbia	Ngau	Bamba	Baba
Mouth	Ti ale	Gűmura				
Nail (of finger or toe)	Onyɯfi	Kɯjikpwa	Sisi	Culu	Hedi habɯ	Dere dére
Name.....	Ru	Irimu	Rimono	Leroto	Mābĕ	
Neck	Ombĕ	Pisingoro	Gore	Lecute	Hafu	Àfu
Night..... ...	Eni	Biti		Kuna	Bohusa	Etoru (?)

English.	Logbwari.	Mundu.	Makarka (Nyam-nyam).	Lendu, Lega.	Mbuba (Momfu).	Bambūte (Dwarfs).
Nose	Omvu	Gω	Yulu			
Oil palm ...	Kamuri	Mω kamuri	Ñboro		Isa	
Ox	Ra nyagω	Yiti		Ngu	Bure añbi	Bútĕ
Palm					Bukema	
Palm wine or mead ...	Ewa	Fi	Buda	Ada	Āmvu	Ò'dώ
Parrot		Ñwö	Kúkuru	Kri	Nduho	À'ű́
Penis	Anja	Ti	Kira	Di	Rede	Tede
Pig	Ozzω	Mbā	Zigbwa	Jau	Riko	Ti 'ō
Pigeon	Aluruña	Mbérifa	Mbipa	Amam	Pimω	Burúrú
Place	Vω	Sω	Sente	Daile	Ubω	
Rain	Ozŏgω	Agω	Mai	Ji	Tibω	Tìbώ
Rat.....	Idωgω	Zω	Kuri	Gyau	Abeke	Abe:e
River	Arω	Ngu	Eme	Dabu	Ui	Ω'ū
Road	Geri	Kadze	Gēnĕ	Cuja	Boñbωn	Bωgbωü
Sheep.....	Kabila	Kambiliki		Cembukwa	Butama Mburama	Bu:tama
Shield		Vora	Vūra		Hobi	
Sister.....	Mamvoi	Ngaõna	Dowile	Singwa lele-gyau nani	Mwambo	
Skin	Maruba	Kora	Potore	Si	Iñba	Èta:i
Sky	Bū	Kpi	Ariω	Ra	Haũrinda	Alitida
Sleep	Odu	Masikutu	Mineti	Du	Hei	Ùbú
Smoke	Aciga	Ngūa	Ñgime	Kwo	Renu	Tènú
Snake	Eni	Poro	Uwó	Su	Ua	Ũ'ā
Son.....	Mva, Mamva (*pl.*)	Mbarase	Gigude		Mango	Ugbĕ
„ (my) ...				Ledzambwa	Madi mangūi	
Song	Eñgo	Ci	Gbere	Gyi	Ωωani	Aü ü
Spear.....	Ajū	Dž	Basó	Lai	Rikpe	Ti:pé Tikpe
Spirit.....			Kuna samba			
Star	Kacera	Kofara	Nzungwe	Artau	Redu	Bibi
Stick	P'ωti, P'woti	Rŏ	Ngua	Tsu	Fωia fωia Ilωia	Ukba
Stone.....	Era	Teme	Urimbia	Jūū	Hina	Ina
Sun	Etū	Rā	Ulu	Gi	Oi	Ωi
Sweet potato	Makω	Kabaya				
Tear	Mindre	Ngura	Aüme	Dzuda	Udi	Ωfaű
Testicles ...	Adωgω	Yora	Unde	Kuka	Ñbωmehi	Ωmű
Thief	Ogu	Ti	Iroddi	Bōō	Ihoka	Ilω:pe
Thing.....	Afazω	Ekără	Mufafere	Hure	Udu	
Thorn	Ωci	Morzi	Mānge	Kwele	Hωhi	Ilω'pí

English.	Logbwari.	Mundu.	Makarka (Nyam-nyam).	Lendu, Lega.	Mbuba (Momfu).	Bambūte (Dwarfs).
Tobacco.....	Taba	Taba	Gunda	Mbazz	Taba	Ṫapá
To-day	Andrɷ	Ile tikín	Urusá	Nẓu	ɷfala	Bɷ̀ani, Ò́bɷ́
Toe.....	Pamva (leg child)	Koji lura	Urindule	Lekoja	Halu tsetse	Adu ĕ'ĕ
Tongue	Adrĕ	Mi	Minare	Leda	Retsu	Etsu
Tooth.....	Si	Tĕ	Rindile	Leku	Use	Üse
Town.....	Añgɷ	Kūte꞉ gwāā	Ñbi		Mulambo	Epi pigi
Tree	Pɷti	Rŏ	Bañgwa Nyake	Tzu	Uñba	Doro
Twins	Ojɷ	Dādāse	Abi	Zu	Lei	Waĕ́dĕ
Urine.....	Odre	Ngŏ́sɷ	Irma	Ǹzi	Retsu	Igba
War	Adi	Gɷ	Vura	La	Ude	Òró
Water	Eyi	Ngu	Eme	Da	Ui	ɷ̀ű
White man .	Mundɷka Mundɷika	Kufukufu	Abaramo	Kakubale	Muzungu	Müzügü
Wife	Oku	Wōrasĕ	Gidēsa	Dzaya	Madindolei (my wife)	Dɷ̀lé
Wind.....	ɷli	Gifi	Ǜwegya	Vi	Dole, Ra'pe	Ta pĕ
Witch	Olĕ	Murie	Binza	Tsūū	Uñba	Ò̀de (?)
Woman.....	Izanje	Mādā	Gide	Dzaya	Dole	Dò̀le
Wood.....	Ijā	ɷwā, Wa	Iyáke	Tsupwa	Ukbi	Ò̀kbĭ
Yam		Bākā	Bara	Uru	Iñgana	Igamá
Year	Kiña	Erĕ́	Gánănĭsā	Ndr̂r̂r̂	Saka	
Zebra.....			Zauvwe			
One	Aló	Biri	Sa	Di	Edi	Mwedi
Two	Iri	Gbɷsu	Ūē	Ru	Āgbe	E꞉be (Egbe)
Three.....	Nā	Bata	Biata	Bau	Ecēna	Ecena
Four	Sū	Bala	Biama	Ŧau	Ecero	Ecet꞉o Ecēto
Five	Tɷ; Tan	Burvi	Bisüe	Mbu	Ecembo	Ecebɷ
Six.....	Azia	Mwedia	Batisá	Za	Manca	Mātca Matya
Seven.....	Aziri	Lórezi	Batiūē	Arubwo	Laludu	Arudi Larudü
Eight.....	Azinā	Badzena	Batibiata	r̂̃r̃̃r̂	Lalo	Raro
Nine	Azisū	Menewa	Batibiama	Deti	Abu tsuhwa	Minīdü
Ten	Mudri, Azitɷ	Njukba	Bawe	De	Avutsi	Mini
Eleven	„ dri nalɷ	Njuk biri-ñgbɷ	Tiborosā	Tsiti	„ ki edi	
Twelve		„ bwesu	Tiborouē			
Twenty	Mudiri	Tekebiri	Bororuē	Ŧoujuna	Iki akbe	
Thirty	Muddi nā	Teke bata	Bawe ẓibo-rosā	Baude	„ etsena	

English.	Logbwari.	Mundu.	Makarka (Nyam-nyam.)	Lendu, Lega.	Mbuba (Momfu).	Bambūte (Dwarfs).
Forty	Mudri sū	Teke bala	Ziborowē	Ŧaude	Iki etsero	
Fifty	„ tω	„ burvi	Bāwe batesindisā	Mbude	„ etsembo	
Hundred ...	Toro	Teke njukpa	Borobilie	Mbwi	Isu uñgwa	
Thousand ...			Borobilie zindiborosā			
I, me	Ma	Rā	Miare	Ma	Umu	Maia
Thou	Mina	Dḗmu	Mω	Ni	Ini	Pēō
He	Me	Demuden	Kω	Ca	Ina li	Ūgbe (?)
We	Amadi	Deːa	Ani	Li	Bωi	Bȍí
You	Emidi	Dí dila	Iyω	Ni	Aduω	Alebolai
They	Emiːdaë		Hihe	Canru	Ide	Ōpōō
All	Dji	Dúmini	Migumba	Di di	Bōi	Bȍí
„ men.....			Dω		Aibo bōi	
„ things...			Migumba dω		Udu bōi	
This man ...	Miːdé	Demu dela	Kumba kore	Ni cuhu	Ibo lai	Acü lai
That man ...	Miːdāre		Kumba mudiore	Cati	„ lii	Acü de
This tree ...	Fe dire		Nyake sure	Hu tsu	Uñba lai	Ukba lai
That tree ...	„ da āre		„ ediore	Ca tsu	„ li	Dóró le
My house ...	Amajωdi		Gid' imale	Le dzadza	Madionzai	Ai maia laji
Thy house...	Jomadidi		Gikporale	Ma dzadza	Niboōnzai	
His house ...	Jominedi		Gikpora	Caidzadza	Niboon-zaindi	
Our country				Le toba		
My country.					Baduboi, baluboi	Euě laji Epipigi laji
Our town ...	Amalico		Kparanin(?)		Mulambo ya mubio	
Your country ...	Ama midida		Gimbiñi	Hurni toba		
Their children ...	Mva daːeni		Wile gigude	Fundru tonzau	Niwω andidi	
Bad	Onji		Mangate	Ngaẓi	Iinda, Iinda	Iddā
Female	Ωku		Na- (prefix)	Diya	Rωbo	
Good			Kukañba	La	Ngama	Ideba Ilepa
Great	Ambade		Bakḗrehe	Drō	Rundu	Ikama üdü
Little	Gárwa		Umbaha	Zau	Bibingi	Efefēgi
„ man.....			Kumba tewíriko			
Male	Agωpi		Ba- (prefix)	Batse	Añbi	Akbi

English.	Logbwari.	Makarka (Nyam-nyam).	Lendu, Lega.	Mbuba (Momfu).	Bambūte (Dwarfs).
Sick, ill (I am)		Minakaza-kaza			
White	Emvēru	Pusie	Aure	Eñba	Itübe
Here		Hǣnǣ	Ainga	Afĕla	Am̀ūṕi
Black	Eniaru	Bie	Taitai	Esa	Ès̀ad́e
Plenty		Ngehañge		Runtu	Odütütü
„ (many)			Tende		Itudu
There		Yore	Canga	Anduli	Bobāni Pagani
No, not	Dēniω	O:o, o'o	Nzi, nza	Mba	Ebëi
I am		Mi ngwa nako			
„ good		„ „ mba	Ma lam		
I bring	Me jiri	„ afia	Burju	Bameledani	Ere lani
I come	„ mudi	„ yē	Aira	Bamele	Ere (*imp.*)
I come not	„ mukω	Ma dangata	Amara nza	Mañgele	Mageri api
I dance		Mendaka dogbere	Made jibeju	Obe	Ω'be
I die	Madabω „ kω (*neg.*)	Mi pi, mi-napi	Ŧite	Ba monde	Bω:ōde
Thou diest				Nambonde	
He dies				Honde	
I drink	Ma mvu	„ nanyo	Mbore	Ba mamvu	Mābvω Ābvω (?)
I drank	„ „ dā	„ nyo (gba = yesterday)	Nimbo	Mamvu oïsa (yesterday)	
I drank not	„ mvu ku	Me nyong-ogbwate	Mamborinza	Mañga amvu	Magābvu
I eat	„ nyade	„ nalila	Ma nyunyu	Ba manu	Ilotu Ma'ilotu
I eat not	„ nya kω	Melingate	Maror-njunza	Mañga anu	Ma gilōtu
I give	„ fera	Menafeforo		Ba mete	Ĕtĕ (*imp.*)
I give you	Mafe mini	Meaféforo	Maburniŧo	Nini mete (thee)	(Ĕtĕ mai taba = give me tobacco)
I gave him	„ bω	Mefefokŏ	Maburinge niŧo	Inani mu mete	
I go	Ma mu	Me nandu	Mara	Ba mōlo	Amoro
I went	„ „ bω	„ andu	Ŧirablo	Bamu mōlo	
I kill them	Ma:di di	„ himio	Nirati jilaina	Ba mafo ide	
„ thee		„ himo ro			

English.	Logbwari.	Makarka (Nyam-nyam).	Lendu, Lega.	Mbuba (Momfu).
I kill him		Me himro ko		
I know	Ma ni	„ hinie	Ma njati	Ba menda
I know not	„ „ kω	„ nongωte	„ njalinza	Mungenda
I see				Ba mu moro
Thou lovest		Mba motire nie(?)	Nimajidro	Indanosa
We make		Ani zioko	Lederenje	Tomuhonza
We say		Anagamba fiu (?)	Ledralo	Tomu hirotso
We sold not		Mañmeñgate?	Ledzu-rendza	Amamu amongeka
I sell		Meñbea		(Eika = sell)
He stinks		Kunafu	Huti man-janguzi	Hañgu
I smell				Ba mu mañgu
He steals		Kunadi:a	Ni dubu	Bali hi hoka
I steal				Ba mu mohoka
I laugh				Ba mu mohωme
They laugh		Inamama	Candu degwoni	Bale di hωme
I weep				Mumωo'ba
You weep		Inakwara	Nidte nadudz	Aduo buniniωba
Why art thou sleeping?		Dayamupiana (?)	Nidte naiduro?	Adubo banini lei?
Where did he go?		Wolindoor Odin-dakokωni?	Fungatira ngwalo?	Abeigbohωlω?
Who comes in?		Dauru gim gbadima?	Hu naye?	Ai hilasi abo?
What do you say?		Munaya	Nidte nadudra?	Aitse bonasi
How do you make palm wine?				„ bonabou laïe?
What shall we drink?		Ani nyogine?	Lembo nadu?	Aduewa muhamvu
When art thou coming?		Muniye nigirinā?	Nisi tenanae?	Adue ubonele nini?
Give me food		Mu funia	Bunyo manyu	Eti mūne aune
Cut me a small stick		Muye a dengua	Kutsuzo mato	Iri muni kburu bibingie
I want a little stone		Mi nadia wili mbia	Bujuzo mato	Mumoasa hina bibingie
Which (fowl) will you give me?		Mufi bakondo fure	Ni bute na mati mabu au?	
He is inside the house		Uli mi kudimoyo	Dina aidza	Ina lai onza eñbe

English.	Makarka (Nyam-nyam).	Lendu, Lega.	Mbuba (Momfu).
The birds flew away		Erie fafa	Bahωsa hilale
He is taller than I.....	Kω agīzo	Huti dada majulu	
The parrot screams	Kukum mwiya kañini	Kri de dzedze	Ahu hωώώbanu
The rotten tree falls	Ngua mbañgāti sütti	Tsu tudani kwone kwo	Ba uñba hōda
The tree falls	Ngua ati		
Can you see me?	Mo ingo kabíriti	Ni njane mangwa?	Nañgo oro momūe
No, I cannot	Me ingo te	Nza muranja ni nza	Ba, mañge kuba
No, not.....	Te		

Additional Words and Sentences in the Language of the Forest Pygmies (Bambute, Mulese, Bagbira).

Bambute:—

There is no food to-day	Anu ebi amūē.
	food there is not to-day.
Enegéa (a dwarf's name) is dead	Enegéa ωde.
To die.....	Bω:ōde.
Come here!	Ere la'pa upi.
	come here here.
Two ears	Ŭpi wa ekpe.
	ears of two.
Go!.....	Amoro!
Strike!	Ilāmá.
'Enegēa' eats bananas	Enegēa abωω wanu.
	„ *bananas eats.*
I eat bananas	Maia 'bωω emanu.
	I bananas eat.
P. eats bananas.....	P. bωbωω elanu.
	„ *bananas he eats.*
We eat these bananas	Bωi amuāno bωω-te.
	we eat bananas these.
Yes!	Bω.

Balese, or Mulese Dwarfs:—

Lips	Uti:i.
House.....	Ai.
Hippopotamus	Apoo.
I came	Ele mūa.
There is no food (food there is not)	Anu ebi / Odu epi
I don't want	Ma mωbω.
I don't know.....	Moñgedza.
Man	Acü, Api.
One man	Api edi.
Two men	Acü wa ekbe.
Three men.....	Acü 'etcena.
Ten men.....	Acü wa mene.

Bagbira Dwarfs:—

Iron.....	Lufa.
Head	Mu.
Hippopotamus	Apfo.
Leopard	Maü.
Hyena.....	Kau.
Honey.....	Bui.

KIBIRA. LIBVANUMA OR LIHUKU. KUAMBA. MANGALA. ILINGI. UPΩTΩ.

KIBIRA is spoken in the Congo Forest (Upper Ituri), on the Upper Aruwimi, and thence southwards to near Stanley Falls.

LIBVANUMA or LIHUKU is spoken in the "Mboga" or Toba country, south of Bulega, west of Semliki, on the borders of the Congo Forest. Spoken by the Bahuku and Babvanuma.

KUAMBA is spoken in Northern Toro, on the N. and N.W. flanks of Ruwenzori, by the Baamba.

MAÑGALA is spoken in Central and Northern Congoland, east of the confluence of the Congo and Mubañgi-Welle, up the Mubañgi for a hundred miles; and also along the Congo eastwards to near Ilingi. Mañgala is the language of the Bañgala. It is allied to the tongue of the Babañgi (Bayanzi) who travel westwards to Stanley Pool.

ILINGI and UPωTω are spoken on the extreme northern reaches of the main Congo.

ENGLISH.	KIBIRA.	LIBVANUMA OR LIHUKU.	KUAMBA.	MAÑGALA.	ILINGI.	UPωTω.
Ant		Litanda Matanda	Banjako, *pl.*	Nsombi	Isombi	Nsombi
White ant.		Lago	Bambiri-kota, *pl.*	Ndonge A pumbwe Bapumbwe, *pl.*	Apumbūyi	Apumbūyi
Antelope—						
Hartebeest		Empare	Kimakuru, *pl.* Bi-	Mbolongo		
Eland				Ndumba		
Rhinoceros				Lingungu Mangungu, *pl.*		
Cobus.....				Mbuli		
Cephalophus ...		Ndωi	Gama-gama	Bωdi Bagbωdi. *pl.*		
Tragelaphus ...				Mondonga Mindonga, *pl.*		
Pallah.....		Yēo	Heyo			

English.	Kibira.	Libvanuma or Lihuku.	Kuamba.	Maňgala.	Ilingi.	Upɷtɷ.
Ape	Kika Bakika, *pl.*	Ngule	Ekitera Ebitera, *pl.*	Mukum-busɷ, Mi-	Mukum-busɷ, Mi-	Mukum-busɷ, Mi-
Colobus ...		Ngeye	Enkomó			
Arm	Enzika, Tiboko, Mbombo	Ekondo Dekondo (*pl.*)	Kibɷko	Libɷkɷ or I-bɷkɷ, Ma-, *pl.*	Lubɷkɷ Ma-	Iwɷkɷ Mɷkɷ
Arrow	Api	Mwambe Nyambe, *pl.*	Kōdoe	Lukɷkɷ Nkɷkɷ	Likongo	Likongo
Axe	Eruka, Maruka, *pl.*	Añbaka Bañbaka, *pl.*	Rɷka	Ikɷkɷ, Tɷ-	Litó	Ikɷkɷ
Baboon	Siko	Ugbara	Abura Babura (*pl.*)			
Back	Nyene	Mukongu	Mbiri	Mɷkundu Mi-	Mɷkundu Mi-	Mɷkundo Mi-
Banana	Ebɷko	Ebɷgo	Bĕbĕ, Gbebe	Likondo Ma-	Dikondo	Dikondo
Beard.....	Ndelu	Bulelu	Nderu	Lɷle	Dɷlɷle	Lɷle
Bee.....	Mapasi sizi, *pl.*	Libɷko	Njɷki	Njui	Pɷki	Bwĭ
Belly	Soh'o, Tsoro	Bura	Soho	Libumɷ	Nc̆ǫ̆	Lurɷ
Bird	Mbabu	Nɷli, Ba-	Mburu Mburué	Mpulu	Mpuru	Ifuru
Blood.....	Makio	Meniko	Magira	Makile	Makile	Makile
Body	Mbulu	Ndutu	Kōẓo	Njɷtɷ	Lɷlɷpɷ	Luĕkĕ
Bone	Eñkūo	Lūɷ Magwo (*pl.*)	Enkūe	Mɷkua, Mi-	Mukua	Mukua
Borassus palm		Ditugu	Tugu	Mbuma, Mombuma	Embuma	Mumbuma
Bow	Mange	Bɷbi	Teba	Ditiñgbɷ Ma-, *pl.*	Litiñgbɷɷ	Lɷkɷkɷ
Brains	Eboñgo	Eñgoro	Boñgo	Boñgoñgo	ɷbɷñgɷ	Boñgoñgɷ
Breast	Bere, ekuba	Li-bele, Ma-	Bere	Libele, Ma-	Libele, Ma-	Diwele
Brother.....	Ntubami	Mwanadem Mwana dɷsɷ (our child) Bana badem, *pl.*	Mukimindi amo	Ndego, Ndeko „ nangai = my	Mutamba	Mɷkune
Buffalo	Ngwende(?)	Ndɷbɷ	Njare	Njale	Enjale	Enjale
Bull			Muri kūake			
Buttocks ...	Ekbalata	Mañgbo Liñgbo, *sing.*	Saketa	Masɷkɷ	Mañganda	Masɷkɷ
Canoe	Kɷkɷ	Bongo	Mulinga	Bwato Mato	Watu	Watu
Cat...		Enjangwa,	Njangwa	Kondɷkɷ	ɷkondɷkɷ	Kondɷkɷ

English.	Kibria.	Libvanuma or Lihuku.	Kuamba.	Mañgala.	Ilingi.	Upatω.
Cats		Banjangwa, *pl.*	Ba-, *pl.*			
Chief		Maga	Salie	Mω-konji Ba-, *pl.*	Ekumω	Mukonji
Child	Mike	Mwana	Mike ake	Mwana	Oñwana	Mwana
„ ♂		Mulembe Mwana sa gule				
Cloth	Pongo	Lubugo	Enjongo	Elamba, Bi-	Esenja	Etωwω
„ (bark).		Naruta				
Country ...	Inzi, Endu	Kungu	Kiaro	Mbuka	Embuka	Mbωka
Cow	Nte	Butć	Ente Bante (*pl.*)	Ñgombe	Eñgombe	Muiya
Crocodile ...	Kωla	Djene, Ba-, *pl.*	Empeyo	Ñgonde	Engandu	Ngonde
Date palm, wild		Mugima	Kigema	Mωtωkω	Mutωkω	Mutωkω
Day	Ilie	Nabutu	Kilia	Mukoro, Mi-	Mubutu	Utu
Daylight ...		Namusωti				
Devil		Mtuweji, Ba-	Mulimo, Ba-	Ndoki	Mulimba	Likundu
Dog	Mbωa	Emva	Mbωa	Mbwa	Engañganya	Mbwa
„ ♀		Su enwa	Nkali yambua			
Door	Kukuku	Likuse	Kikuku	Ekukereke Bikukereke, *pl.*	Ekukereke	Ekukereke
Doorway ...		Muna ku mulungu	Mpume	Munokoudako		
Dream		Dirωtω	Ndωti	Di-rωtω, Ma-	Dilωtω	Dilωtω
Drum.....	Alende	Ebiba	Kirembe	Ngωmω	Endumba	Ñgωmω
Ear.....	Kitoi	Ucwe Macwi (*pl.*)	Kitoi	Ditωi, Ma-	Ditωi, Ma-	Ditωi, Ma-
Egg	Leke	Mukiri Nikiri (*pl.*)	Like	Yala Tωyara, *pl.*	Iyala Bi-	Eyala Biyala
Elephant ...	Mbungu	Anjān' Banjān'. *pl.* ♂ Jωma wa anjān	Mbungu ♂ Nume sa mbungu	Mbongo	Endamba	Mbungu
Excrement..	Duu	Mutara	Tui	Tωi	Lωtωbi Tωtωbi, *pl.*	Tωi
Eye	Eso	Liso Miso (*pl.*)	Iso	Liṣω, Miṣω	Didisω	Lisω
Face	Leso	Mesu, Miso	Keiso	Eleñge	Bubusω	Eleñge
Fat.....	Kamba	Mena	Manωnω	Mafuta	Mumūta	Muta
„ (animal)		Majuta	Mazuta			

English.	Kibira.	Libvanuma or Lihuku.	Kuamba.	Mañgala.	Iliñgi.	Upɷtɷ.
Fear			Bɷko	Muũgoñ-goma	Mujajɷ	Muũguñ-guma
Finger	Nzika	Beũgbe Bakbeũgbe, *pl.*	Mbuka kibɷko	Nṣei Mɷṣei, Mi	Muṣai	Muṣei
Fire	Ikala	Gyara	Musa	Mōto	Mweiṣa	Mɷsa
Fish	Su	Siwe	Su	Insū	Encu	Ensū
Foot	Kipe, Bata Etindi	Egbata Degbata(*pl.*)	Kegu	Ditambi	Litambi	Ditambi
Forest	Ñkba	Mēli	Mabiri	Lamba Djamba, *pl.*	Mukūnda	Lamba
Fowl	Koko	Kobo	Koko	Nkɷkɷ	Eũkŏkŏ	Eũkŏkŏ
Ghost.....	Nkete	Aberi	Mulimo	Mɷlimɷ	Eñketa	Mɷlimɷ
Goat	Meme	Meme	Meme	Ntaba	Entaba	Entawa
„ ♂		Mpai wa meme	Ntuli sa meme			
God	Nkete	Akuri	Nyamwanga	Nṣoũgo	Libanja	Akuũgu
Grass.....	Nsɷbe	Ifugo	Kasamere	Dititi, Ma-	Injani	Iembɷ
Ground.....	Dɷdɷ	Etaka	Dɷdɷ	Ntɷtɷ	Mumbondɷ	Ntcale
„ nut	Ekuna	Djagare	Kiɷbe	Nguba	Enguba	Ñgua
Guinea-fowl	Kanga	Wanga	Kanga	Liboũgo	Liboñgo	Liboñgo
Gun	Bunduki	Mugango	Mugango	Mbau	Embau	Embau
Hair	Kisamo	Nduri	Sikamo	Nsui	Insui	Insui
Hand.....	Ekako	Igbata a baχbeñgbe Digbata, *pl.*	Kegu	Likata	Dikanja	Dikata
Head	Mɷ	Muto Nito (*pl.*)	Mɷɷ	Mɷtɷ	Mumɷtɷ	Mɷtɷ
Heart.....	Egbondo	Mutuma Nituma	Mulema	Mɷtima	Mutema	Mutema
Heel	Esoko	Etindilindi	Kitindi	Litindi	Litindi	Litindi
(ankle) ...				Likese		
Hippopota-mus	Asanda	Ndübo	Mbembwa	Ngubu	Eñgubu	Ngūū
Honey	Buki	Libɷkɷ	Njɷki	Apɷli	Empule	Mbuli
Horn	Endika	Libakara	Ndeka	Njeka	Iũkaka	Njeka
Horse.....		Mundumbe		Mpunda	Mpunda	Mpunda
House	Endu	Ekara Dikara (*pl.*)	Ndabo	Ndako	Endakɷ	Endakɷ
„ (my) ...		Ekara edem Dikara di dem (*pl.*)				
Hunger	Nzā	Tara	Enja	Njala	Enjala	Enjala
Hyena	Embombo	Mupiti, Ni-	Empiti	Mbungulu	Enkói	Enkói
Iron	Mondo (?)	Ùkó	Ngua	Ebende, Bi-	Ωpita	Ebende

English.	Kibira.	Libvanuma or Lihuku.	Kuamba.	Mañgala.	Ilingi.	Upwtw.
Island		E-jwba, Di-	Tuli	Esanga, Bi-	Esanga	Musanga
Ivory		Denu	Minyo	Mungwlw Mi-ngwlw, *pl.*	Empembe	Mungwlw
Knee	Mwaku	Lulu	Mekulu	Libongo	Libongo	Libongo
Knife	Ngua Mbako	Mwambe	Mbako	Mbeli	Ebuni	Efekw
Lake				Ebale	Enbanji	Bulikw
Leg	Endingo Mundi	Mutindi Ma-tindi, *pl.*	Kegu	Ikwlw, Ma-	Lwkwlw	Ikwlw
Leopard	Mwli	Kweyu	Ngũe	Nkoi	Enkoi	Enkoi
Lips	Ebumbo	Mumu Ba-mumu	Nanoko	Etake, or Eteke ; Bi-	Eñgundi	Eteke
Magic	Elimba	Manadii	Lemba	Bwkanga	Engañga	Enkañga
Maize	Mugusa Tegibura	Mukusa	Nkusa	Mundenge	Mupombi	Mundenge
Male	Mwko Balwko, *pl.*	Gule Bwgule	Murwkw Ba-murwkw (*pl.*)	Dwele Mele, *pl.*	Wlele	Duele
Man	Mugba Bagba, *pl.* Ñba, Bakba	Mumbi Bombi	Ñba Bañba (*pl.*)	Mwtu, Batu	Wmwtu Babatu	Mwtw Batu
Meat	Nyama	Butw	Nyama	Nyama	Enyama	Nyama
Monkey	Tepe, Ba-	Vbom' Mwbomm	Abula	Enkema	Enkema	Enkema
Moon	Amélua	Vri	Sũñge	Sanja Ba sanja, *pl.*	Ensoñge	Ngondo
Mountain ...	Mamba Kuja ekbubu	Tũdii, Ba-	Gusia	Ekuba	Litali	Ekwba
Nail (of finger or toe)	Kole	Ndara	Kikulu Bikulu	Eyala	Eyala	Eyala
Name	Ino	Liyo	Dina	Lina	Dirina	Lina
„ (my) ...	Inoinie	Mayo	Malina			
Neck	Kingo	Emiro	Bikia	Nkingo	Ekingw	Nkingw
Night	Kih'o	Busi	Kiria	Butu	Bwbutw	Utu
Nose	Lwlw	Lulu	Lulu	Juru	Lijwlw	Jwlw
Oil palm ...				Dilebo	Dilebo	Dilebo
Ox	Nte „ ñkale = cow		(see Cow)	Ngombi mubali	Engombi lwlele	Engombi lwlele
Palm wine or mead ...	Libo	Ngaka	Mwenge	Manna	Mamanna	Manna
Parrot	Akukwa	Mu-gaga, Ni-	Enkusu	Nkusu	Enkwsw	Enkwsw
Penis	Nteni	Bima	Ntene	Lwswka	Enswka	Musinga

English.	Kibira.	Libvanuma or Lihuku.	Kuamba.	Mañgala.	Ilingi.	Upωtω.
Pig	Nzale	Nembo	Ngωya	Isombo Ngurube	Encombω	Insombω
Pigeon	Mbabu	Aliba, Ba-	Ki-bimbo, Bi-	Mukuruñ-guli	Mukungulu	Mukulun-guli
Place	Lωdu	Mundende Bombi	Anja	Mabe	Bωbe	Mωbe
Rain	Mbūo Mbura	Ugbara	Mbura	Mbula	Embula	Mbula
Raphia palm		Boñga	Bōnjo	Leke, Maike	Dieke	Deke
Rat.....	Mbabu	Bebe, Ba-	Mbabu, Ba-	Mpω, Ba-	Embabu	Mpω
River	Libω	Dei	Kitamba, Bi-	Mukeli	Mukeli	Mukeli
Road	Ahi	Mūpi, Nipi *pl.*	Kiānda	Njira	Embali	Njira
Seed				Marωme	Babana	Marωme
Sheep.....	Mbωli	Butama	Entama	Mpata	Embata	Mpata
Shield		Kobe	Nguba	Ngua	Enguba	Ngua
Sister.....		Msale a dem	Mwana	Muntaka	Muntu	Muntáka
		Basale ba dem, *pl.*	bukali	Bantaka, *pl.*	mwali	
Skin	Lωhω	Embāmba	Kikoba	Lωpωsω Mpωsω, *pl.*	Lωlωpω	Lωpωsω
Sky.....	Kuba	Busi	Kuba	Dikωlω	Wisa	Dikωlω
Sleep	Toro	Toro	Toro	Ilω, Tωlω, *pl.*	Mpongiri	Ilω
Smoke	Maki	Wēi	Makiri	Litumbω	Litumbu	Litumbu
Snake	Enzωka	Ēli	Njωka	Njω	Enjω	Njω
Python ...				Mbωmω	Embωmω	Embωmω
Son.....	Mike	Mwana	Mike	Mwana	Onmwana	
„ (my) ...	„ mamu	„ dem	Mundi amu	„ nangai	„ ambi	Mwanañga
„ (thy)		„ dongo	„ ako			
„ (his)		„ damu	„ ana, *or* ako			
„ (our)		„ dωsω	„ asü			
„ (your)		„ dωnue	„ anu			
„ (their)		„ dabo	„ abω			
Song	Limbo	Rumbo, Ba-	Mbina	Lembo Njembo, *pl.*	Iωlembω Njembω	Lembω
Spear.....	Ekunga	Üwo mωwo (*pl.*)	Kunga	Likongo	Likongo	Likongo
Star	Ntondo	Ndata	Nsalia	Nyωtω	Enjŏtŏ	Nyωtω
Stick		Entübe	Mwigo	Mpimbω	Empimbω	Mpimbω
Stone.....	Etĕĕ, Tali	Libara, Ma-	Tare	Litale	Ditale	Ditale
Sun	Mane	Leba	Mane	Dinyaka	Disu la wisa	Disu la utu
Sunshine ...				Moi	Iyane	Moi
Sweet potato	Teta	Lukayata	Bitakuli			

English.	Kibira.	Libvanuma or Lihuku.	Kuamba.	Mañgala.	Ilingi.	Upωtω.
Tear	Li-beso, Ma-	Lisωli	Lubeiso	Mpiṣoli	Empiṣωli	Empiṣωli
Testicles ...	Beta	Bagoro	Buka	Mpuka	Liñgundu	Mpuka
Thief	Ekubo	Ndibo	Suma	Mwibi Baibi, *pl.*	Iba, Baiba	Iba
Thing.....	Kitu	Ema Dema (*pl.*)	Kema	Elωkω	Musanu	Buina
Thorn	Nkuo	Wabo	Ekue	Mukeke	Munjube	Mukeke
Tobacco.....	Taba	Mbagi	Mbagi	Di kaia	Manga, *pl.*	Langa, *sing.* Manga, *pl.*
To-day	Ndende	Yei	Leru	Lelo	Jáunĕ	Bωbωyωkω
Toe.....		Beñgbe-wa-ntindi	Buga kegu	Nṣei	Ncei	Nsei
Tongue	Edaka	Rudada, madada, *pl.*	Daka	Lulemo	Lωlemi	Lωlemu
Tooth.....	Ninyo, Minyo, *pl.*	Lenu Menu, *pl.*	Minyo	Dino, Mino	Lidinω Maminω	Dinω
Town.....	Nji	Kekale	Kikari	Likutu	Bωbala	Likutu
Tree	Mé	Buti, Mati	Meri	Mωte Mite	Iyete Injete, *pl.*	Ñwete Mite
Twins	Baleu	Mawiro	Barongo	Mapasa	Mapasa	Mapasa
Urine.....	Mānye	Matere	Mānyi	Minye	Maminye	Mainyi
Vagina				Libωlω	Mωšωli	Ncici
War	Biω	Dite	Bulemu	Bita	Etumba	Ita
Wart hog ...		Ngiri	Eñgiri			
Water	Libo	Malibo	Libo	Mai	Malimba	Mai
White man .	Muzungu	Mujungu	Njungu	Liliba, Maliba, *pl.*	Mundele Mindele	Mundele Mindele
Wife	Nkali	Mūri, Bωli, *pl.* Bωli badem	Nkari	Ñwasi, Bas	Oñwali	Ñwali
Wives (my) .						
Wind	Empepo	Yēo	Heyo	Ehwoiwoi	Mupio	Epūipūi
Witch	Mumbu	Mamadii	Mulemba	Nkañga	Eñketa	Nkañga
Woman	Nkali Bakali, *pl.*	Muri, Muli Bωli (*pl.*)	Nkari Bakali	Mwali (= virgin)	Oñwali Muntaka	Muntaka, Ñwali
„ young...	Nseka (girl)					
Wood.....	Nkukue	Tiñbo	Musa	Nkωni	Ekωni	Nkωni
Yam		Isōū Disōū, *pl.*	Kirali, Bi-	Mbala	Ωbenke Babenke, *pl.*	Benju, Ba-
Year	Mwaka	Kiānda Mweru	Kirubuli	Gala	Erañga	Elanga
Zebra.....			Musωlu			
One	Kadi	Iñgana	Mωti	Mωkω	Emoi	Mpωkω
Two	Ebare	Diwiri	Bare	Mibale, -bale	Ibale	Iwale

English.	Kibira.	Libvanuma or Lihuku.	Kuamba.	Mañgala.	Iliñgi.	Upωtω.
Three.....	Esaru	Diletu	Saru	Misatu	Isatω	Iṣatω
Four	Sina	Gena	Ine	Minne, -nne	Inne	Inne
Five	Etanu	Bωkω	Tann	Mi tano	Itanω	Itanω
Six.....	Mutuba	Madia	Mkaga	Mutuba	Isámanω	Isámanω
Seven.....	Sambu	Madaneka	Nsambu	Sambu	Insambu	Inṣamω
Eight.....	Munane	Bagina	Nane	Muambi	Muambi	Munánai
Nine		„ mgono	Subi	Dibua	Dibua	Dibua
Ten.....	Mokω̃	Mine	Kumi	Jumi	Jűmi	Jűmi
Eleven		Baitoda	Kumi na susimωti	Jumi na mωkω	Jume rωti	Jumi na mpωkω
Twelve		Bakumba	Kumi na murubare	„ na mibale	Jumi ribali	Jumi na iwale
Thirteen		Digidi letu	Kumi na murusaru			
Fourteen		Digigina	Kumi na muruine			
Fifteen		Digiboko	Kumi na susitano			
Sixteen		Digi madea	Kumi na susinkaga			
Seventeen		„ madaneka	Kumi na murusambu			
Eighteen		„ bagena	Kumi na murunane			
Nineteen		„ bagena mugōno	Kumi na murusωbi			
Twenty		Bamene Bawiri	Bwesi muti	Mitugu mibale	Makω mabale Likω, Lioci	Bicinda
Thirty		Bamene baratu	„ „ na murukumi	Mitugu misatu	Njumi isatu	Ntugu isatu
Forty.....		„ gina	Bwebare	„ minne	Ntuku inne	
Fifty		„ bωkω	„ na susi kumi	„ mitano	Ntuk itanω	
Sixty		„ madea	Bwesaru			
Seventy.....		„ madaneka	„ na susi kumi			
Eighty		„ bagina	Bweine			
Ninety		„ bagina na mugōno	„ na susi kumi			
Hundred ...		Radi	Bwetano	Munkama	Mukuma	
Thousand...				Minkama Jumi		
I, me		Eme	Eme	Ngai	Mbi	Nga

English.	Libvanuma or Lihuka.	Kuamba.	Mañgala.	Iliñgi.	Upωtω.
Thou	Gweñge Gwe!	Ωwe	Yo	Ωwe	Aŭ
He	Uwe, Enge	Mendie	Oyω	Ωne	Yωkω
We	Ŭṣŭ	Mendi besu	Biṣω	Isώ	Iṣω
You	Ünü	Miyώ	Binω	Baní	Inu
They	Baïω	Beώ	Awa	Ane	Aka
All	-bom (Dima dibom = all things)	Pōne	-onsω	Ba, -neba, -ba	-kaba
This man	Mumbi tēyu	Ñpamusindi	Mωtu ωyω		
That man	„ „	Ñbamendié	„ „ kuna		
This tree	Mkakaru tωü	Meli mendulu	Mωte ωyω		
That tree	Mkakaru „ tωüω	Meli mendūlū	„ „ kuna		
My house	Ekara dem	Ndabo ndianu	Ndako nangai		
Thy house	„ edωwe	Ndabo ndianωω	„ nayω		
His house	„ teni	Ndabo ndiana	„ nωyω		
Our country *or* our town	Kiaro Kekara adωsü	Kekari ndi asü	Likutu na biṣω		
Your country	Kiaro dωnanini „ nini	Kiaro alinamani	Mbuka na binω		
Their children	Bana ba dωω	Banike ndibabeω	Bana nawa		
Bad	-bibi (Mumbi asabibi = a bad man)	-azinani Amazinana	Mabi		
Female	Ikwili, Muli	-ñkali	-ñwaṣi		
Good	-saido (*afiir*)	Amabonga	Malamω		
Great	-kuru	Zare-zare	Nene -kulu		
Little		Mikē (*prefiir*)	-ke		
„ (man)	-ndambu				
„ (house)	-esa bŭda				
Male	Su, Mpai	Kuake, ntuli	-lume		
	Jωma, -gule	Nume	Mulume		
White	-satu [2]	Ebüω	Butane		
Here	Kuana	Mēo	Awa, Ewa		
Black	-sañgbω	Matanu	Buindu		

English.	Kibira.	Libvanuma or Lihuku.	Kuamba.	Mañgala.
Plenty		Ba bɷja	-mamada	Mingi
„ (many)			Ba- Ba-madie	
There		Iyɷ	Kɷi	Kuna
No, not.....		Masikai	Nikumia	Te !
I am		Ma	Ni	
I bring		Makaneka (also I come)	Nkisa kame	Akamati
I come	Bita ! (*imp.*)	Makasa (I go)	Emie bikamie ?	Nayi
		Ekāwe, *imp.*	Ubikē ! (*imp.*)	
I come not		Magbwesai	Ni kumiai	Nalingite
I dance.....		Makabuno	„ kambina	Abini
I die		Magɷ́ (magbɷu)	„ rualia	Nkubi
I drink.....		Makamwa	Nyuwai	Nanyui
I drank.....		Mamwene	Ni nyuwa	„
I drank not.....		Musimwa	Kinu	„ te
I eat		Makaja (Kaka, food)	Niliaga	Nali
I eat not		Misija	Kili	„ te
I give		Ma injɷi	Nepā	Napesi
I give you		Manaka ninjɷ	Nukupe	Napesiyɷ
I gave him		Mwawainy′	Nikumpesia	Napesiyɷ
I go	Jia ! (*imp.*)	Makasa	Nikiā	Na ke
		Matenda (Sa ! go !)	Sa ! (*imp.*)	
I went		Masabise, Matenda bise	Nikaīame	?
I kill them		Manabaora	Niki bōla	Akufi bā
I know.....		Membirai	Nivia	Yebi
I know not		Misinembira	Kivi	Aibi té
Thou lovest.....		Gwenge yaja kukulu	Uwe ukundi	Yɷ aliki
We make.....		Üsü kaka-rema	Besü kikikola	Tɷbañgi
We say.....		Üsü kaka sāmura	Besü kikionga	Tɷlɷbi
We sold not.....		Üsü lembare laγɷn	Biki tundimbe	Tɷteki te !
He stinks.....		Anumvɷmvɷ	Alumbia	Afɷli
He steals		Ana bɷbɷmɷ	Aninsuma	Aibi
They laugh		Basabake	Baki tevieki	Baseki
You weep.....		Nandera	Benu buku gamieki	Binɷ aleli
		Ünü nakandera		
Why art thou sleeping ?		Wakɷkuraïe wa yareke ?	Olaliki ?	Jambini nia lali ?
Where did he go ?		Asa nini ?	Aimane ?	Yake wapi
Who comes in ?		Ani aneka ?	Andiani ?	Nani yayi (endako) ?

English.	Libvanuma or Lihuka.	Kuamba.	Mañgala.
What do you say?	Wasamura tetān „ yei	Uyoñgiki	Nini yalubi?
How do you make palm wine?	Ngaka wakira tetan	Ukoli bωni mwenge?	
What shall we drink?	Kamwa yei?	Kikinyuwe hi?	
When art thou coming?	Weka matani?	Obiki reni?	Nini yaye?
Give me food	Ainjωjakaka „ meisajja	Nipa lieli	Apesi biliokω
Cut me a small stick	Atenera muhigω üsabωda	Zomba kami mikisisi	Akate mpimbo
I want a little stone	Makakbora likωvi lisabωda	Nikikaba tare mikisisi	Nga' lingi Ditale muke muke
Which (fowl) will you give me?	Kωba gani eñgo wana-injω?	Koko alimani mundukuni pesia?	
He is inside the house	Yeki osogo	Ali ka ndabo	Ajali na ndokω
The birds flew away	Banuli bakairilīa	Bambulu baiya	Mpulu bakā́
He is taller than I	Añgasagaine bubuta	Aninyinia	
The parrot screams	Aku akandera	Kukulu alikaluki	
The rotten tree falls	Buti boborai bwakākwa	Meli amahōla alikagwai	
Can you see me?	Wekaine kenaina?	Ubiki tañgiami	Amoni ngai?
No, I cannot	Mesitωka	Kikitωka	Amoni yω te!

Further Sentences in Libvanuma.

An arm ..... Ekondo.
Two arms ..... Dikondo diwiri.
One cow..... Bute bwa bungana.
cow of one.
My house ..... Ekara edem.
house my.
My houses..... Dikara didem.
houses my.
Many ..... Bωja.
Many men..... Bombi babωja.
Many things ..... Dima dibωja.
All things ..... Dima dibom.
things all

A bad house ..... Ekara ebibi.
house bad.
Bad houses ..... Dikara dibibi.
A female child ..... Mwana se muli.
child of female.
A female dog ..... Ikωili ye mba.
female of dog.
A female goat ..... Ikwili ya meme.
goat.
A cow (female ox) ... Ikwili ya bute.
ox.
A good man ..... Mumbi a saido.
man of good.

Good men ..... Bɯmbi ba saido.
A great man ..... Mumbi mu kuru.
man a great.
Mumbi si sa mukuru.
man that is great.
A little house ..... Ekara, or
Ndabo esa buda.
house that is small.
A male dog ..... Su emva.
male dog.
A male child..... Mwana 'sa gule.
child (that is) male.
Male goat ..... Mpai wa meme.
male of goat.
Male elephant ..... Jɯma wa anjau.
male of elephant.
A white cloth ..... Rubugu rusatu.
cloth white.
A white fowl..... Kobo asatu.
fowl
A white thing ..... Ema esatu.
thing white.
White things..... Dima disatu.
A white door..... Likuse lisatu.
door
White doors ..... Makuse ka satu.
doors.
Two eyes ..... Miso kabiri.
eyes two.
Two ears ..... Macwi kabiri.
ears
Two men ..... Bɯmbi babiri
One parrot..... Mugaga uñgana.
Two parrots ..... Nigaga ibiri.
I don't like ..... Masi kain' (*si* is the negative particle).
I married a wife ..... Mabuñga muli.
wife
I shall buy an ox to-morrow ..... Makora bisi bute
I buy shall ox
kaliba.
to-morrow.
I bought a cow yesterday ..... Kikora bisi bute
I buy did ox
budɯɯ.
yesterday.
The man fell down ... Mwakwabuka lesi.
(the man he) fell down.

Strike, beat!..... Benda.
I will strike thee ..... Eme mana benda
I I thee strike.
or Eme manɯ kabenda.
I I thee did strike.
I give thee..... Manainjɯ.
I thee give.
I gave you yesterday. Manɯka ninjɯ
I thee did give
nakɯbe.
yesterday.
I will give you to-morrow ... . Manainjo bisi kaliba.
to-morrow.
I do (did) not give you Ma sunainjɯ
I not you give.
I did want to buy ... Makakbora kakora
I don't want ..... Ma si kaine.
I not want.
I don't strike ..... Me si benda.
Thou strikest not..... U si bendei.
He did not give me... I si nainjɯ.
he not me give.
He did not fail..... .. I si akisɯ.
He does not love ..... I si kunda.
I love not ..... Me si kunda.
I not love.
Thou lovest not ..... U si kundei.
Give me a little ..... Ainjɯ isabɯda.
a little
Salt ..... Mkwe.
Give us bananas ..... Ainjɯkɯ ebugu.
give us bananas.
He gave us ..... A si ɯjɯin.
he us gave.
He gave you ..... A ni njɯin.
he you gave.
He gave *you* (emphatic) A ni njɯin n'ɯwe.
he you gave you.
He gave *them* „ Abɯinjɯin neboñgɯba
he them gave them.
He gave *me* „ Anainjɯin n'eme.
he me gave me.
I love thee..... Ma na kunda.
I thee love.
Thou lovest me..... U na kunda.
thou me lovest.
I don't love you ..... Mi si na kunda.
I not thee love.

Sentences in Kuamba.

I speak Kuamba ..... Nikionga Kuamba.
One baboon ..... Abura mωti.
baboon one.
Two baboons ..... Babura bebale.
A white cloth ..... Lualo ndi ebüω.
cloth that is white.
A white fowl..... Kωkω mu ndi ebüω.
fowl it that is white.
Strike! ..... Binda.
I will strike thee ..... Nida kubinda.
I will thee strike.
I give thee..... Nukukupa.
I thee to give.
I gave thee yesterday Uma nukukupa.
yesterday I thee to give.
I gave him..... Nim pesia.
I him gave.
He gave me ..... A ni pesia.
he me gave.
I gave thee ..... Nu ku pesia.
I thee gave.
He gave us ..... A ki pesia.
he us gave.
He gave you ..... Anipesia.
he you gave.
He gave them ..... A bω pesia.
he them gave.
He did not give me ... Kani pesi mbe.
he not me give not.
He did not give thee . Kakupesi mbe.
thee
He did not give us ... Kaki pesi mbe.
us
Thou didst not give me ..... Kunipesimbe.
thou not me give not.
I did not give thee ... Kikupesimbe.
I not thee give not.
I did not give him ... Kimpesimbe.
I not him give not.
Thou didst not give us Kukipesimbe.
thou not us give not.
Ye did not give us ... Bωku ki pesi mbe.
ye not us give not.
They did not give them Baka bω pesimbe.
We die ..... Kikutω.
We died, are dead ... Ki kuwa.
we dead.
We are tired ..... Ki lilia.
we tired.
Our house ..... Ndabo ndiasü.
house that is our.
Your house ..... Ndabo ndi anü.
your.
His house ..... Ndabondiake or ana.
his his.
His wife..... Nkaluana.
wife his.
Thy wife .. .. Nkaluako.
wife thy.
My wife .... Nkalu amu.
wife my.
Our wives ..... Bakali ndi basü.
wives that are our.
Your wives ..... Bakali ndi banü.
wives that are your.
Their wives ..... Bakali ndi babω.
their.

BOMANGI. ABUDJA. ABALUKI. OLUKONJO. ORUNYORO.

Bomañgi, Abüdja, and Abaluki are spoken along the course of the Upper Congo, chiefly on the north bank and between that river and the Welle watershed to the north. Abaluki is almost identical with Abudja. It is only recorded because it is spoken much more to the east and not far from the mouth of the Aruwimi.

Olukonjo is spoken in the districts round the south and south-east sides of Ruwenzori and west of the mountain into countries N. and W. of Albert Edward Lake.

Orunyoro is spoken in Unyoro and to the north of the Lower Semliki, towards the S.W. coast of Albert Nyanza.

English.	Bomañgi.	Abüdja.	Abaluki.	Olukonjo.	Orunyoro.
Ant.....	Sombi	Sombi	Sombi	Mbali ; *pl.* Esimbali	Empazi
White ant	Apumbuyi	Apumbūyi		Emi lungulu, *pl.*	Enswa
Antelope—					Enyemera
Hartebeest.....					Ensa
Cobus				Embara	
				Esi- (*pl.*)	
Cephalophus...				Enzie	
Ape (Chimpanzee).....	Mukumbusω Mi-	Mukumbusω Mi-	Mukumbusω Mi-	Ekitera Ebi, *pl.*	Isike
Colobus				Engomo	
Arm	Ibωkω	Bubωkω	Bubωkω	Okubωko	Omukono Emi-
Arrow	Likoñga	Dikonga	Likoñga	Omusωha	Omutego
Axe.....	Efundω or Epundω	Litó, Mató	Litó, Mató	Embasa (*pl.* Esiombasa)	Enyanzi
				Esuka,esisuka	
Baboon				Engerebe Es- (*pl.*)	Enkωbe
Back	Mωkundu Mi-	Mωkundu Mi-	Mωkundu Mi-	Omugongo	Omugongo
Banana	Likemba	Dikondo	Dikondo	Obukamatae Ama-	Kitωke, Bi-
Beard.....	Lωlωle	Dωlωle	Dωlωle	Esi onderu	Omuledju
One hair.....				Onuleru	

English.	Bomaŋgi.	Abŭdja.	Abaluki.	Olukonjo.	Orunyoro.
Bee	Ɑpɷki	Ɑpɷki	Ɑpɷki	Enzɷki (*pl.* Esionziuki)	Enjɷki
Belly	Libumɷ	Nc̄ɔpɷ	Nc̄ɔpɷ	Enda	Ēnda
Bird	Ifuru	Mpuru	Mpuru	Enyɷnyi Esio, *pl.*	Enyɷnyi
Blood	Makile	Makile	Makile	Omusasi	Eságama
Body	Lɷlɑpɷ	Lɷlɑpɷ	Lɷlɑpɷ	Omubiri	Omubiri
Bone	Mukua	Mukua	Mukua	Erikuha Ama-	Egufwa Ama-
Borassus palm	Embuma	Embuma	Embuma	Ecikōga	Akatugu Obutugu, *pl.*
Bow	Lɷkɷkɷ	Litiñgbɷ	Litiñgbɷ	Obūta Amata	Obuta Amatta
Brains	Boñgoñgɷ	Ɑbongɷ	Ɑbongɷ	Obongo	Obwongo
Breast	Diwele	Dibele	Dibele	Eribere, Ama-	Iwere, Ama-
Brother	Mutamba	Muntamba	Muntamba	Omwanawetu Muhara	Mwanawaïdo
Buffalo	Enjale	Enjale	Enjale	Embɷgo Esiombogo	Embɷgo
Buttocks „ (beasts')	Mubūndɷ	Mañganda	Mañganda	Ebikalero Eritako	Ebibuno
Canoe	Watu	Watu	Watu	Obwato	Obwato Amāto
Cat	Kondɷkɷ	Kondɷkɷ	Kondɷkɷ	Akajango	Enjāngu
Chest				Kikuba	Kifuba
Chief	Enkumɷ	Enkumɷ	Enkumɷ	Omukama Aba-	Kamwa Abakamwa
Child	Eñwana	Oñwana	Oñwana	Omwana	Omwana
Infant				Olumekeke Akamekeke	Omɷjɷ ♂
Cloth	Esenja	Esenja	Esenja	Mutānda Omwenda	Mutanda (bark) Orugɷye
Corn, sprouting				Eribɷga	
Country	Embɷka	Embɷka	Embɷka	Ekitaka	Ensi
Cow	Eñgombe	Eñgombe	Eñgombe	Ende esigija „ enume♂	Ente ezigija „ numi ♂
Crocodile	Enkɷli	Enkɷli	Enkɷli	Endiɷka	Enŋambia
Date palm	Muntɷkɷ	Muntɷkɷ	Muntɷkɷ	Ekitānda	Omukindu
Day	Wisa	Butu	Utu	Kiro	Ekiro
Daylight				Omwesi	Nyamusana
Devil	Endɷki	Endɷki	Endɷki	Omulimu Aba-	Omucwesi Abacwezi
Dog	Emburūndɷ	Engañganya	Engañganya	Embwa Esiombwa. *pl.*	Embwa

English.	Bomañgi.	Abŭdja.	Abaluki.	Olukonjo.	Orunyoro.
Dog (very big) ...					Ekibwa
Door	Ekukereke	Ekukereke	Ekukereke	Oluyi, Ruyi	Oruhigi
				Esionyuyi, *pl.*	Empigi
Dream	Dilœtœ	Dilœtœ	Dilœtœ		Endœtœ
Drum	Ngœmœ	Ngœmœ	Ngœmœ	Engœma	Eñgœma
Ear	Ditœi	Ditœi ma-	Ditœi, Ma-	Okutwe,	Okutu
				Amatwe, *pl.*	Amatu, *pl.*
Egg	Eyala, Biyala	Eyala, Biyala	Eyala, Biyala	Ereye	Eihuri,
				Amayi, *pl.*	Amahuri
Elephant	Endamba	Endamba	Endamba	Enzœgu, Esio-	Enjœjœ
Excrement	Tœtœbi, *pl.*	Tœtœbi, *pl.*	Tœtœbi, *pl.*	Amagedzie	Amazi
				Amavezi	
				Amaidzai	
Eye	Lilisœ	Lilisœ	Lilisœ	Eriso	Eriṣo, Amaiṣo
Face	Bubusœ	Bubusœ	Bubusœ	Obūsu	Obuso
Fat	Mumūta	Mumūta	Mumūta	Ekisawu	Ekiṣaju, Ebi-
„ (oil, butter)...				Amaguta	Amagita
Fear	Musamba samba	Muñguñguma	Muñguñguma	Erisaga	Okutina
Finger	Muṣei	Muṣēi	Muṣei	Omunwe	Orukumo
				Emēnwe, *pl.*	
Fire	Mwisa	Mwisa	Mwisa	Omuriro	Omuriro
Fish	Encu	Encu	Encu	Eyiswe	Encui
				Esiswe, *pl.*	
				Isūmbi,	
				esisumbi	
Foot	Ditambi	Ditambi	Ditambi	Ekisando	Ekigere, Ebi-
				Okugulu	
Forest..... ...	Mœkonda	Mœkonda	Mœkonda	Omusitu	Ekibira
				Olulonge	
Fowl	Eñkŏkŏ	Eñkŏkŏ	Eñkŏkŏ	Engœkœ	Eñkœkœ
Ghost.....	Mœlimœ	Mœlimœ	Mœlimœ	Omulimu	Omuzimu
				Aba-	
Goat	Entaba	Entaba	Entaba	Emburi, buli	Embuzi
				Esio-	
				Esambān	
				Embēne,	
				Esembēne, *pl.*	
God	Eñketa	Eñketa	Eñketa	Ruhānga	Duhānga
				Duhānga	Katōnda
Grass	Enjani	Enjani	Enjani	Ekisuki	Omwata
				Omwata	Obuyansi
Ground	Mumbondo	Mumbondo	Mumbondo	Omutaka	Itaka
„ nut	Enguba	Enguba	Enguba		Ekinyœbwa
Guinea-fowl.....	Liboñgo	Liboñgo	Liboñgo	Eñganga	Ekitajumba

English.	Bomañji.	Abüdja.	Abaluki.	Olukonjo.	Orunyoro.
Gun	Embā	Embā	Embā	Embundu	Embundu
Hair	Insui	Insui	Insui	Ohuyuwiri Esionziwiri, *pl.*	Iṣωki
Hand	Dikanja	Dikanja	Likanja	Ekiganza	Ekiganja
Head	Mumωtω	Mumωtω	Mumωtω	Mūtwe	Omutwe
Heart	Mutema	Mutema	Mutema	Omutummo	Omutima
Heel	Litindi	Litindi	Litindi	Akasinziro Obu-	Ekisinziro
Hippopotamus	Eñgūū	Eñgubu	Eñgubu	Eyisere Esisere	Enjubu
Honey	Mbuli	Mbuli	Mbuli	Obūkyi	Obwωki
Horn	Njeka	Njeka	Njeka	Erihembe	Eihembe
Horse	Mpunda	Mpunda	Mpunda	Eñkayina	Ama- Eñkaïne
House	Endakω	Endakω	Endakω	Enyumba	Enju
Hunger	Enjala	Enjala	Enjala	Enzala	Enjara
Hyena	Enkói	Enkói	Enkói	Empiti	Empisi
Iron	Ebende	Ebende	Ebende	Ekyωma Ecωma	Ekiωma
Island	Esañga	Esañga	Esañga	Oku itsinga Eritsinga	Eizinga Ama-
Ivory	Ngωlω	Ngωlω	Ngωlω	Erino	Erino
Knee	Libongo	Libongo	Libongo	Eriru	Okuju
Knife	Ebuni	Ebuni	Ebuni	Omuhāmba	Omwihiu
Lake	Bulikω	Embanje	Embanje	Eñgedze	Enyanja
Leg	Ekωlω	Ekωlω	Ekωlω	Okuɣulu	Okugulu
Leopard	Enkoi	Enkoi	Enkoi	Engwe	Engω
Lion				Endare, Esiandare, *pl.*	
Lips	Eteke	Eteke	Eteke	Eminyú	Emenua
Magic Wise man's work	Enkañga	Enkañga	Enkañga	Omulωyi Obuganga	Omurωgω
Maize	Mundenge	Mupombi	Mupombi	Ebikusa	Ebicωri
Male	Ωlele	Lωlele	Lωlele	Omulume	Omusajja
Man	Ωmωtu Babatu	Ωmωtω Babatu	Umωtω Babatu	Omundu Abandu, awandu	Omuntu Abantu, *pl.*
Meat	Enyama	Enyama	Enyama	Enyama	Enyama
Monkey	Enkema	Enkema	Enkema	Eñgende Eñgēma, Esioñgema, *pl.*	Eñkende
Moon	Ensoñge	Ensoñge	Ensoñge	Omugesera, Okweri	Okuezi
Mountain	Litale	Litale	Litale	Obweruka	Oruṣodzi

English.	Bomañgi.	Abüdja.	Abaluki.	Olukonjo.	Orunyoro.
Mountain (big)...				Erilambo, Oburambo	
„ (snow).....				Esiansororo	
Nail (of finger or toe)	Eyala	Eyala	Eyala	Eciala, Ebi-	Enɔnɔ
Name.....	Dirina	Dirina	Dirina	Erina	Eibara
„ (our)					Amabara-gaitu
Neck	Nkingɔ	Nkingɔ	Nkingo	Ebīcia Engōtō	Ebityia
Night.....	Bubutɔ	Bɔbutu	Bɔ Butu	Wamira Ekiro	Ekiro
Nose	Li-	Li-	Li-	Muhuri; Emi- (nostrils)	
Oil palm	Dilebo	Dilebo	Dilebo		
Ox	Engombi lɔlele	Engombi lɔlele	Engombi lɔlele	Ende Esionde, *pl.* Eñgube	Énte -enumi, ♂
„ (horn).....					
Palm wine..... ...	Mamanna	Mamanna	Mamanna	Obuabu	Amarwa
Parrot	Enkɔsɔ	Enkɔsɔ	Enkɔsɔ	Eñgusu	Éñkusu
Penis	Ensɔka	Ensɔka	Ensɔka	Eisulu Esi sulu, *pl.*	Embɔrɔ
Pig	Encombɔ	Encombɔ	Encombɔ	Eñguluwe	Empuuu
Pigeon	Mukuñguli	Mukuñguli	Mukuñguli	Akali kuku	Eriiba Amaiba
Place	Ɑmɔbe	Ɑmɔbe	Ɑmɔbe	Ahāndu	Ɑmwānya Ahantu
Rain	Mbula	Mbula	Mbula	Embula	Enjura
Raphia palm.....	Dieke	Dieke	Dieke	Omuhiku Esiombiku, *pl.*	Obuşware
Rat.....	Embabu	Empɔ	Empɔ	Embeba, Esio-, *pl.* Songomuri	Embeba
River	Mukeli	Mukeli	Mukeli	Ekisesa Omusia	Ekisaru
Road	Embali	Embali	Empali	Ensera	Ɑmuhānda
Sheep.....	Embata	Embata	Embata	Emburi	Entama
Shield.....	Eñguba	Eñguba	Eñguba	Eñgabo	Eñgabo
Sister	Mutumwali	Mutumwali	Mutumwali	Mwaleweitu	Wamao
Skin	Lɔpɔsɔ	Lɔpɔsɔ	Lɔpɔsɔ	Eñgɔba	Omubiri
Sky.....	Dikɔlɔ	Dikɔlɔ	Dikɔlɔ	Olubɔla	Eiguru
Sleep	Ilɔ	Ímpoñgiri	Ímpoñgiri	Otulo	Oburu
Smoke	Litumbu	Litumbu	Litumbu	Omuki	
Snake.....	Enjɔ	Enjɔ	Enjɔ	Nzɔka	Enjɔka
Python	Embɔmɔ		Embɔmɔ		

English.	Bomaŋgi.	Abüdja.	Abaluki.	Olukonjo.	Orunyoro.
Son	Oñwana mbi	Oñwana mbi	Oñwana mbi	Omwana	Omwana
					Obwana, *pl.*
„ (my)				„ wage	Akana, *dim.*
Song	Lembɷ	Lembɷ	Lembɷ	Oluimbo	Okuzina
Dance				Riwina	
Spear	Likongo	Likongo	Likongo	Itumo, Ma-	Eičumo
Star	Njotɷ	Njɷtɷ	Njɷtɷ	Eñgununo	Enyinyizi
				Esio-	
Stick	Mpimbɷ	Mpimbɷ	Mpimbɷ	Omwigo	Omwigo
Stone	Ditale	Ditale	Ditale	Eribwe	Eibare
Sun	Disu la wiṣa	Disu la wiṣa	Disu la wiṣa	Eriɷba	Izɷba
Sunshine	Mɷmɷi	Mɷmɷi	Mɷmɷi		
Sweet potato				Ekirebu, Ebi-	Ekitákuli
Tear	Empiṣɷli	Empiṣɷli	Empiṣɷli	Omusɷni	Eiziga
				Emi-	
Testicles	Mpuka	Iñgundu	Iñgundu	Emihege	Amagɷsi
Thief	Iba	Iba	Iba	Omwibi	Omwibi
Thing	Musanu	Musanu	Musanu	Ekindu	Ekintu
Thorn	Munjube	Munjube	Munjube	Ere'hwa	Eih'wa
				Ama'hwa	
Thumb					Ekiara
					Kisaiza
Tobacco	Lianga	Lianga	Lianga	Etaba	Etāba
To-day	Jaume	Jaume	Jaume	Mumabwiri	Dero
Toe	Nsei	Nsei	Nsei	Akasanwe	Akagere
				Amano, *pl.*	
Tongue	Lɷlemu	Lɷlemi	Lɷlemi	Lulеme	Olulimi
Tooth	Dilinɷ	Dilinɷ	Dilinɷ	Erino.Ameno	Erīno
Town	Lɷbala	Lɷbala	Lɷbala	Ekikale	Orubuga
Tree	Iyete, Njete	Mnite, Njete	Mnite, Njete	Omūti	Omuti
Twins	Mapasa	Mapasa	Mapasa	Abahasa	Abarongo
Urine	Maminyi	Maminyi	Maminyi	Amaso	Eñkari
Vagina	Dibɷlɷ	Munsɷli	Munsɷli	Euzini	
War	Etumba	Etumba	Etumba	Orūhi	Obulemu
Wart hog				Enjiri	Eñgiri
Water	Malimba	Malimba	Malimba	Amagedzi	Amadzi
White man	Mundele	Mundele	Mundele	Omujungu	Omujungu
	Mindele	Mindele	Mindele		
Wife	Ñwali	Ñwali	Ñwali	Omukari	Omukazi
				Bakari	
Wind	Epuipui	Mopui	Mopui	Embeho	Omurombi
Witch	Ngañga	Enketa	Enketa	Omurɷi	Omurɷgɷ
Woman	Oñwali	Oñwali	Oñwali	Omukari	Mukazi
Wood	Inkɷni	Inkɷni	Inkɷni	Esiankūe	Eñku
				Rukwe. *pl.*	

English.	Bomañji.	Abüdja.	Abaluki.	Olukonjo.	Orunyoro.
Yam	Ωbenja	Ωbenja	Ωbenja	Ekihama	Ekirali
Year	Elanga	Elanga	Elanga	Omwaka	Omwaka
One	Emoi	Emoi	Emoi	-guma, -γuma	Emu
Two	Ibale	Ibale	Ibale	-bere, -were	Iwiri
Three	Isatω	Isatω	Isatω	-satu	Isatu
Four	Binne	Binne	Binne	-ne	Īnăi
Five	Bitanω	Etanu	Bitanω	-tanu	Itanu
Six	Isámanω	Isámanω	Isámanω	Mukaga	Mukaga
Seven	Insambω	Insambω	Insambω	Omusanzu	Muṣanju
Eight	Munánai	Muambi	Muambi	Munane	Munana
Nine	Dibua	Dibua	Dibua	Omwenda	Mwenda
Ten	Jűmi	Jűmi	Jűmi	Erikumi	Ikumi
Eleven	Jume ne moi	Jumbe roti	Jumbe roti	Ekumi na ciγuma	„ n'emu
Twelve					„ na iwiri
Twenty	Ditinda	Ditinda	Ditinda	Amakumi abere	Amakumi awiri
Thirty	Nju misatu	Nju misatu	Nju misatu	Amakumi asatu	Amakumi asatu
Forty				Amakumi ane	Amakumi ana
Fifty				Amakumi atanu	„ atanu
Hundred				Erigana	Ikiasa
Thousand				Erigan' neguma	Igana
I, me	Mòi	Mbi	Mbi	Ngie, Njie	Nyωwe
Thou	Ωwe	Ωwe	Ωwe	Ewe; Tami	Wewe
He	Ωne	Ωne	Ωne	Oyu	Ωli: Ye
We	Iṣω	Iṣω	Iṣω	Sitwe	Icwe, Icu
You	Bani	Bani	Bani	Inyūe, Inyū	Inyuwe
They	Bane	Bane	Bane	Āba	Abo
All	-ba	-ba	-ba	-usi, -ωsi (abωsi, gωsi owωsi, etc.)	-ωna (bωna, yona, zωna, etc.)
This man				Omundu yoyu	Omuntu ñgugu
That man				Omundu yolia	Omuntu ñguli
This tree				Omuti ono	Omuti guno
That tree				„ ωlia	„ ñguli

Further Phrases in Olukonjo.

My house	Enyumba yāge.
Thy house	„ yaγo.
His house	„ yaye.
Our town	Obutala etu.
	„ bwetu.
Your country	Erirembo.
	rienyu, -enyu.
Their children	Abana babo.
Bad	-bi.
Female	-kali ; -owene.
Good	Buya (fine).
Great	-kulu.
Little	-unuu, -ke.
Male	-lume.
Sick, ill	Aluere.
White	-eru.
Here	Eno.
Black	-iraülu.
Plenty	-ngi.
There	Eria ; Hali.
No, not	Iyehe ; Si-.
I am	Endi.
Thou art	Uli.
I bring	Nga leta,
	Ngendireta.
I come	Ngasa.
	Wase ! (*imp.*).
I come not	Sindendiasai.
	Sindiasa.
I dance	Ngendiwin'.
	„ winai.
I die	Ngakuwa.
I drink	Nganyuwa.
	Ngasoma.
I drank	Nagwirinyu'.
I drank not	Sindinānyn'.
I eat	Ngalia.
I eat not	Sinditrali.
I give	Mba.
I am giving	Ngandi kuh'.
I give you	Ngakuha.
I gave him	Nanamuhere.
I go	Ngagenda.
I went	Nanagendíre.
I kill them	Ngabaita.
I know	Ngaikiasi.
I know not	Singaikiasi.
I love	Ngasima.
We make	Tu kalimá.
„ say	„ kabugā.
„ sold not	Situ tuawola.
He stinks	Amabeha ; Amabwla.
He steals	Akiba.
They laugh	Bakaseká.
You weep	Muka rerá.
Why art thou sleeping ?	Wa rara (lala) wa kwireci ?
Where did he go ?	Agendire hai ?
Who comes in ?	Oyu gengira nende ?
What do you say ?	Wa wuru tike ?

*** Infinitives in Olukonjo *always* made with 5th (Eri-) prefix, and not with 15th (Ku-). Thus, to sleep is *Eri*-lala ; not *Uku*-lala.

To see	Eri-langéra.
To speak	Eri-londa.
To dance	Eri-biua.
To fall	Eri-wā, and also Eri-hinda.
To strike	Eri-tera.

I strike	*Ndera.**
I struck	*Naterire.*
I did strike	*Ngatera.*
I shall strike	Nda *tera.*
If I strike	Ngi *tera.*
I may strike	*Ndere.*
To come	Eri-*asā.*
I come	*Ngasā.*
I come not	Sindi *asā.*
Thou comest not	Siw*asā.*
He comes not	Si*asā.*
We come not	Situ*asā.*
Ye come not	Simw*asā.*
They come not	Sib*āsā.*

* Verbal root in italics.

I dance not	Sindendiwinai.
I die not	Sindendikwa
I drink not	Sindendinyuwa.
I did not drink	Sindinanyu.
I ate not	Sindiandere.
I do not kill them	Sindendibaita.
I loved	Nanasimire.
We refused	Twaganire.
We refuse	Twagana.
How do you make palm wine?	Obuabɷ wa- ma bugerote?
What shall we drink?	Tugendesɷma' ki?
When art thou coming?	Wasire mɷlɷwā?
Give me food	Mbe bialia.
Cut me a small stick	Undure kangahanga akake
I want a little stone	Nga yenda akabūe akake.
Which (fowl) will you give me?	Enkɷkɷ eriaye yɷ- kendemba?
He is inside the house	Ani omu nyumba
The birds flew away	Esionyonyi isiamao- buluka.
He is taller than I	Yama amole.
The parrot screams	Eñgusu egarira.
The rotten tree falls	Omutio gunugire (fell)
The tree fell	Omuti wakunukire.
The man fell down to the ground	Omundu amaihinda (ahindire) ahese (*to the ground*: old Bantu, *apansi*).
A leaf	Ki-ɣuma, ki-huma.
Leaves	Ama-ɣuma, ama- huma.
A pumpkin	Eri-rema.
Pumpkin	Ama-rema.
All	-usi, -ɷsi.

[All (men), -bɷsi: all (trees), eyɷsi; all (water), gɷsi; all (things), ebiusi; all (cattle), esiɷsi; all (sleep = otulo), otwɷsi; all (towns = butala), owɷsi.]

A good man (man *good*)	Omundu owu*wene*.*
Good men (men *good*)	Abandu aba*bene*.
A good goat (goat *good*)	Embuli yu*wene*.
Good goats	Esiambuli esio*wene*.
A good thing	Ekindu eco *wene*.
Good things	Ebindu ebyo *wene*.
A good place	Handu ha*wene*.
A good banana	Akakamata aka*wene*.
Good bananas	Obukamata ob*ɷwene*.
Sick, ill	-aluere.
Tall	-le (omule = tall, as tree or man).
Short	-kuhi (omuntu omu- kuhi = a short man).

Further Phrases in Orunyoro (Urutoro, Oruhima).

My house	Enju yañge.
Thy house	„ yawe.
His house	„ 'yĭ.
Our town	Harubuga ruaitu
Your country	Harubuga yany'.
Their children	Abana babo.
Bad	-bi.
Female	-isiki, kazi.
Good	-rungi; -kuru; de.
Great	-kɷtɷ = big.
Little	-toito, -kike.
Male	-sajja, -ɷjɷ; -irumi.
White	-era, ruwera.
Here	Hanu.
Black	-kwiragura.
Plenty	-inji.
There	Hali, Kuli.
No, not	Kwaha weo. Ti-, to-, ta-, etc.
Now	Atibunu.
I am	Ndi.
I bring	Nindeta.
„ you	Niñkuletera.
I come	Ninyija; Ɑidja.
I come not	Tina idje; Tinyije.
I dance	Ninzina.
I die	Ninkaba; Nakaba; Nafwa.
I drink	Ninyuwa.
I drank	Nanyuwere.

* Good (root) in italics.

I drank not ..... Ntanyue.
I eat ..... Nĩndia.
I eat not..... Tiindire.
I give you ..... Mpa.
I give you ..... Nakuwa.
I gave him..... Nkamwa.
I go ..... Niñgenda.
I went..... Ñgenze.
I kill them..... Mbaita.
I know ..... Manyiri.
I know not ..... Timanyire.
Thou lovest ..... Niñgonza ; ωgonza.
We make ..... Ntukora.
„ made ..... Tukωdzire.
„ say ..... Ntubadza, Ntugamba.
„ said ..... Tubarizze.
„ sold not ..... Tetutunzire.
He stinks ..... Anũnka.
He steals ..... Aiba.
They laugh ..... Abaṣeka.
You weep ..... Muchura.
Why art thou sleeping? ..... Ki-ki okuniama?
Where did he go? ... Agenzir'há?
Who comes in?..... Noha yatā?
What do you say? ... Wagamba'ki Ogambir ωta?
To sell ..... Ku*guza*
I sell ..... Nin*guza*.
I sold ..... N*guzire*.
Thou soldest..... O*guzire*.
He sold ..... A*guzire*.
We sold ..... Tu*guzire*.
Ye sold ..... Mu*guzire*.
They sold ..... Ba*guzire*.
Sell me a fowl!..... N*guze* enkoko.
He sold me a sheep yesterday ..... Aka uñ*guze* entama ijo. *sheep yesterday.*

To kill ..... Ku*ita*.
I was killing..... Ny*isire*.
I did kill ..... Nka *ita*.
I did not kill..... Nta *ite*.
I was not killing ..... Ti ny*isire*.
I shall kill ..... Nda *ita*.
I shall not kill ..... Tiny*ite*.
That I may kill ..... Ny*ite*.
If I shall kill..... Obund*aita*.
I shall go to Katwe to-morrow. When I get there I shall buy salt: they will sell me salt for cloth ..... Ningenda Katwe *I shall go (to) Katwe* nyeñkia. Obundahe *to-morrow when I get* kayo, ndagura *there I shall buy* ekisura: bana- *salt they will* uñguza ekisura *me sell salt* n'orogoi. *for cloth.*
What shall we drink? Toranyoa ci?
When art thou coming?..... Oize reri?
Give me food ..... Mpe biakulia.
Cut me a small stick . Ntemera akaigo akatoito.
I want a little stone .. Ninyenda akabare akatoito.
Which (fowl) will you give me? ..... Enkωkω ereh'i eyorampa.
He is inside the house Ali omu nju.
The birds flew away.. Enyunyi ziharrukire.
He is taller than I ... Ye yansiñga oburre.
The parrot screams ... Eñkuṣu neicurra.
The rotten tree falls .. Omuti gujunzir' guragwa.
Can you see me?..... Oinza okundora?
No, I cannot ..... Kuāā; tiṣubore.

URUTORO. ORUHIMA. URUNYARUANDA. KABWARI. LUSESE.

URUTORO is spoken in Toro and Busongora, south of Ruwenzori. It is practically identical with Uru-iro, which is the dialect of the negro serf population in Ankole (Ba-iru). Words specially characteristic of the Busongora dialect are marked (B), and Uru-iro words are marked (I).

ORUHIMA is spoken in Ankole by the Hima aristocracy.

URUNYARUANDA is spoken in Ruanda, or Bunya-ruanda, south of Ankole.

KABWARI is spoken on the N.W. coast of Tanganyika, called really the Mwakabwari language or, sometimes, Kibakabwari.

LUSESE is spoken in the Sese Archipelago (Victoria Nyanza).

ENGLISH.	URUTORO.	ORUHIMA.	RUANDA.	KABWARI	LUSESE.
Ant	Empazzi	Empazi	Entωzi	Luasi Ñasi, *pl.*	Empazzi
Termite	Enswa (I)	Enswa	Omuswa	Lusunga Sunga, *pl.*	Amaguye Enswa
Antelope—	Empara Enjazza			Nama (in general)	Enañgazi
Hartebeest	Ensa	Enyemera			
Waterbuck			Endωnyi		
Cobus thomasi			Esunu		
Cephalophus		Entaraganya			Entalaganyi
Eland				Ñguña	
Speke's tragelaph				Nguluno	Eñjωbe
Small antelopes				Mboñgo	
Ape (Chimpanzee)	Ecikuya Empundu (I) Kitera (B)	Yísiki	Enjangwe	Sωkω	Izike
Colobus	Engeye				Eñgeye
Arm	Omukono	Omukono	Ukubωkω	Kubωkω	Mukωno
		Emi-	Amabωkω	Ma-	Ama-
Arrow	Omusogi	Omuambi	Omwambi	Mwambi	Mutego,
		Emi		Mi-	Emi-
Axe	Ehangu Mpangu, *pl.*	Empāngo	Entórizo (*pr.* entoriz)	Mbasa	Nyanzi Empasa, Embaidi
Baboon	Eñkerebe (B)	Enkωbe	Empundu	Ñgama	Enkobe
Back	Omugongo	Omugongo	Omugongo	Mwoño	Mugongo

English.	Urutoro.	Oruhima.	Ruanda.	Kabwari.	Lusese.
Banana	Kitωke	Ecitωci Ebi-	Egitωci Ebitωki, *pl.*	Konde, Ma-	Eñemo (*same in pl.*)
„ tree.....	Omukōnde		Omutumba Emi-	Kiω- Biω, *pl.*	
Beard	Omuledju Ebirezu (I)	Ebirezu	Ubwānwa	Lulevu Tulevu, *pl.*	Ekirebo Omulevu
One hair			Urnanwa	Kalevu	
Bee	Enjωki Emburi (I)	Enzωki	Enzωki	Nzuki	Enjuki
Belly	Enda Entumdu (I)	Enda	Ebondo Ama-	Vumo Mila = bowels	Ibūnda, Ama-olu-, embunda
Bird	Enyωnyi	Eciηyωnyi Enyωnyi	Enyωni (9, 10)	Kanωni Tu-	Nyωnyi
Blood	Esagāma Esamaga (B, I)	Eságama	Amaraso	Mūsi	Musahi
Body	Omubiri	Omubiri	Omubiri	Mubiri	Mubiri
Bone	Igufwa, Ama- Egugumwa (I)	Igufa Ama-, *pl.*	Egufwa Ama	Fua Mafua	Igumba Ama- Katugo
Borassus palm ...	Akakōga	Akatugu Obu-, *pl.*			
Bow	Obutta Amatta Orta (I)	Obuta	Omuhetto Emi	Mweitω Mieitω, *pl.*	Kasale, Obu-
Brains	Obwongo	Owongo	Obwongo	Makā	Obwongo
Breast.....	Iwere	Ibere Amawere, *pl.*	Iwere Ama-, *pl.*	Bele Ma-, *pl.*	Ibēre, Amawere, *pl.*
Brother	Mwenaweito	Mwenέsω	Mwenetata Muhara	Mwan'etu	Mutabani
„ (our).....					„ -waitu,
„ (my).....					„ -wange
Buffalo	Embωgo	Embωgo	Embωgo	Mω	Mbωgω
Buttocks	Ebibuno	Ebibuno	Ekibuno	Matakω	Mufundo
„ (beasts') ...	Amatako				
Canoe.....	Obwato	Obwato Amāto	Bwato Amāto	Bwato Māto, *pl.*	Bwato Amato
Cat	Enjāngu	Enzāngu	Enturu	Kanyabo	Kajangwa
Chest	Kifuba	Ekifuba			Kaligyi
Chief	Omukamwa (king) Ommyoro (chief)	Omukama Aba-	Omwami Awami, *pl.*	Mutwale	Mwami, Mukama Abami, *pl.*
Child	Omwana	Omwana Obwana, Akamwana	Omwana Awana, *pl.*	Mwana, Kana malaika = little child	Mwana Abana, Awana

English.	Urutoro.	Oruhima.	Ruanda.	Kabwari.	Lusese.
Cloth	Mutanda Orugωye Orukωzi (B)	Ωmwenda Emienda, *pl.*	Orutābbi Omwenda	Mwenda	Ngωye Lubugo (bark)
Country.....	Ensi	Ensi	Obutaka	Kibalω, Bi-	Ensi
Cow	Ebuguma (I)	Ente ezigiza „ enimi, ♂	Enka	Ñga ñgaziana	Ente
Crocodile	Ensambia	Ensāmbia		Ñwēna	Egωnya
Date palm.....	Omukindu	Omukindu	Egitānda	Kaṣūe	Olukindo
Day.....	Eciro (I)	Ekyiro, Eciro	Eẓorro	Busú	Ekiro.
Daylight		Ebi-Nyamusana	Omutaga	Muẓūba	Ebiro, *pl.*
Devil	Omucwezi Abacwezi, *pl.*	Omucwezi Abacwezi	Embandwa	Idima Marima	Musambwa Emi-
Dog.....	Embwa	Embwa	Embwa „ kazi, ♀	Kabwa	Eñkoidi
„ (very big) ...		Ekibwa			
Donkey				Kapa	
Door	Oruigi Enyigi, *pl.*	Oruigi Enyiji, *pl.*	Omuriango	Kivi, Bivi	Oluigi Omuriango
Doorway		Omuriango	Ruigi	Mwaño	
Dream	Endωto	Endωtω	Endωto	Kulωta	Okurωta
Drum.....	Eñgωma	Engωma	Engωma	Ñωma	Eñωma
Ear	Okutu, Amatu Kutuĕ (B) Okutuitu (I)	Okutu Amatu	Ugutu Amatu	Kutŭi	Kutui
Egg.....	Ihuri	Eihuri, Ama-	Egi, Amagi, *pl.*	Iye(lie ñgokω = of fowl)	Igyi, Amagyi
Elephant	Enjωjω Endéaba Endæba (I)	Enzωzω		Nzωvu	Enjωbu
Excrement	Amaizi Amatotoro (I)	Amazi	Amazi	Mavi	Amadi
Eye.....	Eriso	Eriso, Amaso	Ejiso, Amaso	Disω, Miso	Diso, Mωni, Emoni
Face	Obuso	Obuso	Oruhānga	Mesω	Ekieni
Fat.....	Ekiṣaju Ensazu Amavutta	Ekisadzu Ebi-	Urugimbo	Mafuta	Amabuta
„ (for cooking)	Amafuta (I)	Amazita	Amavutta		
Fear	Okutina	Okutina	Okukunga	Buωba	Obuti
Finger	Orukumo Dukumo (B)	Orukumo Eñkumo, *pl.*	Urutωki	Mūnwe	Olukumo, Eñkumo, *pl.* Orunwe Enwe, *pl.*
Fire	Omurro	Omorro	Omuriro	Kaïa	Omuriro

English.	Urutoro.	Oruhima.	Ruanda.	Kabwari.	Lusese.
Fish	Encu Enfwi (I)	Ente'u Encu, Emfu	Ehere, Emfu	Swi	Emfwi
Foot	Ekigere, -ebi	Ekigere, Ebi-	Ekireñge	Kikasa	Kirenge
Forest	Ekibira Kibera (B) Embira Amabira (I)	Ecibira	Eşamba	Kibila Ngωkω	Ekibira Eñgωko
Fowl	Eñkωkω	Eñkωkω	Eñkωkω	Muzimu	Mudimu
Ghost	Omuzummo Omuzimu, I, B	Omuzimu Emi-	Omuzimu	Mi-	Emi-
Goat	Embuze Empenne (I)	Embuzi	Empeni	Mūzi	Mbudi
God	Ruhānga Duhānga	Lugaba Nyamhanga	Muhanga	Kabezia	Katonda
Grass	Ekisuki Omwata Obunyasi (B) Ebinyasi (I)	Omwata Obunyadzi	Ihāmba Esωzω	Māni	Busambu
Ground	Itaka Ahansi (I)	Itaka	Obutaka	Lωba	Itaka
„ nut	Ekinyωbwa	Ekinyωba Ebi-	Ekinyωbω	Kazuzu	Ekinyuēbwa
Guinea-fowl	Entajumba	Ecikānga	Ensakara	Kañga	Eñkofu
Gun	Omugango Emi-	Embundu	Embundu	Bundusi	Mundu
Hair	Isωki	Isoci, Isωkyi	Mutsotsi	Mvūiri	Isωke
Hand	Ciganza (I)	Eciganza	Kiganza	Kianzanza	Ekiganja
Head	Omutwe Mburungu (I) Empānga	Omutwe	Mutwe	Mutūe	Mutue
Heart	Omutima (I) Omutummo (B)	Omutima	Omutima	Mutima	Mutima
Heel	Ekisinziro	Ekitsintsino	Egitsintsino	Kisukulu	Kisinziro
Hippopotamus ...	Ensere Emvuvu (I)	Enzubu	Emvubu	Ñuvu	Embubu
Honey	Obwωci	Obwωci	Mitsama	Buki	Mubisi gwe njuki
Horn	Yihembe	Yihembe Ama-	Ihembe Ama-	Dia Meya, *pl.*	Ihembe
Horse	Embarasi	Embarasi		Kitwazi	Embarasi
House	Enju Enyumba (I) Ama-, *pl.* Enzu-	Enzω	Enzω	Nzu Mazu	Enyumba

English.	Urutoro.	Oruhima.	Ruanda.	Kabwari.	Lusese.
Hunger	Enjara	Enzara	Esonji	Nzala	Enjala
Hyena	Empisi Empehe (I)	Empidzi	Empisi	Cimbwe	Empisi
Hyphœne palm .				Kωkω	
Iron	Ekiωma	Ecoma	Mucuma	Kiuma	Ecuma
Island.....	Eizinga Ezinga (I)	Ekirwa	Ecirwa	Kilila	Kidinga, Ebi-
Ivory	Erino	Omwinu	Irino, Ameno	Dia (or Lia) lie nzωvu	Eisanga
Knee	Okuja Okuzo (I)	Okuzo	Ekivi	Uvui Mavui	Kubwi, Ama-
Knife	Omwihiu Mtambi (I)	Omusiŭ	Endiga Egihōmpo	Mwele	Kambe, Buambe, *pl.*
Lake	Enyanẓa (I)	Enyanẓa	Ecivo ("Kivu")		
Leg.....	Okugulu Oruguru (I)	Okugulu Ama-	Okuguru	Kulu	Kulenge, Ama-, *pl.* Mugulu
Leopard.....	Engω	Engwe	Eñgwe	Ñwe	Eñgωi
Lion	Ekicuncu	Entare	Entare		
Lips	Eminwa	Emenua Omunua (*sing.*)	Emenŭa	Milωmω	Eminua
Magic.....	Omurωji (I)	Omurωgω	Omurωzi	Bulωzi Bulao (medicine)	Musirisimbi Obusaho
„ (good).....	Obuganga		Obuganga		
Maize	Bigŭsa	Ebicωri	Manyoron-yoro	Kisaka	Kasωri
Male	Omusaĵja Omgwíraro (I)	Omuseizi Aba-			Musaja
Man	Omuntu Abantu, *pl.*	Omuntu Abantu, *pl.*	Omuntu, Awantu, *pl.*	Mundu Bandu	Muntu Awantu
Meat	Enyama	Enyama	Nyama	Nama	Nsárua
Monkey.....	Enkende	Eñkyende	Eñkima	Kakene	Eñguku
Moon	Okuezi	Okuezi Am'ezi, *pl.*	Umwezi	Mwezi	Mwedi
Mountain	Orusωzi Oruanga Empanga, *pl.* (I)	Ibānga Amabanga	Mucamω	Mwala	Lusωdi
Mouth	Orusuga (I)				
Nail (of finger or toe)	Enωnω	Enono	Ecara Ebiara, *pl.*	Nzala	Enjala
Name.....	Ibara	Izina	Izina	Izina, Ma-	Ibala

English.	Urutoro.	Oruhima.	Ruanda.	Kabwari.	Lusese.
Name (our)		Amazina			
Neck	Ebityia Orutzia	Ebitsia	Ezωsi	Kωsi	Bikie
Night	Ekiro	Nyékyiro Nyecirω	Ẹzoro	Nesū; Kirima = darkness	Kiro
Nose					Nindo
Oil palm				Kiazi	
„ „ (fruit)...				Nazi	
Ox	Ẽnte „ ecinume, ♂	Ẽnte Eñgombe, *obs.*	Eñka Enfezi, ♂	Nga yelume	Ente nume
Palm wine.....		Amarwa	Enzoga	Malũa	Mweñge
Parrot		Ẽñkusu	Eñkurañga	Ñgusu	Ngusu
Penis	Embωrω Eciboro (I)	Embωrω	Emboro	Mulua	Mbωlω
Pig	Empunu	Empunu	Eñgurube	Ñulube	Mbidi
Pigeon	Eriiba	Eñkombe	Enuma	Kapele	Kaibai Obuibai, *pl.*
Place	Ωmwãnya Ahantu (I)	Ωmwãnya	Ahantu Obuiçaru	Handu	Kifω
Rain		Enzura	Emvura	Mvula	Maizi
Raphia palm.....	Obuṣwari	Ob'hunji		Buzamba	
Rat	Embeba	Embeba	Embeba	Mbeba	Mbeba
River		Ecãmbo Ebiambo, *pl.*	Ecambu	Mwela	Mwiga
Road	Ωmuhãnda Mũmpanda, *pl.* (I)	Ωmuhãnda	Enzira	Inzila	Ikubo
Sheep.....	Entama	Entama	Entama	Mukωkω	Enziga
Shield.....	Eñgabo	Eñgabo	Eñgabo	Ñabω	Eñgabo
Sister		Munyanya -zi = my, -kω = thy	Musiki	Ngaziane	Muhara waitu
Skin		Ωru'hu Empu, *pl.*	Oruhu	Kirenga Lũ = hide	Iriwa
„ man's					Duguta
„ for suspending children			Ngωdzi		
Sky.....		Ahaiguru	Ẹzuru	Maũlu	Iguru Ibanga
Sleep	Oturu (B)	Oturu	Etiro	Kalω	Tulo
Smoke		Omwika	Omωtsi	Mũsi	Mωsi
Snake	Enẓok' (I)	Enzωka	Enzωka	Nzωka	Musωta
Son.....	Omwana	Omwana (Omωzω)	Omwana	Mwana	Mwana
„ (infant)	Enkerembe				

English.	Urutoro.	Oruhima.	Ruanda.	Kabwari.	Lusese.
Son (my)				Mwana ane	
„ (thy)				„ ωbe	
„ (his).....				„ ae	
„ (our)				„ etu	
„ (your)				„ enu	
„ (their).....				„ abω	
Song	Ekizinna	Ecizinnu	Obuzinnu	Luimω Nyimω, *pl.*	Luemba
Spear	Içumo (B)	Eicŭmo Amacŭmo	Ecumo	Fumω Ma-	Ifumo
Star	Enyinyuzi	Enyonyωzi	Enyenyezi	Kaūlu, Tuūlu	Enyenye
Stick	Enkωni (I)	Eñkωni	Enkωni	Ñgωni	Mwigo
Stone	Eibare: Ewie, Amawie or -bwe (I)	Eibare Amabare	Ewiye	Bŭe Mabwe	Kiazi
Sun.....	Izωba	Izωba	Ezωba	Zuba	Njuba
Sweet potato.....		Ecitakwise Ebi-	Ekiẓomba	Kizumω	Lumonge
Tear	Erizi Amaïzi (B)	Erizi Amaizi	Omuzĭge	Lusωzi	Izĭga
Testicles.....		Amagωsi Eigωzi (*sing.*)	Amabya	Bωlω	Manege
Thief	Omusumma	Omusumma Aba-	Omusāmbo	Mwivi Bevi	Mubi
Thing.....	Ecintu (I)	Ekintu	Ekintu Ebintu, *pl.*	Kindu Bindu	Kintu
Thorn.....	Erih'wa	Eih'wa Amah'wa	Musωbi	Mwiŵa	Ihwa
Thumb		Ekiara kisaiza ("male finger")			
Tobacco.....	Etāba	Etabi	Etabi	Fwanga	Tábāi
To-day	Hati, Dero Wiṣi (I)	Mbuēnu	Ogumωsi	Buna busū	Lero
Toe.....		Orukumo Eñkumo	Ekigere	Kiala	Kagere
„ (big).....			Ekinωnω		
Tongue	Orurimi	Ωrrimi	Ekirimi	Lulimi	Lulimi
Tooth.....	Eciino (I) Ebiino (I), *pl.*	Eriino Amaino, *pl.*	Ezinyo Amenyo, *pl.*	Dinω Menω, *pl.*	Erinyo Manyo, *pl.*
Town	Ekka (B) Orrembo (I)	Ωrrembo Endembo	Ekikari	Luzi, Nzi; *pl.* Mua, Mabua,	Kibuga
Tree	Omuti Eciti (I)	Omūti	Egiti Ebiti	Kiti Biti, *pl.*	Muti
Twins.....	Abarongo	Abarongo	Amahasha	Maasa	Balongo
Urine	Eñkari	Eñkari	Eñkare	Māso	Eñkali

English.	Urutoro.	Oruhima.	Ruanda.	Kabwari.	Lusese.
Urine (animals').			Amaganga		
War	Obulemu Orugamba (I)	Orugamba	Kuruana	Bita	Lutalo
Wart hog	Eñgiri	Eñgiri	Eñgiri		Eñgiri
Water.....	Amaïzi Matunga (I)	Amaizi	Amezi	Mazi	Maïdi
White man		Omuzungu	Muzungu	Muzuñgu	Mudungu
Wife	Omukazi	Omukazi	Omugore Awa-	Ñkaziana	Mukadi
„ (my)				Mkazi ani	
Wind	Embeho	Embeho	Omwiaga	Mbeo	Mbeho
Witch..... Medicine-man		Omurωgω	Omurωzi	Mulωzi Mufumω	Mulωgo
Woman	Mukazi	Mukazi	Omugore	Ñuma = virgin	Mukadi Muhara (girl)
Wood	Enkuč Enṣari (I)	Eñku	Eñku	Ñguni	Nkwi
Yam		Ecira		Kizumω kikulu	Kirai
Year		Omwaka	Mwaka Ewωga	Mwaka	Mwaka
Zebra		Entulege			Entulege
One.....	Dumo	Emue	Omwe	Kimwe	Imwe
Two	Iwiri	Ibiri	Ibiri	Bibiri	Ibiri
Three	Isatu, Ṣatu (I)	Isatu	(rest of numerals much like Urutoro)	Bitatu	Isatu
Four	Īnăi	Īna		Binne	Ine
Five	Itanu	Itanu		Bitano	Itanu
Six	Mukaga	Mukaga		Mtanda	Mukaga
Seven	Musanju	Musānzu		Ndūi	Musamba
Eight	Munana	Munana		Munana	Munane
Nine	Mwenda	Mwenda		Kenda	Mwende
Ten.....	Ikumi	Ikumi		Kumi	Ikumi
Eleven		Ikumi n'emue		Kumi na kimwe	Ikumi na ndala
Twelve		„ na ibiri			
Twenty	Amakumi abiri	Amakumi abiri		Milongo ibiri	Amakumi awiri
Thirty	„ asatu	„ asatu		„ itatu	Makumi asatu
Forty	„ ana	„ ana		„ inne	„ ane
Fifty	„ atanu	„ atanu		„ itano	„ atanu
Hundred	Igana	Igana		Zana	Kikumi
Thousand	Olukumi	Magana		Kinωnω	Lukumi

English.	Urutoro.	Oruhima.	Ruanda.	Kabwari.	Lusese.
Ten thousand ...		Ekumi			
Hundred thousand		Akahumbi			
I, me	Nyωwe	Nyωwe		Nene	Nde
Thou	Wewe	Iwe ; -ku- (*obj.*) ω- (*subj.*)		Anūe	Iwe
He	Iwe (B)	Oria, Uwe -mu-, ya-		Uria	Iye
We	Icwe	Yitwe ; tu-		Betwe	Ifwe
You.....	Inyuwe	Yimwe		Benwe	Imwe
They	Abo	Abo		Babo	Ibω
All	-ωna (bωna, yona, zωna, etc.)	-ωna (bωna, zωna, tuona, kwona, etc.)		-ōse (Bōse, yōse, ziōse, tōse, etc.)	-ōna
This man	Omuntu ñgugu	Omuntu ωgω		Mundu ūū Bandu baba, *pl.*	Muntu ωgu
That man.....	„ nguli	„ ωria		Mundu ulia Bandu balia, *pl.*	„ yωle
This tree	Omuti guno	Omuti ωgu		Kiti kiki	Muti ωgω
„ arrow.....				Mwambi ūū Miambi ii, *pl.*	
That tree	„ ñguli	„ guria		Kiti kiria	„ gule
That arrow				Mwambi uria	
My house	Enju yañge	Enzω yanje	Enzo yanji	Nzu yane	Enyumba yañge
„ houses.....				„ ziane, *pl.*	
Thy house.....	„ yawe	Enzu yawe		„ yobe	„ eyω
„ houses				„ ziobe, *pl.*	
His house	„ yĭ	„ 'yĕ		„ yaë	„ ye
Our town	Ekka yaitu	Orrembo ruaitu		Mua yetu Mabua „ *pl.*	Mbuga yaïtu
Your country ...	Obutaka bwanyu	„ yanyu		Kibalo kienu	
Their children ...		Abana babo		Bana babo	
Bad.....	-bi	-bi		-bi	
Female		-ísiki -agazi, ezigize Enkazi, -kazi (birds)		-ziana	
Good		-rungi ; harungi		-sωa	

English.	Urutoro.	Oruhima.	Ruanda.	Kabwari.
Great		-kuru (metaphor) big -pangu, -hangu		-kule, -kuru. "Big" is -ile.
Little		-itce, -ce, -cice		-kɷle; -sekase (also the ka- prefix applied to any root)
Male		-seizi, -ɷzɷ, -irumi -empwa, -enimi (oxen), -seizi (birds)		-lume
White		-era, -ogurukwera -rukwera		Kiāā; -āā
Here		Hano		Ano
Black	Irugajju	-kwiragura Orru-, Ogura-kwiragura		-ilu
Plenty		-inji	-iñki (abenki, nyenki, etc.)	-iñi (beñi, ziñi, etc).
There		Oku; Kuria		Kuku
No, not		Ngā!; Ngābusĕ, Ti-, To-, Ta-, Tato-, Tamo, Tebā		Wayi
I am		Ndi		Ne (u, e, tu or twe, mu or mwe, be = thou art, he is, we are, etc.)
I bring		Nindeta		Nazana
Thou bringest		Nɷzeta		
I come		Ninyize		Navwa
Thou comest		Waize		
I come not	Ninyiza	Tindukwiza		Nasivwa
I dance		Niñguruka		Nakina
I die		Naakaba Nafā		Nafwa
I drink		Ninyuwa		Nanūa
I drank		Nkabaninywa Nanyuwere		Nenwine
I drank not		Tindanyuwere		Nesinwine
I eat		Nindia		Naria
I eat not		Tindukuri'		Neṣiria
I give		Mpa		Nakūa
To give				Ku elezia, and also Kukua
I give you		Nakw'a		Nakuelezia
I gave him		Nkamhwa		Namwele (Mukese = yesterday)

English.	Oruhima.	Kabwari.	English.	Oruhima.	Kabwari.
I go.....	Ninjenda	Nayata (Kuyata = to go)	Why art thou sleeping? ...	Ahanchi okubiama?	Ωlalala 'ki? (kulala = to sleep)
I went	Najenda Ñkejendera	Na beleile	Where did he go?.....	Yaze' hé?	Weāta i?
„ not.....		Nesiile	Who comes in?	Noha oata?	Ani waënyila?
I kill them ...	Nkawaita	Nabāā	What dost thou	Ωten 'çi?	Olimkuzua
To kill	Okwita	Kuwā	say?	Wajir' ota?	ki?
I know	Nimanya	Neizi		Wagamba 'ki?	
I know not ...	Tindu-kumanya	Nesiizi		Ogambir'ωta?	
			How do you	Wajiru kωra	Ωlimkokωla
I love.....	Niñkūnda		make palm	amarwa?	ki malŭa?
Thou lovest ...	Nωwakūnda	Ωsima (thou art loving = Ωlisima)	wine? ..... What shall we drink?	Toranyoa ci?	Turinwa ki?
			When art thou	Ωeiza diari	Ovw'ωmeñω
He loves	Nākunda;		coming?.....		ki?
We, you, they	Natu-, Nămu-,		Give me food...	Mpe ebiokuria	Mbelesie
love.....	Năbakunda				cakuria
We make	Ntukωra; -kωra	Tukωle	Cut me a small stick	Ntemera akakoni kace	Netene ñgωni nzese
We made	Tukωzire		I want a little	Ninyenda	Nakeba kab-
We say	Ntugamba	Tulizua, Tuzua	stone ..... Which (fowl)	akabare akaci Enkωkω ereh'i	we kasese Olimba ñgωkω
To say.....	Okugamba	Kuzua	will you give me?	eyorampa?	ki?
We said.....	Tugambire		He is inside the		
We sold not ...	Tetuatunda	Tusaūla	house	Ali omu nsω	Muli munzu
	Teturatunzire	(kuula, to sell)	The birds flew away	Enyωnyi zaguruka	Tunωni tuāŭlūka
He stinks	Nānūka	Wanuñga	He is taller	Uwe nancira	Mule wasum-
„ „ not..	Tarukunuka		than I	obureñgwe	ba nene
He steals	Nāiwa	Waiba	The parrot screams	Eñkusu nērr	Ngusu ilimkalila
„ „ not...	Tarukuiba				
„ stole	Aibire		The rotten tree	Omuti gugun-	Kiti kibωvu
They laugh ...	Nabaseka	Baseka	falls	zire gwagwa	kiawa
„ are laughing ...		Balimkuseka	Can you see me?	Oinza okundora?	Ωnabasia kumōna
You weep	Namŭrrira	Mulila	No, I cannot...	Nkabuse	Wayi,
„ are weeping.....		Mulimkulila		Tindukuso-bora	nesibasia

LUGANDA. LUSOGA. LUNYARA. LUWANGA OR LUKABARASA. LUWANGA.

LUGANDA is spoken in Buganda (limits of 1893).

LUSOGA is spoken in the Busoga district, east of Victoria Nile, and on many of the islands of the Victoria Nyanza, north coast.

LUNYARA is spoken round Port Victoria and east of the Sio River, about Samia Hills also on islands off the N.E. corner of Victoria Nyanza.

LUWANGA or LUKABARASI is spoken in the Kabarasi country, on the Upper Nzoia, borders of Nandi and Elgon districts. (W) opposite a word stands for Luwanga.

LURIMI (another dialect of Luwanga) is spoken at Munia's, and on the middle Nzoia.

ENGLISH.	LUGANDA.	LUSOGA.	LUNYARA.	LUKABARASI (LUWANGA).	LURIMI (a dialect of Luwanga).
Ant	Nsanafu	Nsansa Nsanafu	Amasi	Oluasi Liafu (W) Sindangwe (?)	[Where the word is not given in Lurimi, it means that it is the same as Lukabarasi.]
Termite	Nkuyege Nswa (flying males)	Nkwenda Nswa	Kiswa, Biswa	Iswa Tsiswa, *pl.*	
Antelopes—					
Hartebeest	Enañgazi	Vuvuti	Yukulω	Kuñguna	
Eland	Nteño (?)				
Bushbuck	Ngabí				
Reedbuck	Njazza			Ingia	
Waterbuck	Nsama			Iχulu	
Hippotragus ...	Empala				
Cobus thomasi..	Ntamu				
Damaliscus.....	Nsunu				
Cephalophus ...	Entálaganya	Entalaganya	Isijuso	Ikisi	
Speke's tragelaph ...	Enjωbe		Injωbe		
Ape.....	Edzike(chimpanzee)		Bim, Yibim		
Colobus		Eñgeye		Indiwisi	
Arm	Omukωno Emi-, *pl.*	Omukωno Emi-	Omukono	Muχωno	
Arrow.....	Omusale Omutego	Mutego Butta	Esesere	Umbano Muwano (W	

English.	Luganda.	Lusoga.	Lunyara.	Lukabarasi (Luwanga).	Lurimi (a dialect of Luwanga).
Axe.....	Embadzi	Embáśa	Yimbaci Aiwa	Haiwa, Yaiyua Tsiaiwa, *pl.*	
Baboon	Enkɷbe	Nsudde	Bim	Lişene, Dişene Amaşene, *pl.*	
Back	Amabega Mugongo	Omugongo	Omukongo	Mugongo, Mukongo ; Mi-, *pl.*	
Banana	Ekitɷke, Ebi- (fruit) Plaintain = Gonja	Kigɷgɷ, Bi-	Litemwa Ama-	Liremwa	
Beard.....	Ebirevu	Omulevu Kirevu	Birefu	Bunyasi Obwoya (W) Kirevu, Bi-, *pl.*	
One hair	Ekirevu	Kiɷga			
Bee.....	Enjuki	Enjuki	Injuki Cinjuki, *pl.*	Inziχe	Induzχi
Belly	Olubutu Embutu, *pl.*	Nda	Inda	Iinda	
Bird	Enyɷnyi	Nɷni	Liyɷni, Ama-	Rinɷni Amanɷni, *pl.*	
Blood.....	Omusai	Musai	Amawanga	Malasiri	
Body	Omubiri	Omubiri	Omubiri	Umubiri (Gwɷsi = all)	
Bone	Egufwa, Egumba, Ama-, *pl.*	Igumba	Likumba	Ligumba Ma-	Işikumba
Borassus palm ...	Akatugu		Akatugu		
Bow	Akasale Obusale, *pl.*	Butta	Owingu	Uwingo Maingo	Ubwiingo
Bowels				Amala	Burra
Brains	Obwongo	Obongo	Obwongo	Owongo	
Breast	Bere, *sing.* Amabere	Ibere, Ama-	Oluwere Cimbere	Liduru, Ma-	Odubere
„ man's	Kifuba				
Brother	Muganda, Mwanyina	Muganda	Mwana wama Awana befu, *pl.*	Wandae, Wantaye	Omwana wabo
Buffalo	Embɷgo	Embɷgo	Yimbɷkɷ, Ci-	Muterwa, Ba- Imbɷgɷ	Imbɷkɷ
Bull	Ente sedume				
Buttocks	Amatako	Kidindo (back) Amatako	Amadaχo Lidaγo	Amataχo	

English.	Luganda.	Lusoga.	Lunyara.	Lukabarasi (Luwanga).	Lurimi (a dialect of Luwanga).
Canoe.....	Eriato Amato	Bwato	Obwaro	Riało Amalo, *pl.*	Diarrω
Cat	Kapa ; Ba-	Muyai	Yimondo Lisimba	Lisimba	
Chief	Omwami Abami	Omukungu Aba-	Omwami	Mwami, Wami	
Child	Omwana Abana	Omwana Abana, *pl.*	Omwana	Musiani, ♂ Muχana, ♀	
„ (little).....	Akana Obwana, *pl.*		Aχana		
Chin				Kirefu, Bi	
Cloth	Oługωye Engoye	Ñgωye	Inanga	Yinyañga	Yingubω
„ (bark)	Lubugo Mbugo, *pl.*	Mugayire			
Country.....	Ensi	Ensi	Esialo	Siwala Fiwala, *pl.*	Eşibala, Eşialo
Cow	Ente endusi	Ente	Iñombe, Ci-	Ñombe Tsiñombe, *pl.*	
Crocodile	Egωnya	Ngωnya	Igwena	Igwena, Tsi-	
Date palm.....	Enkindu	Olukindu	Oluχindu	Rişindu	
Day.....	ωlunako Enakω, *pl.*	Lunaku	Lulalo Cindalo, *pl.*	Indalo, Tsi-ndalo, *pl.*	
Daylight	Enisana	Musana		Citere	
Devil	Lubare Balubale, *pl.*	Musambwa	Musambwa Mi-	Musambwa Mi-	
Doctor	Muganga				
Dog	Embwa	Mbwa	Yimbwa	Inbwa	
„ (very big) ...	Ogubwa Agabwa, *pl.*				
Donkey	Ndogoi			Esikiri	Eşikidi
Door	Lugi Enzigi, *pl.*	Luigi	Oluiki Cinjiki	Oluigi	
Doorway	Omuliango			Omuriango	
Dream	Endωtω	Ndωtω	Ndωta	Liloro	Ndore Ndorre
Drum.....	Eñωma	Ngωma	Iñωma	Iñωma	
Ear.....	Okutu	Kutu, Mato, *pl.*	Okutwi Amakutwi, *pl.*	Okúrui	χurui
Egg.....	Egi, Amagi	Igi, Magi	Liki ; Amaki, *pl.*	Libuyu	
Elephant	Enjωvu	Ndωvu	Injωfu	Ndzωfu	
Excrement	Amazi	Mazi	Amafwi	Amafi	Amafwi

English.	Luganda.	Lusoga.	Lunya ra.	Lukabarasi (Luwanga).	Lurimi (a dialect of Luwanga)
Eye	Eriso, Amaso	Liso, Maiso	Imɷni Cimɷni	Imɷni Tsimɷni	
Face	Maso	Maiso	Mumɷni (mɷsi = all)	Mumɷni Tsimɷni, *pl.*	
Fat	Amasavu Omuzigo	Amasafu	Amafuta	Amafurra	
„ (butter)	Amafuta				
Father (my)	Kitange				
Fear	Obuti	Buti	Muti (?)	Omurri	Buruma
Finger	Olunwe Enwe	Duala, Ndala	Oluala Cindala, *pl.*	Luterre Tsinderre, *pl.*	
Fire	Mulilo	Mulilo	Omulilo	Muriro	
Fish	Ebienyanja	Empune	Iñgeke	Inyeni	
Foot	Ekigere, Ebi-	Kigere, Bi-	Oχukulu Amakulu, *pl.*	Cireñge, Fi-	
Forest	Ekibira, Ebi-	Kibira	Ovúmali	Mutsurru	
Fowl	Eñkɷkɷ	Engɷkɷ	Ingɷχo	Iñgoχo	
Ghost	Omuzimu Emi-	Muzimo, Mi-	Esiχienu Omusambwa	Eṣiχienu, Fi-χienu, *pl.*	Eṣiṣienu
Goat	Embuzi	Embuzi	Imbuzi	Mbuzi	Yimbuzi
God	Katonda	Lubare (?) Kiwumba	Olumbe	Eriuwa	Ediuba
Grass	Muddo	Isubi	Obunyasi	Obunyasi	
„ (thatch)	Esuwi				
Ground	Taka (soil, land)	Itaka	Lilɷba	Rirɷba	
„ nut	Ekinyɷbwa Ebi-	Lido, Maido	Injugu	Imbande Tsimbande	
Guinea-fowl	Eñkɷfu	Eñgɷfu	Liχañga	Riχañga	
Gun	Emūndu	Mūndu	Omurondo	Murondo	
Hair	Emviri	Emviri	Lifwiri, Ama-	Diswi, Amasu, *pl.*	
Hand	Ekibatu, Ebi-	Kiratu, Ebi-	Esikala Ebikala	Eṣigalo, Efi-	
Head	Omutwe	Mutwe	Omutwe, Emi-	Murwe	
Heart	Omutima	Omutima Emi-	Iχɷlɷ	Moyo	
Heel	Ekisinziro	Ensinziro	Esisirɷ, Ebi-	Kisisirɷ, Bi-	
Hippopotamus	Emvubu	Emvubu	Ifubu Cifubu, *pl.*	Ifubu	
Honey	Omubisi ogwe enjuki			Obuṣi	
Horn	Ejembe Ama-embe, *pl.*	Liga, Maiga	Luika Cinjika	Oluika Tsinzika, *pl.*	Yimbega Tsim-

English.	Luganda	Lusoga.	Lunyara.	Lukabarasi (Luwanga).	Lurimi (a dialect of Luwanga).
Horse	Embarasi	Embarasi	Omburi		
House	Enyūmba	Ndu, Nju	Inyumba, Ci-	Inzu	
Hunger	Enjala	Ndala	Injala	Nzala	
Hyena	Empisi	Empiti	Yiñu, Ciñu	Efŭsi	Ifisi
Iron	Kiuma	Ekiuma	Esiuma	Eχibia	Eṣibia
Beads				Efiuma	
Island	Ekizinga Ebidzinga	Ekizinga	Lisinga		Dicinga
Ivory	Esanga(Ama-sanga, *pl.*) lie(ge-, *pl.*) njœfu	Isanga	Elino lye njœfu	Irinœ de ndzœfu	Eriinœ
Knee	Ebvivi, Ama-	Kivu, Bi-	Esiχumbu	Disikamœ	
Knife	Akambe Obuambe, *pl.*	Kambe Buambe	Liχande	Ṣirœdwa	Yimbalo
Lake	Enyanja			Inyanza	Inyanza
Leg	Okugulu Ama-	Omugere	Oχuknlu	Kugulu	Ṣigulu
Leopard	Engŏ	Mpara	Yingwe	Ingwe	
Lion	Emporogoma	Mporogoma	Linani	Linani	
Lips	Emimwa Omu-, *sing.*	Mŭnŭa	Umūnwa Emi-	Omunwa Emi-	Omūnŭa
Magic	Omŭrœgœ	Bulœgœ	Lilœkœ	Lilœgœ	Dilœkœ
„ (good)	Obuganga	Buganga	Olumutana Olumuwei	Sirχanga	Obukanga
Maize	Kasoli	Bidœma	Amadumwa	Amaduma	
Male	Omusajja Aba-	Musada	Omusaca		
Man	Omuntu Abantu, *pl.*	Muntu, Bantu	Omundu Awandu, *pl.*	Mundu Awantu	Omundu Abandu, *pl.* Awandu
Meat	Enyama	Enamba	Inyama	Inyama	Inyama
Monkey	Eñkima	Eñkembo	Eχembo, Ciembo, *pl.*	Iṣima	
Moon	Omwezi	Mwezi	Omūsi, *pl.* Emiūsi	Mwesi	Omwezi
Mountain	Olusodzi Ensodzi	Lusœzi	Olugulu Cingulu, *pl.*	Lugulu	Eṣikulu *or* Iṣigulu
Nail (of finger or toe)	Enjala	Lukumo	Lidete	Eχitere	Litere
Name	Erinya Amanya, *pl.*	Erina	Erīta	Irira, Amera, *pl.*	
Neck	Obulago Ensingo	Ngœtœ	Likœsi	Likœsi	

English.	Luganda.	Lusoga.	Lunyara.	Lukabarasi (Luwanga).	Lurimi (a dialect of Luwanga).
Night	Ekirω, Ebirω	Buire	Esiro, Ebiro	Muṣirω	Iṣio
Darkness				Cirima	Eṣirω
Nile	Kiira				
Nose	Nyindo	Enyendo	Amωlω	Mωlω	Amωlω
Nostrils			Ebiulu, *pl.* Esiulu, *sing.*		
Ox	Enté Eñombe(*obs.*)	Ente enume	Iñombe igiruγi	Ñombe isurusi	
„ (castrated)				Ehei	
Palm wine	Omwenge	Mweñge	Omweñge	Mwenge	Amalua
Parrot	Enkusu	Kiguso	Iñguso	Iñgusu	
Penis	Embωlω Obusaggi	Munωma	Imbωlo Iχebe	Índině	
Pig	Embidzi	Embidi	Imbici	Imbidzi	
Pigeon	Edyiba Amaïba	Iyemba	Ligugu	Diwuzi	
Place	Ekifo, Ebifo, Awāntu	Omutala Γano	Alia ; naālaï Esifω	Handu Ahandu hangi (my place)	Ahandu
„ (our)		Γano γaife	Alia efu		
Plantain	Gωnja				
Rain	Eñkuba	Madi	Ifula	Ifulla	
Raphia palm	Ekisω̄, Ekibω Ebi-	Kisω	Omusala	Lucemo, (Ri-, Ma-) Tsiñgemo, *pl.*	Licemω
Rat	Emese	Mpube	Imbeba	Imbeba	
River	Omugga Emigga, *pl.*	Kibale, Bi-	Omwalo	Omucara Imicara, *pl.*	Omwālω
Road	Ekubbo	Enjira	Ingira	Iñgira	
Sea	Ebuzibba				
Sheep	Endigga	Ntama	Likonde	Ligese	Likonde *or* Diχande
Shield	Eñgabo	Eñgabo	Iñgabo	Iñgabo	Iñgabo
„ small					Ihumba
Sister	Mwányina -dze, -wange = my	Mwányinaze Banyinaze, *pl.*	Mbωcω	Mbωswa	Omuχana
Skin	Omubiri (of men) Ediwā *or* Edibā, Amaliwa, *pl.*	Lūū, Empu, *pl.*	Lisiχωba Liseru (hide)	Liχωba	
„ (for suspending children)	Engωzi				

English.	Luganda.	Lusoga.	Lunyara.	Lukabarasi (Luwanga).	Lurimi (a dialect of Luwanga).
Sky	Wagulu Ebanga	Ŧañgulu Feru (? white place)	Likulu	Digulu	
Sleep	Ɑtulo	Ndɷlɷ	Cindɷlɷ	Tsindɷlɷ	
Smoke	Omukka	Mɷṣi	Omɷsi	Liɷsi	Omwɷsi
Snake	Omusɷta	Nyɷka	Ìnjuχa	Indzuχa	Indzoχa
Son	Omwana mulenzi	Omwana Akana, *dim.* Obwana, *pl.*	Omwana	Mwana	Omwana
Song	Oluimba Enyimba, *pl.*	Oluemba	Oluembɷ	Oluimbo Tsinyimbo, *pl.*	
Spear	Efumo, Ama-	Ifumo	Lifumo	Difumo	
Star	Emunyenye	Munyenye	Iñiniñini	Iñiniñini	
Stick	Omuggo Emi-	Mwigo	Indabɷyi	Indábuχi Isimbɷ	Iẓimbo
Stone	Ejinja Ama-inja, *pl.*	Ibare	Likina	Rigina	
Sun	Enjuba	Enjuba	Eliuwa	Ombasa	Mubasu
Sweet potato	Lumonde	Embɷli	Libwɷni	Libɷni	Dibwɷni
Tear	Edzigga Amadzigga, *pl.*	Iziga, Ma-	Lisika	Lisika	
Testicles	Amanegge	Mai	Amaneke	Amanege	
Thief	Omubbi	Omwibi	Omwibi	Omwifi Avefi, *pl.*	
Thigh				Dirangɷ	
Thing	Ekintu Ebintu	Kintu	Esindu Ebindu	Eṣindu *or* Eχindu Ifindu, *pl.*	
Thorn	Erigwa, Amagwa	Ihwa Amawa	Liwwa	Liwwa	
Thumb	Ekiñkumo				
Tobacco	Taba	Taba	Indaba	Indaba	
To-day	Lero	Lero	Lero	Lero	Lero
Toe	Akagere Obugere, *pl.*	Kinɷ	Oluala	Eṣitere	
Tongue	Olulimi	Lulimi	Olulimi	Olulimi	
Tooth	Erinyo Amanyo	Dino, Maino	Erinɷ Amenɷ *pl.*	Irino	
Town	Ekibugga Ebi-	Mbŭga	Lidala	Ridala Mugidzi	Ditala
Tree	Omuti, Emiti	Omuti	Omusala	Omusala	
Twins	Abalongo	Balongo	Amaχana	Amaχwana Amabasa	Amabasa
Urine	Eñkali	Eñkale	Amányi	Minyale	

English.	Luganda.	Lusoga.	Lunyara.	Lukabarasi (Luwanga).	Lurimi (a dialect of Luwanga).
Vagina			Ifundo		
War	Olutaru	Kīa, Iye (Kia = marketplace)	Liye	Liγie	Diye, Lihe
Wart hog	Engiri	Mvunamule	Iũgiri	Ngiri	
Water.....	Amadzi	Madi	Amaci	Amadzi	
White man	Omuzungu	Muzungu	Omusungu Aba-	Musungu	
Wife	Omukazi Aba-	Mukazi	Omuχasi Aba-	Omuχasi	
Wind	Empeo	Mbeho	Imbeho	Imbώhω	Imbeho
„ breeze					Mwieka
Witch.....	Omulωgω	Mulωgo	Omulωsi	Omuloṣi	
Woman	Mukazi	Mukazi Muguna (girl)	Omuχana (virgin)	Muχana (virgin)	Omuχasi
Worms, intestinal	Enjωka				
Wood	Enkŭ	Eñku	Ciχui	Tsiγui	
Yam	Ekira, Ebira *pl.*	Ekira			
Year	Omwaka	Mwaka	Omwika	Mwaka	Ωmwika
Zebra	Entulege		Apoto Kipoto, *pl.*	Sirgωi	Isirkωi
One.....	Emu	Ndala	Silala	Indala	
Two	Biri	Ibiri	Biviri	Tsiwiri	
Three	Satu	Isatu	Bidatu	Tsitarru	
Four	Nyă	Ina	Binne	Tsinne	
Five	Tanu	Itano	Ebitano	Tsirrāno	Tirāno
Six	Mukaga	Mukaga	Bitano na silala	Sasaba	Tissasaba
Seven.....	Musamvu	Musamvu	„ na biwiri	Nsafu	Tirano na tsiwiri
Eight	Munana	Munana	„ bidatu	Munane	„ na tsitaru
Nine	Mwenda	Mwenda	„ binne	Xienda	„ na tsinne
Ten.....	Kumi	Ikumi	Liχumi	Eχumi	
Eleven	Kumi n'emu	„ na ndala	„ na ndala	„ nandala	
Twelve	Kumi na biri				
Twenty	Amakumi awiri	Amakumi awiri	Amakumi kawiri	Maχumi kawiri	
Thirty	„ asatu	Makumi asatu	Makumi kadatu	„ katarru	
Forty	„ ana	„ ana	„ kanne	„ kanne	
Fifty	„ atanu	„ atanu	„ katano	„ ka rano	
Hundred	Ekikumi	Kitufu	Likana		

English.	Luganda.	Lusoga.	Lunyara.	Lukabarasi (Luwanga).	Lurimi (a dialect of Luwanga).
Thousand	Olukumi		Amakana siχumi		
Ten thousand ...	Akakumi				
Tens of thousands	Obukumi				
Hundred thousand	Akasirivu				
	Obusirivu, *pl.*				
Million	Akakadde				
Millions	Obukadde				
I, me	Nze- ; -n- (*obj.*), m-, n- (*subj.*)	Nze	Esie	Nisie	Esīe
Thou	Gwe- ; -ku- (*obj.*), ω- (*subj.*)	Iwe	Ewe	Iwe	Ewe
He	Iye ; -mu- (*obj.*), a- or y- (*subj.*)	Iye	Uyu	Ye uno ?	Oyu
We	Fwe ; tu- ; -tu-	Ifwe	Efwe	Ifwe	Efwe
You	Mwe ; mu-, mw- (*subj.*), -ba- (*obj.*)	Imwe	Eñwe	Inyue	Inyue
They	Bo, ba, -ba-	Babo	Aba	Abω, mbabo mbawo	Abω
All	-onna (bonna, gyonna, kwonna, etc.)	ωna	-ωsi (bωsi, etc.)	Wωsi, tsiωse, etc.	-ōse (bōse, giōse, gōse, fiōse, tsiōse, kuose, bwōse, χuōse, hōse)
This man	Omuntu ωno		Mundu uyu	Omundu wunω	Omundu uyu
That man	„ ωli		„ ñgulia	„ ñguñgunω, *or* ñgulia	Abandu aba „ uria
This tree	Omuti guno		Omusala kunω	Musala gunω	Omusala kunω
That tree	„ guli		„ ñgulia	„ gulia *or* guñguno	„ kulīa
My house	Enyumba yañge		Inyumba yañge	Inzu yañgi	Inzu yanje
Thy house	„ eyω		„ yao	„ iyω	„ yiyω
His house	„ 'ye		„ yaë	„ iye	„ yē
Our town	Ekibuga kiafwe		Lidala liefu *or* Esialo siefwe	Ingω yeru	Ingω yefu

English.	Luganda.	Lusoga.	Lunyara.	Lukabarasi (Luwanga).	Lurimi (a dialect of Luwanga).
Your country ...	Ensi yamwe		Esialo sieñwe	Rirωba rienyu	Rirωba rienyu
Their children ...	Abana babwe		Awana wao	Awana wabω	Abana wabω
Bad.....	-bi		-bi	-bi	-bi
Female	-wala (human)		Yeγasi -χasi	-χassi	-χassi
„ mammals and reptiles) ...	-ndusi		Iduasi		
„ birds	-nsenyi				
Good	-lungi (nungi, rungi)		lai (mulai, abalai, etc.)	-lai	-lai
Great	-nene; -kulu			-kali	-kulu; -kali
Little	-tωno; katωno (a little)		-dudu	-dutu, -dudu	-tutu χa-, *prefix* ku- „ *pl.*
„ child.....				Aχana Ruana, *pl.*	
Male	-sajja (adult humans and some beasts)		-solire, -isaca, yeγωle (adult humans, etc.)	-sadza	-sadza
„ children	-lenzi				
„ birds	-mpanga				
„ most beasts, etc.	-lume, -rume, -dume, -nume		Racari		
White.....	-eru		Anω	-márira	-lafu
Here	Wano		Rateny'	Hanω	Hanω
Black	-dugavu, -rugavu			-mari	-imari
Plenty	-ingi		-ingi	-ngi	
„ (many) ...	Enyingi	Kamara			
There	Ēyo; Ēri (yonder)		Eriā	Iiria Oχuria	Ería Oχuria
No, not	Nedda; Siwewao, Si-		Aā!	Tawi	Ndωbire
Yes.....	Ye; Wewao				
I am	Ndi (-li)		Ndu		Ndu
Thou art	ωli		Uru		Ulu
He is	Ali		Alu		Nω
We are	Tuli		χuli		χulia
Ye are	Muli		Muli		Na
They are	Bali		Bali		
I bring	Ndeta; -leta		Ndete	Ndera	Ndēra
I come	Njija		Neja	Ndzidza	Ndzidza

English.	Luganda.	Lunyara.	Lukabarasi (Luwanga).	Lurimi (a dialect of Luwanga).
I come not	Sidjē	Sinaɣece	Sinanzie Sinandzidza	Ndɷbiré
I dance	Nzina	Xina	-ṣina	Ṣina
I die	Nfwa	Ndafwa (Fwire = died)		Afwire
I drink	Nyŏwa	Ñwa		Enyua
I drank	Nanyɷwa Nalinyuwa	Nañwere (ekulɷ = yesterday)		Enyuere
I drank not	Sanyɷwa	Sinaχañwada, Siñwere		Si nyuere tawi
I eat	Ndía	Ndia		Ndia
I eat not	Sirié	Sinaχalia	Sinditsanga	Sinandia tawi
I give	Mpa	Mba		Mbe
I give you	Nkŭwā	Xuwa		Xɷhere
I was giving		Xuwere		
I gave him	Namwa	Na muwere		Mɷbere
He gives me	Yampa			
I go	Ñenda	Mbanumb-wao, Mbwao		Ndzia
Thou goest		Wao		
I went	Ñenze	Naciebulebe		Ndadzire
I shall go		Naχawewe		
I kill them	Mbatta	Mbetede		Nabera (?) (oχuirra = to kill)
He kills me	Anzitta			
I know	'Manyi	Manyire		Manyire
I know not	Simanyi	Simanyire		Si manyire tawi
Thou knowest not				Somanyire ,,
He knows not				Samanyire ,,
We know not				Siku manyire tawi
You know not				Simu manyire tawi
They know not				Siba manyire tawi
I love	Njágala			
Thou lovest	ɷyágala	Uwenya		Wenyire
He loves	Ayágala,			
We love	Tuyagala, etc.			
We make	Tukola	Ifwe χoχɷla		Xɷχore

English.	Luganda.	Lunyara.	Lurimi (a dialect of Luwanga).
We made	Tukɷze		
We say	Twɷgēra	Ifwe χɷbɷla	Xu sunje
I say	Njɷgēra		
We said	Tuɷgedde		
We sold	Tutunze	„ χukulire	
We sold not	Tetutunze	„ siχwakula	Liku kurire tawi-
He stinks	Aūnya	Awunya	Aūnya
He stinks not	Taunya		
He steals	Abba	Yibire	Yebire, Yeiba
He steals not	Tabba		
They laugh	Baseka	Baceχa	Batseχa
You weep	Mwúlila, Mukaba	Eñwe mulira; muliranga	Murira
Why art thou sleeping	Luaki ɷkuebaka ?	Ωfwambasi ɷkɷna ?	Oχorirorie olakona ?
Where did he go ?	Agenze wa' ?	Ωcire ena ?	Atsire hena ?
Who comes in ?	Ani aíngira ?	Ωingira nanu niye ?	Niwina yeñgira ?
What do you say ?	Ωgamba ki ?		Osongorie ?
	Ωgambie ɷtia ?		
How do you make palm wine ?	Ωkɷzeɷtia ɷmwenge ?		Oχorirorie amalua ?
What shall we drink	Tunanyɷwa ki ?		Efwe naχunyue ṣina ?
	Wadze 'ddi ?		Waedzire rina ?
When art thou coming ?	(di = when)		
Give me food	Mpa emere		Mb'ɷbusuma
Cut me a small stick	Ntemera akaggo akátono		Xalace ndábuṣi ndutu, *or* aχalábuṣi aχatutu
I want a little stone	Njágala akainja akátono		Nyenyire aχacina
Which (fowl) will you give me ?	Enkoko erua gyonompa ?		Naumbe ingɷχɷ ei ?
He is inside the house	Ali mu nyumba		Ali mu nsu
The birds flew away	Enyɷnyi zibuse (-buka)		Amanɷni kakuluiṣe
He is taller than I	Ye ansinga obuamvu		Nuomurambi aṣire'sie
The parrot screams	Eñkusu ekaba		Kasuku árira
The rotten tree falls	Omuti guvunzi gugwa		Musala kwabɷla kwakwa
Can you see me ?	Oinza okundaba ?		Ωnyala oχundɷla !
No, I cannot	Nedda, siinza		Tawe ; sinyala

Notes on Luganda.

Luganda possesses fifteen out of the sixteen original Bantu prefixes, although the twelfth prefix (Tu-) is now but little used. The tenth prefix (Iti- or Izi-) is absent—perhaps only recently so.

In addition, however, to the normal prefixes, Luganda—perhaps also Runyoro—offers two others not easily classed. These are *Ogu-* (sing.), *Aga-* (pl.), both used as augmentatives (slightly in a contemptuous sense). Thus: *Embuzi* is a goat; Ogu-buzi, a huge clumsy goat; Aga-buzi = huge goats. *Muntu* is a man; *Guntu* (pl. *Gantu*) is a giant. *Egωnya enene* = a large crocodile; *Ogugωnya ogunene* = a monstrously large crocodile (pl. *Agagωnya*). It might at one time have seemed as though *Ogu-* and *Aga-* were only more primitive forms of the third and sixth prefixes—*Omu-* is sometimes followed in the plural by *Ama-*. But my researches into the Masaba and Kavirondo languages (dealing with the original forms of the first and third, *Gumu-*, and the sixth, *Gama-*, prefixes) do not lend much support to this idea. It is not uncommon among Bantu languages for special and local prefixes (often honorific) to arise from the prefacing of word-roots by adjectives and consonants in abbreviated form. *Ogu-* and *Aga-* may thus have originated locally in Luganda and Runyoro without belonging to the original set of Bantu prefixes.

There is also a little understood prefix *Se-* in Luganda, usually masculine in sense and vaguely honorific, sometimes answering to the term "Mr." *Sedume* is a bull; *Segwanga*, a cock. *Senziye*, in folk-lore, stands for "Messrs. Locust," or "Mr." Locust. *Sebo* is father or chief—nowadays "Sir." *Se-kibobo*, *Se-bagwao*, *Seruti*, are titles of officials in the Uganda hierarchy. This honorific masculine prefix seems to crop out occasionally in other Bantu tongues, as *Se-* or *Si-*: witness *Si-ñañga*, i.e. "Mr. Doctor," in Ci-nyanja and Citonga on Lake Nyasa.

A similar feminine prefix, Nya-, Na-, Nyi-, corresponds to Se-, and is by no means confined to Luganda. *Nya-bo* (mother), "Madam," corresponds to *Se-bo*, "Sir." *Nya-zala* = mother-in-law, *Namasole* = Queen-mother, *Nalinga* = the "Queen-sister," *Nalongo* = a mother of twins; and so forth.

But these male and female prefixes have no corresponding particles—no concord—as is the case with the real sixteen or eighteen prefixes of the Bantu languages. They use as corresponding particles the concord of the first and second (*Omu-* and *Aba-*) prefixes.

Lusωga is very like Luganda. In some cases it remains the more primitive form of words. A curious point should be noted in regard to its version of the sixteenth (*Pa-*) prefix. This becomes ʀa-, γa-.

LUKONDE. LUSŌKWIA. LUSINGA. IGIZII. KIKUYU.

LUKONDE is spoken in N.W. Elgon, as far north as the borders of Sabei. The dialect which is the most primitive is that which is spoken in the Bωsia country, north of the Siruko river. Words in this dialect are placed below those of ordinary Lukonde in the vocabulary columns, where they differ in form from the average Lukonde speech.

LUSŌKWIA (LUGESU and MASABA dialects) is spoken in West Elgon.

LUSINGA (or CHULA) is spoken on the E. and N.E. coast of Victoria Nyanza and islands off Kannide Bay.

IGIZII is spoken in a bit of the lower Nyando valley, and in Kōsōva, between Mau plateau and Victoria Nyanza.

KIKUYU (IKUYU) is spoken in the Kikuyu uplands, East Africa.

ENGLISH.	LUKONDE.	LUSŌKWIA.	LUSINGA.	IGIZII.	KIKUYU.
Ant.....		Liafu		Kinsanako	Kigunyu Igunyu, *pl.*
Termite	Tinswa Tiswa	Namukurondo; Tsiswa		Cincoke	Ukω
Antelope—					
Hartebeest				Eñira	Ngondi
Gazella granti..					Ndaratari
Rhinoceros.....					Hulia
Pallah					Iroña
Ape—					
Colobus					Nguyω
Arm	Kumuχωnω	Kumuχωnω		Mokωno	Uŏkŏ
	Kamaχωnω, *pl.*	Kamaχωnω		Makono, *pl.*	Moko, *pl.*
Arrow.....	Olusala, Isisala, *pl.* Gumuwanω Gamawanω, *pl.*	Kumubano Kimi-	Lisuñgu	Umugwe Migwe, *pl.*	Mogue Megue
Axe.....	Ewaiyua, Eyaiyua	Eyaiyua Tsiaiyŭa, *pl.*		Igizire Bisire	Idānŭa
Baboon	Eiχuru Biχuru, *pl.*			Riño	Nωgω
Back	Gumugongo	Kumugoñgo	Nyuma	Mωgongo	Mugongo

English.	Lukonde.	Lusókwia.	Lusinga.	Igizii.	Kikuyu.
Banana	Edœte Gamadœte, *pl.*	Itœre, Litœre Kama- (*pl.*)	Litoki	Rigœmia Magœmia, *pl.*	Irigœ, Ma-
Beard	Obunwanwa Cirefu	Obunwanwa Cirefu		Oboya	Nderu
Bee	Enjuχi Endzuci	Enjuχi Endzuci		Cinjuki	Juki
Belly	Inda	Inda		Indá	Ndā
Bird	Gisiriri Inyœnyi	Inyœni Zi-, *pl.*	Enūnyi	Cinyœni	Nyœni
Blood	Malasiri Gama-, *pl.*	Kamalasiri		Manyinga	Sakamḗ
Body	Gumubiri	Kumubiri		Umubiri	Mwiri
Bone	Ligumba	Ligumba Tsi- (*pl.*)		Erigwa Maγwa, *pl.*	Iende, Ma-
Bow	Ubuingu Bubuingu	Œbuingu	Wuta	Ubuta	Œttā́
Bowels		Kamala			Mara
Brains	Bwongœ	Bwongo		Owongo	Tombo
Breast	Libere	Libĕle		Olubere	Iria, Maria, *pl.*
Brother	Wandaye	Wandaye	Wanuwenyu	Mwana mintu	Muru amaitœ
Buffalo	Imbœgœ Yembœgœ Timbœgœ, *pl.*	Imbœgœ		Enti enyi mwamo	Mbœgœ
Bull			Iri		
Bullock			Tangana		
Buttocks	Gamatako	Gamatako Kamataχœ		Enyuma	Lœcuzḗ
Canoe.....	Indĕbĕ	Indĕbĕ	Bwatu Amatu, *pl.*	Ebwatœ	
Cat	Enzusi	Injusi		Igisimba	Moruaru
Chief	Œmwami	Œmwami		Mwami	Mozamaki
Chin	Cirefu	Cirefu		Kanyenyœbœ	Kireru
Child	Œmwana mucēcē	Œmwana mukēχē Babana bakĕχĕ, *pl.*	Mwanámtu	Omwana	Mwana Ana, *pl.*
Cloth	Engubœ			Eñgœbœ	Nguœ
Country..	Ciarœ	Irœba, Sisiarœ		Ekibala, Ebi-	Sena
Cow	Inkafu	Inkafu Iχafu	Edwasi ñombe	Eñombe Ciñombe. *pl.*	Ñombe
Crocodile	Igœna Cigœna	Igœna	Igwina	Egugbwie	
Date palm.....		Imondo		Rikendo	Mukindu
Day.....	Kumutiγiñi	Kumutiχinyi	Muwaso	Obutuko	Otuku
Daylight		Sitere		Etera	Œmœzi

English.	Lukonde.	Lusókwia.	Lusinga.	Igizii.	Kikuyu.
Devil	Gumusambwa Gimi-, *pl.*	Kumusambωa Kimi (*pl.*)	Usewi	Uruswa Cinswa, *pl.*	Ngωma
Dog	Imbwa	Imbwa	Imbwa	Sese	Hui
Donkey			Etikiri	Ritegere	
Door	Kumuriañgo	Kumuriañgω		Gesie	Moromoiné
Doorway				Ekige	
Dream	Bubulωta	Ωrora			Irota
Drum	Eñωma	Eñωma		Eñωma	Keembe
Ear	Kukutu Kamaru, *pl.*	Uχuru Kamaru (*pl.*)		Ωutu, Ogutu	Rutu, Matu
Egg	Inyiñgu	Inyiñgu	Egi	Irige, Ama-	Itumbe
Elephant	Iñgiωfu Ndzωfu	Indωfu	Njωfu	Enjωbu	Njõgu
Excrement	Gamafwi	Kamafwi		Amabi	Mai
Eye	Imωni Disω, Gamesω, *pl.*	Imωni	Eriso	Irisω Amaisω, *pl.*	Dizω Maizω, *pl.*
Face	Mumωni Busω, Bubusω Gimisiω, *pl.*	Mumωni		Obusiω	Uzĭω
Fat	Kamafurra Gamafuta	Kamafurra	Mafuta	Amaguta	Mafuta
Fear	Umurri Bubuti	Burri		Ωmutí (?)	Ikorora
Finger	Luwala Cinjala, *pl.* Lulu- *or* Uluwala Inzala, *pl.*	Uduwala Tsintsala, *pl.*		Ekiala, Ebi-	Kiara Ciara (*pl.*)
Fire	Kumurirω Gumulirω	Kumurirω	Muriro	Muriro	Moāki
Fish	Kineñi Inyeni	Iñeni	Emona	Kinswe	Kiunguyω Ci-, *pl.*
Foot	Sikire, Cigere Bi-	Sikire, Bi-	Ugulu	Ekereñge	Gωnyārere
Forest	Kumuroñgólω Gumutoñgolo	Kumurongólω		Egisaka	Izakáinĕ
Fowl	Iñgoχω Eñgωkω	Iñgoχω	Ngωhω	Eñkoko	
Ghost		Lilalu Kamalalu, *pl.*		Mukira	Ωkuā
Giraffe			Aburu		
Goat	Imburi Embusi	Imbuzi	Embuzi	Emburi	Mburi
God	Mūmū (?)	Ikurei (?)		Eriuba	Ñgai

English.	Lukonde.	Lusókwia.	Lusinga.	Igizii.	Kikuyu.
Grass	Bunyasi	Bunyasi	Usui	Obunyanzi	Nyĕki
Ground	Lirœba Rirœba	Lilœba		Rirœba	Teri
Guinea-fowl	Liχañga Likañga	Liχanga		Ikanga	Nkānga
Gum	Kumulondœ Mundu	Kumurundu		Murondo	Mwicinga
Hair	Licuni Izune	Licune		Etukia	Njūere
Hand	Sikœfu Gigœfu	Sikœfu	Ukœnœ	Gisanyi	Luhe Hĕ (*pl.*)
Head	Gumūtwe	Kumūtwe	Mūtwe	Mutwe	Mutŭe, Mi-
Heart	Gumoyœ	Kumoyœ		Enteme	Ngoro
Heel	Eχukūnyu Nkugunyu	Eχugunyu		Yetĭngiro	Soñŭa
Hippopotamus	Ifubu Difubu, Mfubu	Ifubu		Ifubu	Ngūœ
Honey	Kamana Buχi, Bubuci	Buχi		Obusie	Ωœki
Horn	Luiga Tsintsiga, *pl.*	Cluika Cinjika, *pl.*		Ciñgu injala	Lūhia
Horse		Tisigilia			
House	Intzu, Inju Tsintzu	Inzu		Enyumba	Nyumba
Hunger	Injara Intsala	Injara		Injala	Ñaragu
Hyena	Naumnyū	Namūnyu		Iñyañaœ	Hiti
Iron	Esiuma Ciūma	Isiuma	Ecuma	Ebiuma	Mureñga
Beads		Runara, *pl.*			Megazi
Island	Lusiñga			Riwunju	Kecunga
Ivory	Gumusañga gwe ndzœfu	Kumusanga		Irinœ	Luhia la njœgu
Knee	Disikamœ Isisigamœ	Disikamœ		Eriru	Irū
Knife	Gumubanœ	Kumubanœ	Mwembe	Umweyu	Lœhiœ
Lake	Inyanja	Inyanza	Nyanza	Enyanja	Iria
Leg	Indumbu, Kigulu Dirañgœ, Litangœ	Indumbu		Okuguru	Mœzimœ
Leopard	Iñgwe, Tsingwe, *pl.*	Iūgwe		Ekeïri	Ngare
Lion	Liñu	Liñu	Endūi		Morœzi

English.	Lukonde.	Lusókwia.	Lusinga.	Igizii.	Kikuyu.
Lips	Giminwa	Kiminwa		Munua	Kirɯmɯ
Lip	Kumunwa				Irɯmɯ
Magic	Lirɯgɯ	Lirɯgɯ		Rirɯgo	Ɯrɯgi
	Rirɯgɯ			Obukanga	
Maize	Kamaganda		Kadūma	Amadumo	Mbemba
Male			Musaza		Murume
Man	Umundu	Umundu		Omuntu	Mundu
	Babandu	Awandu	[Ngira = people]	Abantu, *pl.*	Andu, *pl.*
Meat	Inyama	Inyama	Nyama	Inyama	Nyama
Monkey	Eχima	Eχima			Ngema
Moon	Gumwezi	Gumwezi	Umwezi	Mutienyi	Mɯeri
Mountain	Likulu	Likulu		Egitunwa	Kirima
Nail (of finger or toe)	Ecitere	Sitĕrĕ		Ekicara	Luara
	Ebi-				Ciara
Name	Esina	Lisina		Eriema	Retŭa
Neck	Likɯsi	Dikɯsi	Gɯsi	Bigɯti	Ngingō
Night	Sirɯ, Cirɯ	Musirɯ		Obutukɯ	Otukkɯ
Darkness				Kirima	Duma
Nose	Gamɯlɯ	Kamɯru		Miɯlɯ	Inyurɯ
Ox		Ñombe eūnwa	Ñombe	Ñombe eeri	Degwa, ♂
Palm wine	Gamarwa	Kamarwa		Amarwa	Njɯhi
Parrot	Kwasiu	Kumulusi			
Penis	Indine	Indine		Embɯrɯ	Orūɯ
Pig	Isikĕsĕ	Isikĕsĕ		Eñkurú	Ngurūwe
Pigeon	Liūzi	Liūzi		Rírumá	Dutura
Place	Andu	Andu		Hālia	Haha
	Halai (good)			Ahalia	
Rain	Ifula	Ifula	Mvula	Imbura	Mbura
Raphia palm				Licemɯ	
Rat	Imbeba	Imbeba		Imbeba	Mbea
River	Luluci	Luluci		Orɯci	Luhui
Road	Ingira		Njira	Iñgira	Njira
Sheep	Likondi	Iχese	Gonde	Ñondi	Ñondu
Shield		Iñgabɯ	Kikumbi	Enguba	Ngō
Sister		Wandai umuχana		Omwiseke	Moi retu
Skin		Siχɯba		Rikoba	Luγŭa
Sky		Likuru		Liguru	Itu
Sleep		Ɯgɯna		Citorɯ	Torɯ
Smoke		Lirisi	Eliosi	Liɯki	Ndɯgɯ
Snake		Injɯχa	Ujɯka	Injɯka	Muraru
Son		Mwana		Omwana	Mwana
„ (my)		„ wañge = my		„ wane	„ wakɯa

English.	Lukonde.	Lusókwia.	Lusinga.	Igizii.	Kikuyu.
Song		Luemba		Oruembo Nyembo, *pl.*	Ngœcu
Spear		Lifumœ	Ifumo	Litumo	Ítimœ, Ma-
Star		Inyenyesi		Eteiñeneñene	Njata
Stick		Isimbœ		Enyimbo	Siyare Masiare, *pl.*
Stone		Libale		Riena	Ihiga
Sun		Inyañga		Mubasu	Liyũa
Sweet potato.		Libœni		Libwœni	Ekwa
Tear		Lisika		Ririga	Leizœli, Mai-
Testicles		Gamanĕgĕ		Ekimbia	Hekke
Thief		Œmwifwi Abafwi		Omwibi Abaibi, *pl.*	Mwiẓi
Thigh	Dirañgœ	Dirañgœ			Kerœ
Thing	Ikindu Bibi-, *pl.*	Isindu Bibindu		Egentu Ebintu, *pl.*	Kindu, Indu, *pl.*
Thorn		Liwwa Kamāwa, *pl.*		Rigwa	Mwigũa
Tobacco		Iraba	Etaba	Tumbato	Mbake
To-day		Lerœ	Bwiri walere	Rero	Œmũzi
To-morrow			Iũkio		
Toe				Ekiara, Ebi-	Luara
Tongue	Rurimi	Lulimi		Olumeme	Lulimi
Tooth	Linœ	Irinœ Kamenœ, *pl.*	Erino Amino	Irinœ	Igegœ, Ma-
Town		Mwitœχœ	Mgizi	Omuji	Mujie
Tree	Gumuti' Gimiti, *pl.*	Omusala Kumwiti Kimiti	Umuti	Litumbe, Ri- Umute	Muti
Twins		Baχwana		Ekisare	Maaza
Urine		Menyárire		Menyali	Maziguma
War		Liye	Iye	Esegi	Ita
Wart hog		Ingiri		Iũgiri	Ngiri
Water		Kamedzi	Amazi	Amaji	Mae
White man		Muzuñgu	Umwera	Muzungu	Muzungu
Wife		Œmuχasi		Omukungu	Mundu muka Andu aka, *pl.*
Wind		Imbēœ		Embeho	Lœhuγœ (eho = cold)
Witch		Omulœsi Aba-		Omurœki	Murœgi
Woman		Muχana Aba-	Muhala	Omœke	Karēgo (maid) Turēgo, *pl.*
Wood		Tiχui		Ciũkœ	Lœkũ Ngu (*pl.*)

English.	Lukonde.	Lusókwia.	Lusinga.	Igizii.	Kikuyu.
Yam				Libwɷni	Nguaci
Year		Ifula		Omwaka	Mwaka
Zebra		Isɷrɷ		Cinjage	Njage
One	Gumwe	Muterwa Mulala	Ulala	Imu, Yemu	Emŭĕ
Two	Tsiwiri	-biri	Iwiri	Cibere	Ihiri (-iri)
Three	Tsidatu Iratu	-taru	Isatu	Isatu	Izatu
Four	Tsinnā	-nne	Nne	Inye	Inya
Five	Tsitanɷ Itanɷ	-ranɷ	Etano	Isano	Izanɷ
Six	Mukaga	Sēsaba	Mukaga	„ ne mɷ	Sasatɷ
Seven	Musafu	Musafa	Msamvu	„ na iwere	Ngūānja
Fight	Kinane	Sinane	Munane	„ „ isatu	Nyanya
Nine	Kienda	Sienda	Kienda	Kianda	Kenda
Ten	Ekumi	Eχumi	Ekumi	Ikumi	Kumi
Eleven	Ekumi na cidwera	Eχumi na mulala		„ ne mɷ	Kumi nē mwe
Twenty	Gamakumi gabili	Kamagumi kabili		Amakumi awiri	Mirongo iiri
Thirty		-katatu		„ gatatu	„ itatɷ
Forty		-kanne		„ ganne	Makumi anna
Fifty		-kanɷ		„ gatano	„ atanɷ
Hundred		Miroñgo	Egana	Emirongo	Igana
Thousand					
I, me		Osɷyu		Ninje	Nīe
Thou		Ewēwē		Iwe	Wēē
He		Wɷyu (?)		ɷlia	Ulia
We		Ifwefwe		Icwi	Izwe
You		Inyēnyŭe		Inyue	Inyue
They		Abɷbɷ		Abo	Wēū
All				-onsi (bonsi, etc.)	Ōse (ose, yōse, kwōse, etc.)
This man				Omuntu ɷyu	Mundu uyu
That man				„ ūūria	„ ulia
This tree				Umute uyu	Muti uyu
That tree				„ ulia	„ ulia
My house				Enyumba yane	Nyumba yakɷa
Thy house				„ yāo	„ yaku
His house				„ yake	„ yake

English.	Lusinga.	Igizii.	Kikuyu.
Our town		Omuji uitu	Muju witu
Your country ...		Riroba rienu	Lukoñgo luānyu
Their children ...		Abana babo	Twana tωao
Bad.....		-bi	-ru
Female		Enkari, -kari	-ka
			[Mundu muka = a female person]
Good		-uya, -ya	Mwega -ega
		Abantu baya = good men	
Great		-kuru	-nene
Little		-kĕ	-nyenyi
Male		-saja, -gore	-rume
White.....	Ikieru	Endabu	-eru (Mweru, keru, etc.)
Here		Aɪγa, Aiga	-haha
Black		Emuamu	-iru, wīru
Plenty		-ñgi	-ingi
There.....		Ariá	Kūria
No, not		Yaya	Ndiōta
I am		Iuje ndu	Ni
I bring		Narenta	Ndarche
I come		Ngωja	Ndeγωka
I come not		Nangire	Ndiωka
I dance		Ngωtenga	Neñgωina
I die			Ndegωkūa
I drink			Neñgωnyua
I drank			Nendiganyuire
			Nendanyua
			Nenyuire
I drank not			Ndi nānyua
I eat			Nendalīa
I eat not			Ndikulia
			Ndirea
Thou eatest not..			Ndulia
He eats not			Ndalea
We eat not			Twtirēa
You eat not			Mutirea
They eat not.....			Matirēa
I give			Nendahehe
I give you			Nendakuhēē
I gave him			Nenda mūhēē
			Nemūhēire
I go.....			Nendāzie
I went			Nendirazire

Notes on the Kavirondo and Masaba Dialects.

Certain remarkable changes in consonants are to be noted:—The Bantu *k* becomes χ, *g* often becomes *k*, *t* changes to χ or *r*, and *k* before *i* softens into *s*, *ʂ*, or *c*. *Z* or *ts* often become palatalised into *c* before *i* in the tenth prefix.

Attention has already been drawn to the remarkable nature of the first, third, and sixth prefixes in the Masaba dialects.

Those of the Lukonde group may be stated as follows (with approximate correctness):—

1st prefix,	Umu-.	9th prefix,	I-, In-.
2nd „	Baba-.	10th „	Tsi-, Tsin-, Cin-, Ti-.
3rd „	Gumu-, Kumu-.	11th „	Udu-, Lu-, Ru-.
4th „	Gimi-, Kimi-.	12th „	Ru-.
5th „	Di-, Li-, Iri-.	13th „	Aa-.
6th „	Gama-, Kama-.	14th „	Bubu-, Bu-.
7th „	Iki-, Ci-, Si-, Isi-.	15th „	χu-, Oχu-.
8th „	Bibi-, bi-, Ebi-.	16th „	Ha-, A-.

Ikuyu or Kikuyu.

This language, spoken on the uplands east of the Rift Valley, does not seem to be related in any marked way to the adjoining Kamba group of Bantu dialects, which differ from it in possessing the Pa- form of the locative prefix. It shows, on the other hand, some resemblance to Igizii (west of the Rift Valley), and perhaps to the Bantu tongues of Kilimanjaro.

The dislike to the consonant P is intensified in this language, and even extends to the cognate F. Thus the root Piti, Fisi (Hyæna) becomes Hiti. Even B sometimes changes to H. The second (Ba-) prefix is reduced to A-, and in a few instances is replaced by Ma-.

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